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THE

CHRISTIAN ADVOCATE.

CONDUCTED BY

ASHBEL GREEN, D.D.

VOL. VII.

FOR THE YEAR 1829.

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—— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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PREFACE.

Through the goodness of God, which we desire most thankfully to acknowledge, the Christian Advocate, and its original Editor, have both survived to the close of a seventh year. That either would live to the present time, was, at the commencement of this Miscellany, very problematical. But both have been spared; and this work now receives a patronage which, if continued, will ensure its permanence. Still, it is not such a patronage as we think ought to be afforded, to the only periodical publication in the United States, which, while invariably catholick in its tone toward all evangelical protestant denominations, has been, for a series of years, the steady, open, and unequivocal advocate of Presbyterian institutions, doctrines, and measures—in opposition to much that has been, and still is, either calculated or intended to discredit, undermine and subvert them. The Editor feels how difficult it is to speak properly of himself and of his work, and will therefore say but little—That little, however, he will say very plainly, and let it stand for what it is worth. He says then, that he has no wish to interfere with other evangelical publications of any kind; and that he has recommended, and earnestly endeavoured to promote, the circulation of some, the reception of which he was sensible might cause the relinquishment of his own—Against this effect of what he has done, he wishes to protest; and to say that he shall think it hard, if his zeal to help others shall be found to have injured himself. He has no objection that his patrons should cherish new friends, provided they do not abandon an old one; for he will risk the vanity of saying, that he verily believes they will not find the new, better than the old. It is his determination to endeavour still to improve this Magazine, and he thinks he has the prospect of adding something to its value —He has been favoured with a larger number of subscribers in the last, than in any previous year; and he hopes there will not be a diminution, but a liberal increase, of the number (still short of twelve hundred) in the year to come—May the remnant of his days be more earnestly and unreservedly than ever, consecrated to the service and glory of that divine Master, to whom he is soon to render up his account; and may the Master's blessing rest on his well meant humble labours.

THE

CHRISTIAN ADVOCATE.

JANUARY, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVII.

When God from mount Sinai, delivered the moral law, as comprehended in the Decalogue or Ten Commandments, he introduced it, as we are informed, Exodus xx. 2, with these solemn and emphatic words—"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." These words our Catechism, with great propriety, denominates—"the Preface of the Ten Commandments." A preface is "something spoken introductory to the main design,"* and is intended to prepare the hearer or reader to receive what follows, with better understanding, and with more attention and regard, than he might otherwise do: And it will appear that the words with which the Decalogue was introduced are most admirably calculated to produce these effects, when we consider, as our Catechism affirms, that "The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments."

There seems to be no reasonable ground whatever, for the notion which some have entertained, that the words we consider were intended to be a preface to the first commandment only, and not to the rest. Some special reference or application to the first, they may have; but they direct our attention to considerations which powerfully enforce every other precept which follows. Even the duties which we owe to each other, derive their highest sanction from the relation in which we stand to God, and from the requirements of his holy law.

The answer of the catechism under consideration, and the text of Scripture to which it relates, specify *reasons*, calculated to show that we are bound to keep all the commandments of God. The divine *condescension* in this matter, ought not to escape our notice. The great Lord of heaven and earth does not rest his requisitions on *authority* merely. He assigns the reasons why we should yield to his commands; the motives, in view of which we should feel obliged, and be persuaded to a cordial obedience; and thus he seeks to draw and urge us to our duty, by all the considerations that should influence rational beings—by all that can operate on the principles of gratitude and love, as well as on our sense of justice and propriety. He acts in this, not as an arbitrary sovereign, but as a tender and condescending father.

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* Johnson's Dictionary.

The preface of the ten commandments teaches us, 1.—That *God is the Lord*. I have heretofore had occasion to observe that the Hebrew word *Jehovah* is almost uniformly, by our translators, rendered *Lord*—It is so rendered in the present instance. Our Maker assigns it as the first and formal reason why we should keep all his commandments, that he is Jehovah; that is, as this name imports, "the eternal, immutable, and almighty God, having his being in and of himself, and giving being to all his words and works."* As he is then the source of all existence, and of all power, wisdom, justice, goodness, and truth, he must be seen and acknowledged, by every rational creature to have a *right* to command. There can be no such thing as rightful and reasonable authority, if it does not belong to the Being whose power is almighty; and who possesses every other attribute, which can give full assurance that the power possessed will be wisely, and equitably, and kindly exercised. The consideration, therefore, of the very nature and attributes of God, shows in the clearest manner, that we ought to love and obey him with all our hearts, and with the utmost promptitude and cheerfulness. This is, and always has been, the indispensable duty of every individual of the human race. Hence the preface to the Decalogue, as well as each of the commands which it contains—and this is worthy of particular notice—is directed to *individuals*, and not to communities—"I am *thy* God—*Thou* shalt have no other gods before me." It is a *personal concern* of every child of Adam, without any exception and without any excuse or delay, to yield unreserved obedience to God, in all that He commands.

2. The second reason or consideration which is assigned, why we should keep all the commands of Jehovah is, that he is *our God*—"I am the Lord *thy God*."

Every rational and moral being has his God. The object which he supremely loves, to whose authority he submits, and whose favour and approbation he most seeks and regards, is his God. The heathen have their idol gods, which receive their homage and their offerings: And all unsanctified men, even under the light of the gospel, have some creature objects which are really their idols—creature objects to which their hearts are given, from which they seek their supreme happiness, to which they do homage, and to which they are subservient even to abject devotion.

The ancient Israelites, to whom the words "I am the Lord thy God" were first addressed, were the descendants of Abraham, with whom, and his seed, Jehovah had entered into a solemn covenant, and given them the rite of circumcision as the sign and seal of that covenant. At this very time, they bore the evidence of the covenant in their flesh. They had moreover the special presence of Jehovah among them, and the overwhelming manifestation of his power and majesty before their eyes, in the burning mount, and had actually consented to enter, renewedly and formally, into covenant with Him who now uttered his voice from amidst the awful exhibitions of Sinai. To them, therefore, the words "I am thy God" were addressed with a peculiar emphasis. Jehovah was the covenant God of them and their fathers; he had been faithful to his covenant; he had been astonishingly compassionate and condescending to themselves, and they had anew and voluntarily consented to be his peculiar and obedient people: And to have the Almighty Sovereign of the universe thus pledged to them, provided they should prove faithful to their part of the covenant, ensured to them privileges, advantages, and blessings innumerable, and of inconceivable value. By all these considerations and motives, then, he sought to secure their observance of the precepts he was about to deliver—an observance which was to be the test of their fidelity in keeping the covenant, into which they were about to enter. It was not expected, indeed, that they would so observe the moral law as to be the ground of their justification before God, as a matter of merit; but it was required, that they should exhibit such a cordial obedience to the whole of this law, as to show their supreme love to its Author, and thus prove that they were interested in that efficacious atonement for sin by the promised Messiah, which was so strikingly prefigured in their sacrifices, and indeed in all their institutions. Such was the pregnant import of the words "I am thy God," to those to whom they were originally delivered.

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* Larger Catechism.

But these words, my dear youth, are as really addressed to us, as they were to the Israelites at Sinai. The moral law, then promulged, was intended to be as binding under the gospel, as under the Mosaick dispensation. It was sanctioned both by the words and by the example of the Saviour. It was indeed, to restore its honours, violated by our sins, by his obedience, and to endure its awful penalty in behalf of his people, that he came into our world. This law is therefore of everlasting and unchangeable obligation; and although, as you have frequently heard in these lectures, believers in Christ are not under it as a covenant of works, since, in that view of it, all its demands were answered by their Surety and in their behalf; yet their observance of it as a rule of life, is the test of their discipleship, and the evidence of their union with him as their spiritual head. Hence the words, "I am your God," apply with as much force to professing Christians as to the ancient Israelites; nay, since we have more light and richer blessings than were vouchsafed to them, our obligations are even more numerous, tender, and touching than theirs. Remember, I beseech you, my young friends, that you have been brought under the most solemn obligations to consider the God of Israel as *your* God. You have recognised these obligations in every act of religious worship in which you have professed to join: for whom do you worship, but Him whom you avow to be *your* God? and you who have been dedicated to God in holy baptism, have been formally and solemnly placed under the bonds of this covenant. You have been consecrated to Jehovah, Father, Son, and Holy Ghost. You are bound to be his, by every awful and endearing tie. He is emphatically *your* God, and you are bound to be his people—bound to be for him and not for another. Nor can you, without guilt and folly that has no parallel, regard these obligations as a burden. They are, on the contrary, connected with privileges and blessings beyond the power of language to describe. If you do not violate your obligations to be the Lord's, if you truly comply with the terms of the gospel covenant, a faithful and covenant-keeping God will, on his part, grant you all the blessings of that covenant. He will, so to speak, give you Himself. He will be to you all that the infinite Jehovah can be, to creatures of your limited capacity. As a pious writer expresses it—"He will make over all his glorious attributes and excellences to be yours; his infinity to be the extent of your inheritance; his eternity to be the date of your happiness; his unchangeableness to be the rock of your rest; his wisdom to direct you; his power to protect you; his holiness to sanctify you; his justice to acquit you; his goodness to reward you, in the way of grace, not of debt, and his truth to secure to you the accomplishment of all his promises."* Who can express or conceive all the obligations, by which we are bound to regard Jehovah as *our* God, and as such to keep all his commandments!

3. God is *our Redeemer.* "I have brought thee out of the land of Egypt, out of the house of bondage." The claims which Jehovah, the God of Israel, had on the gratitude, confidence, and obedience, of his ancient chosen people, in consideration of his freeing them from their grievous bondage in Egypt, were no doubt of the strongest kind. Their oppression and sufferings had been extreme; and the interposition of their Omnipotent deliverer was marked by miracle, at every step. Not only had he completely emancipated them from the most cruel and abject slavery, when they were utterly unable to do any thing for their own relief, but he had destroyed their proud oppressor and all his armed host, and had given their spoil to them—his liberated and joyful people. That this people should willingly and unreservedly obey all the commands of a Deliverer, of such unbounded wisdom, power, and goodness, and to whom they were under such peculiar obligations, was what common sense and common gratitude would instantly enforce and urge, in the most decisive manner. It needed only to be mentioned—yet it was peculiarly proper that it should be mentioned—when a code of moral laws was about to be enacted by this Almighty Benefactor, for the obedience of the people who owed him so many obligations.

This deliverance from Egyptian bondage, however, was typical of a far greater deliverance—the deliverance of the people of God from the slavery of sin and Satan, by the Lord Jesus Christ, their divine Redeemer. How much of this *spiritual deliverance* was apprehended by the ancient Hebrews, we cannot precisely tell. Something of it must have been perceived, by those who had spiritual discernment. That Christ was typified by the Passover instituted in Egypt, and that the Rock which supplied them with water in the wilderness was emblematical of Christ, and indeed that nearly the whole of their institutions were symbolical of his character and work, we learn from the unerring oracles of God. Zacharias also appears to allude to the Egyptian, as well as to other deliverances, which his people had experienced, when, in anticipation of the birth of the Messiah, then near at hand, he said—"Blessed be the Lord God of Israel, who hath visited and redeemed his people;" and he goes on to recognise in that event the fulfilment of all the prophecies, and the oath of God to Abraham—"that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." There is therefore no force put on the words, when the authors of our Catechism consider them as pointing to the redemption of Christ—and as teaching us to consider God as our Redeemer from a thraldom, infinitely worse in its nature and consequences, than that which the Hebrews suffered in the land of Egypt.

Meditate for a few moments, my dear youth, on the state in which you and all mankind were placed by sin; and on what was done and suffered by our blessed Redeemer—the eternal Son of God—to deliver us from our fearful situation, and to bring us into the light, and liberty, and privileges, of God's peculiar people. Consider, that the whole human family, having lost the image and apostatised from the love, service, and obedience, of their Maker and rightful Lord, had become the bond slaves of the enemy of God and man; and were led captive by him at his will. Recollect that this deplorable state was not one, like that of the Hebrews in Egypt, into which we had fallen by our misfortune only—It was one in which our own guilt had placed us; but from which no efforts of our own could deliver us; had we even been disposed to make efforts for that purpose. But it was not a small part of our misery, that, wretched as our condition was, we liked it well. We were rebels against Jehovah, and slaves to Satan, and were pleased with our chains. We needed both a provision for the pardon of our guilt, and for rendering us willing to accept the pardon, when it should be at our offer—willing to receive deliverance, when the way of deliverance should be prepared and open. This, precious youth, was your situation and mine, as viewed in our natural state, and without a Redeemer. And what has the Redeemer done to bring us out of this state, and to render us heirs of "an inheritance incorruptible, and undefiled, and that fadeth not away?" He has come from heaven to earth, humbled himself to assume our nature, expiated our guilt by a life of suffering, terminating in the cursed death of the cross. "We were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot." Thus was a way opened to bring us out of our prison house, into the glorious liberty of the sons of God. But alas! as has been stated, man, infatuated as well as enslaved by sin, had no disposition or inclination to be freed from his bondage; and would in fact never have been delivered, if the Redeemer had not done even more than pay the price of redemption. If the Saviour had not ascended to heaven, and sent the Comforter, the Holy Ghost, to apply the benefits of his work to the souls of his people, and make them "a willing people in the day of his power," not one of them would have come to him to receive his benefits. No—having conquered their enemies, he had still to subdue them to himself, by the influences of his Spirit—To draw them sweetly by the cords of love; to unite them—to identify them, with himself, that all the privileges and all the possessions of the sons of God might be ensured to them; that happiness, which eye hath not seen, nor ear heard, nor of which the heart of man hath ever conceived, might become theirs, in virtue of their vital union with himself. Of this inestimable spiritual deliverance, the Exodus of the Israelites from Egypt—their being brought from under the tyranny of Pharaoh, and the cruel slavery of their task-masters there, by the mighty power and outstretched arm of Jehovah, was indeed a fit and striking type, and yet it was but a very small matter, in the comparison.

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* Fisher.

Recollecting then that it was God our Redeemer, that it was "Immanuel, God with us," who from the top of Sinai delivered the ten commandments, as a Moral law, for the guidance of man in the performance of his duty—recollecting that it was he who loved his people with a love that was stronger than death; that it was he who gave his life for theirs; that it was he who raised them from being heirs of hell to be the heirs of heaven—recollecting that he it was, who gave us all these precepts; and that he gave them, not less with a view to our own best interest, than as a test of our obedience and attachment to himself—let any one say, whether the conclusion of our Catechism be not well and strongly made, that "because the Lord is our God and Redeemer, THEREFORE we are bound to keep all his commandments."

I am particularly solicitous, my young friends, now that we are entering on the consideration of the Moral law of God, that you should take that view of it which has just been given; and that you should keep it in mind, through the whole of the ensuing lectures on the precepts of the decalogue. If you will consider God, in the character of your Redeemer, as delivering these commandments, they will come with the most powerful appeals to your hearts and consciences, and you will, at the same time, view an obedience to them in its true light—not as something that will merit heaven, but only as the proof and evidence of real, cordial love to the holy law of God, and of your discipleship, as the sincere followers of him who has redeemed you. Do you not perceive that the very notion and name of a Redeemer, implies that you were captives to sin and Satan? And if so, and you had nothing to pay, and must owe your deliverance entirely to him, ought he not to have the glory of the whole? Suppose your obedience, henceforth to the end of life, could be perfect, would that cancel your former debt? Would you not still owe ten thousand talents to the law and justice of God, for your past transgressions? But this supposition is never realized. No mere man, since the fall, ever did, or ever will, obey the law of God perfectly, in this life; and therefore will need constant pardon for the imperfection of his present obedience, as well as for his previously aggravated and accumulated guilt. See, then, that you must be indebted to the boundless grace of God in the Redeemer, for the *whole* of your salvation. Yet this ought not to diminish, but greatly to increase, your sense of obligation to obey his commandments? The inherent excellence, and indispensable obligation of the moral law of God contained in the ten commandments, is no where so clearly and strikingly seen, as in the whole process of that redemption which Christ hath wrought out, for all who believe in him. If it had not been a good, reasonable, equitable, and holy law in itself, he would surely never have consented to be made under it, to obey it perfectly, and to bear its penalty to the utmost. But if the law is good and excellent in itself, all who love goodness and excellence must love this law; and if they love it, they will try to the utmost to obey it; for it is a gross absurdity to pretend to love a law which we allow ourselves to disregard and violate. The very nature of a law implies the demand of obedience; and if we love the demand of obedience, we shall assuredly render obedience. This obedience, moreover, in the present instance, is the appointed expression of our gratitude and love to Christ. This is his own test—"If ye love me, keep my commandments." Thus you see that if you are right-minded, you will strive to walk by the moral law as a rule of life, both because you love it for its own excellence, and because this is to be the proof of your gratitude and love to your Saviour: And this is what is called evangelical obedience, and *new* obedience—an obedience rendered from the new principle of love—not from the slavish principle of fear, nor the mercenary principle of purchasing or meriting heaven. May the Spirit of all grace incline us all to such an obedience, to all the commandments of God our Redeemer; and to his name shall be all the praise, both now and evermore—Amen.

THE GOSPEL DOCTRINE OF JUSTIFICATION BY FAITH.

Translated for the Christian Advocate, from the Archives du Christianisme.

(*Continued from vol. VI. page* 543.)

That we are justified before God by *faith only*, the express declarations of the word of God incontestably prove. Besides the passages which we have already quoted, we add a few others, directly to the point. "Abraham believed, and it (his faith) was counted unto him for righteousness (Rom. iv. 3); The gospel of Christ is the power of God unto salvation to every one that believeth (Rom. i. 16); Whosoever believes in Jesus Christ hath everlasting life." (John iii. 16.) If the Saviour commended the centurion who requested the cure of his servant; the woman who was bowed down under a grievous infirmity for eighteen years; the Canaanitish woman who persevered in her prayers,—was it not on account of their faith? If he opened the eyes of the two blind men who had implored his compassion, was it not in saying to them, "According to your faith be it unto you," (Matt. ix. 29)? Why did he not say to them, Be it unto you according to your works? When Peter began to sink in the waters, Jesus called him a man "of little faith." "All things are possible to them that believe." (Matt. xvii. 20.) "What must I do to be saved?" said the Philippian jailer. "Believe," answered Paul and Silas, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "I am the door," says Jesus, "by me, if any man enter in, he shall be saved."

Although these passages furnish the strongest evidence, still nothing is more repugnant to the pride of the human heart, than the truth to which they testify—that we are freely justified by faith; and it appears to this proud heart a shame, not to bring something to God, in payment for the salvation which he bestows. But the sinner must lay aside this foolish self-conceit, in order that he may solicit the grace of God as a pure gift, of which he is, in every point of view, unworthy. "The righteousness of God by faith in Jesus Christ, is unto all, and upon all them that believe; for there is no difference, since all have sinned, and are wholly destitute of the glory of God. We are justified freely by his grace, through the redemption that is in Christ Jesus, whom God has appointed to be a propitiatory victim, through faith in his blood. Where is matter of boasting then? It is excluded. By what law? Is it by the law of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law." (Rom. iii. 22, 28.) "We know that a man is not justified by the works of the law, but SOLELY by faith in Jesus Christ." (Gal. ii. 16.)* Even setting the Scriptures entirely aside, it is impossible to support the tenet, that our merits are of any account in the remission of our sins. But although our works are of no account in our justification, yet they ought to be the necessary fruits, the immediate consequences of it, as a testimony before men and to ourselves, that we are justified before God. It is in this sense that Paul declares to us, that "we are created in Christ Jesus unto good works," (Eph. ii. 10); and that "with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." (Rom. x. 10.) It is for this reason that our Lord requires, that our "light shine before men; that they, seeing our good works, may glorify our Father who is in heaven;" and that his apostle exhorts us to "be followers of God as dear children." "Good works," says Augustine, "do not go before him that is to be justified, but they follow him who is justified." Opera bona non præcedunt justificandum, sed sequuntur justificatum.

"Good works," says St. Clement, "follow knowledge as the shadow follows the body." The Holy Spirit teaches us, that "those who die in the Lord are blessed, because their works do follow them." (Rev. xiv. 13.) Although our good works are the natural fruits of our faith, yet God does not, in all cases, call upon us to give external evidence of our justification; as witness the penitent thief upon the cross, and all those who sincerely embrace Christ as their Saviour, in the hour of death.*

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* The above passages are rendered according to the French Protestant Version, (the Genevan); but the word SOLELY, (*seulement*) which M. Blanc makes emphatical, has no word corresponding to it in the original.—TR.

This simple exposition of our faith, wholly based upon the Holy Scriptures, will be deemed sufficient to repel the calumnious reproach which our adversaries often bring against us, and which the enemies of the gospel formerly brought against Paul, in the first century of Christianity, that we open a door to licentiousness, and despise good works. "Ah!" says Morus, "would to God we were as holy as our doctrine is scriptural! Would to God that we could make the same reply to them by our works, that we do by our words, and that our conduct were as Christian as our confession of faith!"

1. In opposition to the doctrine we maintain, the following passages from the apostle James are cited. "Abraham was justified by works; by works a man is justified, and not by faith only." (James ii. 21, 24.) Here let it be observed, that so far from setting the sacred writers to contradict one another; we are under the necessity of acknowledging that the apostles Paul and James were directed by the same spirit, and intended to declare the same faith. When Paul says that faith justifies us, he speaks of a living faith, which "works by love;" and in this respect, James perfectly agrees with him, when he maintains that "the faith which is without works, is dead." The former exhorts sinners to be reconciled to God, by faith in Christ Jesus; the latter speaks of pretended Christians, who imagine that because they have a historical knowledge of the Holy Scriptures [and a name to live,] they shall be able to enter into eternal life. In this sad state of foolish security, he makes them observe that such a faith is superficial, fruitless, and ineffectual to salvation. If they, to whom James addressed himself, had really possessed the faith, of which Paul spoke, he would not have required them to "show their faith by their works," for this would have been useless. He says not, though a man *have* faith, but "though a man *say* he hath faith;" which proves that he speaks by concession, not intending to say that hypocrites, wordy Christians, (*chretiens de paroles*) have faith. Such persons have a false faith, which the devils also possess, and which will only render them more culpable in the eyes of Him who cursed the barren fig-tree. This apostle does not deny that the faith of Abraham "was imputed to him for righteousness," (v. 23); but addressing himself to men who pretend to have the faith of Abraham, and who, slumbering in criminal inactivity, give no external proof of their faith, he reminds them that this holy patriarch perfected his faith, by a prompt obedience; and that his works evidently justified him before men, showing that he had believed God, and had confided in his promises.

2. It is moreover objected, that the works which Paul excludes from justification, are ceremonial works only. We reply, that it was impossible Abraham could be justified by the ceremonial law, because it was not given to the Jewish people until four hundred years afterwards. The apostle intends the moral, as

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* If the dying give no external evidence of embracing Christ, how shall we know that any of the dying are justified? And if they give external evidence of sincere faith, repentance, love, and hope, then they give external evidence, in these fruits of the Spirit, of their justification. —TR.

well as the ceremonial law, since he speaks of "the law which gives the knowledge of sin," (Rom. iii. 20,) and affirms it to be that by which every mouth may be stopped, and the whole world may become guilty before God." He treats of all kinds of works, whether under the natural or revealed law, as may be seen by consulting Rom. iv. 1, 6, and xi. 6; 2 Tim. i. 19; Tit. iii. 5.

From the doctrine of justification by faith, it results that we render due homage to God, by acknowledging him alone to be righteous. Has he not "first loved us? What have we that we have not received" of his mercy? And "if we have received, why should we glory, as if we had not received? Of Him, and through Him, and to Him, are all things." The proud man, who would enter into heaven by his own works, sins against the justice and mercy of God. He sins against his justice, in presuming to offer empty, ineffectual satisfaction; against his mercy, in thinking that he needs it not. The saints in paradise cry with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and blessing." "God forbid that I should glory," says Paul, "save in the cross of our Lord Jesus Christ." Thus our conscience is truly peaceful, because our salvation is not the work of man, and because we lean not on the feeble arm of flesh, but on the infinite mercy of God. "Where," says Bernard, "where shall the fainting find true, steady, and assured repose, unless in the sufferings of our Saviour? I rest there with so much the more assurance, because he is powerful to save me. The world around me rages to trouble me, my own body persecutes me, Satan lays snares to surprise me; but I shall not fall, for I am supported by a solid and unshaken rock. I have sinned, I have even committed great sins; they trouble my conscience: but they shall not overwhelm it, when I call to remembrance the sufferings of the Lord——Wherefore my merit is the Lord's mercy. While the Lord is rich in mercy, I am not poor in merits; and as the mercies of the Lord are great, my merits also are abundant. Shall I proclaim my own righteousness?—But, Lord, I remember thy righteousness, which is mine; for the Father has given thee to be my righteousness." "I glory not in my works," says Ambrose, "but I glory in Jesus Christ; I glory not as if I were righteous, and free from sin, but I glory that I have been redeemed, and that my sins are pardoned. I glory not that I have been serviceable to any one, but because Christ is my advocate with the Father, because for me his blood has been shed, and for me he has suffered death."

O Lord, our God, make our souls experience the delightful sweetness of this faith, which is a gift of thy bounty, and without which it is impossible to please thee (Eph. ii. 8; Heb. xi. 6)!

Andrew Blanc.

For the Christian Advocate.

THE CHRISTIAN'S REMEMBER ME.

"This do in remembrance of me."—*Luke* xxii. 19.

In mercy, Jesus condescends
Communion sweet to hold
With sinners, call'd to be his friends,
And give them joys untold:
In this memorial of his love,
My Saviour's pledge I see;—
This do—these symbols take, and prove
Thou dost remember me.

In these provisions of his board,
The hallowed bread and wine,
I view the sufferings of my Lord,
And see his glories shine:
O, how propitious he appears,
With grace divinely free;
His voice my drooping spirit cheers,
He says—remember me!

Yes—tho' the crimes in memory rise
Which pierced my Saviour's side,
I'll look, when Justice vengeance cries,
To Jesus crucified:

'Twas when he bore the wrath of heav'n,
And bled upon the tree,
Thy sins, he said, are thus forgiven,
Therefore—remember me!

Whene'er ambition prompts my soul
To pant for wealth or fame,
O, may this thought my heart control,
That Jesus suffer'd shame:
Tho' rich in glory, he was born
A man of grief to be;
My Saviour thus enduring scorn,
Said—O, remember me!

When tempted to distrust or fear,
And at my lot repine,—
When flatt'ring prospects disappear,
And earthly joys decline;
My Saviour then I'll call to mind,—
His foes and victory;
'Twas then, his sympathy, how kind!
Said—O, remember me!

When men with loud professions speak
Of friendship's sacred ties;
Whilst they alone their int'rest seek,
And then their friend despise;
I'll think of Jesus when betray'd,
The trait'rous kiss and fee;
With thorns in mockery array'd,
He said—remember me!

Should foes combine my name to blight,
And those I love beguile,
And wrapt in persecution's night,
I no where see a smile:
I'll think on Christ at Pilate's bar,—
His friends' apostacy:
His look, then cast on me from far,
Said—O, remember me!

Oft when of free and sov'reign grace,
To dying men I tell,
Truth finds in their cold hearts no place,
Nor turns their feet from hell,—
Like Jesus when in lonely prayer,
I'll suppliant bow my knee;
His fervour, breath'd in midnight air,
Said—O, remember me!

And should I be by grief oppress'd,—
Tho' my frail heart should faint,
By faith I'll lean on Jesus' breast,
And tell him my complaint:
O, then upon his cross I'll think,—
His matchless agony,—
The bitter cup he took to drink,
And said—remember me!

In ev'ry sorrow, ev'ry pain
Which my Redeemer knew,
I hear a voice of love so plain,
It brings him to my view:
His anguish'd soul, his dying breath,
Said, I remember *thee;*
In life forget *me* not, in death,
Still there remember me!

Yes—when no more the light of life
My pilgrimage shall cheer,
In the dark vale, whate'er the strife,
He'll banish ev'ry fear;
For when death's Conqueror arose,
He made its terrors flee,
And said, in triumph o'er his foes,
My saints—remember me!

In Judgment, when I meet my Lord,
Still to his cross I'll fly;
And he'll pronounce the gracious word,
"Thy record is on high!"
Then with the saints around his throne,
In blest eternity,
With palm, and harp, and song I'll own
This dear—REMEMBER ME!

ALICIAN.

Miscellaneous.

We have received, in exchange for the Christian Advocate, a regular series of THE EVANGELICAL CHURCH JOURNAL [Evangelische Kirchen Zeitung], from the commencement of the year 1827, till the end of the month of June last. This able miscellany is conducted by Dr. E. B. Hengstenberg, professor of Theology in the University of Berlin, and receives contributions from several of the most distinguished Protestant writers of continental Europe. We shall enrich our pages with occasional extracts from this publication, and could wish that we had more space to spare for the purpose. It is from this journal, and the Archives du Christianisme, printed at Paris, and from which we have already given a number of extracts, that the real state of religion on the Continent of Europe is chiefly to be learned. The following article (for the translation of which we are indebted to a friend) begins, it will be perceived, a series of communications, relative to the state of religion in France. This is an interesting topick, on which several articles have lately appeared in our publick papers, and in regard to which authentick information is earnestly desired by the religious publick—Such information we hope to give our readers, by the continuation of the communications promised in the close of the following.

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Extract from the Evangelical Church Journal of July 11, 1827.

"EXTRACT OF A LETTER TO THE EDITOR.

Paris, June 11, 1827.

Perhaps no country has, within latter years, experienced such a change in its religious state as France. The Lord really seems to be graciously indemnifying this country, for what it has recently suffered from the doctrines of modern philosophy and from political convulsions.

It is true that hypocrisy is as much to be dreaded at present, as infidelity was some time since; because many, for temporal purposes, clothe themselves with the appearance of a piety, which is altogether inactive and lifeless. But it is equally true, that there are, in all religious communities, amongst us, Christians who rear their building upon the simple foundation of their faith; that many make the radical principles of Christianity the subject of their supreme regard; and that instead of that levity, for which the French have so often been censured, a certain steadiness and desire for truth becomes more and more characteristick of them.

In another letter, I may perhaps describe to you the state of the Catholick church, but at present I shall confine myself to a brief statement of the circumstances and measures to which the Evangelical church here owes her revival, and the degree of prosperity which she has attained.

The formation of a Protestant Bible Society in 1818, was like a signal for the subsequent occurrences. Gentlemen who had hitherto been but little known to one another, now became closely connected, and an extensive correspondence was carried on among the friends of Bible societies throughout France. Their letters, which were soon after collected in a monthly magazine, bore testimony to the spirit that animated them, and to the doctrine which they professed. Auxiliary societies were formed in the different departments, and the ardour for thus uniting themselves spread with incredible celerity, and was generally attended with the most pleasing consequences.

Some friends, about this time, undertook the publication of a religious journal, under the title of *Archives of Christianity in the Nineteenth Century* (Archives du Christianisme au xix siècle), in order that the increasing activity might be properly regulated, and nothing be taught but the true Protestant doctrine; that is, Christianity in its original purity, and unconnected with Neology, with which it is sometimes confounded. But these gentlemen, by increasing their number, admitted the assistance of men who were not animated with the same spirit. Hence it happened that, in the same journal, essays of quite a contrary tendency appeared. But a change was subsequently made in the revising department, in consequence of which the "Archives" obtained its present character, which it has supported for several years; and it is now the organ, and as it were the rallying point, of all Frenchmen, whose sentiments are evangelical.

Two Christian strangers who happened then to be in Paris, greatly contributed to extend the religious animation. Mr. Wilder, an American merchant, who has since returned to his native country, received under his hospitable roof every friend of the gospel. At his house, frequent prayer meetings were held, which were at last attended by great numbers, and produced much good. The other of the two gentlemen, the Rev. M. Wilks, the minister of the small American congregation, is yet with us. He is indefatigable in the many labours which he undertakes, and may justly be called our greatest benefactor. He came to France about the time when the Protestants, in the southern provinces, were persecuted (1815); he went to the scene of distress, and having convinced himself of the sufferings his brethren had endured, and their pressing wants, he asked and received from England large sums for their relief. Thus he soon became acquainted with many ecclesiastics and laymen; he gained their affection, and knew afterwards how to use his influence, for the spiritual welfare of those to whom he had rendered such essential services in relation to their temporal wants. In the mean time, our religious institutions became firmer and more numerous. The Tract Society; The Society of Christian Morality, consisting of Catholicks and Protestants; The Protestant Missionary Society, whose seminary, formerly under the direction of Mr. Galland, but now conducted by Mr. Grand-Pierre, contains six pupils; The Protestant Society for mutual protection and relief; and The Committee for fostering Sunday Schools—were all formed in quick succession, and are all prospering. In the month of April, of every year, they hold their general meeting, and give an account of their respective labours. Many friends to these institutions come at that time to Paris; and from the spirit, which manifests itself in most of their addresses, which in these meetings are generally made ex tempore, we can judge what progress truth has made in each succeeding year. No doubt it will be gratifying to you to hear that such numerous and powerful testimonies were never before given in favour of the gospel, as at the meeting which we lately attended. We had then the company of several excellent ministers from different departments, and we were rejoiced to see that such men presided over our congregations.

I ought not however to conceal from you, that although much is done in Paris, from whence the Christian animation emanated into the provinces, our spiritual state is yet far from what you might presume it to be. The true church is yet small; many who participate in our institutions, do it more as Protestants than as Christians. The females, and particularly those of the highest stations, give the purest proofs of reviving spiritual life. Amongst them we find some who, possessing the greatest pre-eminence of birth, property, and genius, manifest that simplicity of the children of God, which is the concomitant of true faith; and these may be said to be the heart, about which all true Christians will gradually coalesce.

It is now several years since Christianity has been developing itself in this country, without meeting with any serious external obstruction. A minister at Nismes, it is true, tried to make the German *Nationalism* popular, by publishing a journal under the title of "Mélanges de Religion et de Morale," which however soon ceased for want of supporters. It is now about two years since the "Revue Protestante" has taken this work in hand. The "Revue" is conducted with great talent, but it seems to degrade every thing evangelical. It unceasingly advocates *free self probation*, as if this alone constituted the Protestant doctrine. It thus presents to the Catholicks an easy mode of attack, who ask with great propriety whether there can be any thing positive in religion, if after eighteen hundred years since the commencement of Christianity, and after three hundred years since the Reformation, nothing is yet to be taught but to prove one's self.*

In this letter I have confined myself to some general topicks. In my next I shall make you acquainted with our principal churches, the ministers most eminent for their zeal and spirit, and the laymen, who are chiefly desirous to co-operate with you. On the correctness of my statements you may depend, and I shall endeavour to make them with Christian reserve and prudence. I have the honour to be, etc.

YOUR CORRESPONDENT
IN FRANCE."

ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

(*Concluded from Vol. VI. p. 554.*)

5. Having seen the sentiments and practice of some of the most eminent European physicians, let us now attend to what the American physicians have to say on this important subject.

That great luminary of medical science, Dr. Rush, enumerates "piety towards God, a respect for religion, and a regular attendance upon publick worship, among the duties of a physician." And he advises them, when "setting out in business, to acquire such habits of punctuality in visiting their patients, as shall not interfere with acts of publick homage to the Supreme Being." He also recommends the "reading of the Scriptures, as the best means of fortifying the mind against the fear of death."

6. Dr. Bard of New York, was a practical as well as a professing Christian. All the Christian methods for enlightening and renewing mankind, found in him an able patron and a successful advocate. Of him it may truly be said, "he adorned the doctrine of God his Saviour in all things." He showed his faith by his works. The following extract from a memoir of him, by Dr. Ducahet, will make known his character.—"He was one of those very few physicians who consider it a duty, to advise and admonish their patients in their spiritual affairs. It was his constant practice to procure, or to administer, religious instruction to the ignorant, and spiritual consolation to the distressed. And however indiscreet and officious communications of this kind may be considered by some, he has left upon record his testimony to their usefulness, and to the general good will with which they are received. In not one of the many manuscripts (in my possession) of his annual addresses to the graduates of medicine, does he omit to recommend this practice; and to enforce it by the assurance that, during thirty years of professional life, he had made it an uniform duty; and that he had very seldom regretted his conduct, having found such communications to be generally acceptable, and *never* productive of *injury* to the sick. It is very much to be regretted that the example of this 'truly eminent' and good physician is not more frequently imitated, and that medical men are so apt to disregard the eternal concerns of their patients, and to imagine that it is even necessary to divert their thoughts from death and eternity. Such conduct is a criminal neglect of a solemn duty, and betrays an insensibility, as cruel as it is dan-

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* We confess ourselves at a loss what to understand by the "free self probation" mentioned in this paragraph, and how the Roman Catholicks turn this Protestant dogma against its authors, unless the objectionable position be to this effect—that true religion consists in every man adopting a faith and practice that fully satisfies himself—This certainly the apostle Paul did *before* his conversion. EDITOR.

gerous, to the best interests of those committed to their care. It was too Dr. Bard's practice to call the *early* attention of his patients to this important subject. Religious admonition, he properly thought, should not be *deferred* until all hope of recovery is gone. This is not the best chosen period for religious instruction, or the one most favourable to its due effect upon the mind. It is not in the last moments of life, when the body is racked with pain, and the mind agitated and alarmed by the apprehensions of death; when a deadly stupor clouds the faculties, or the imagination flits, in wild delirium, from object to object, and from thought to thought, that the mind can be brought to prepare itself for the awful transition which it is to undergo. Sickness is a season of reflection with most men, and naturally induces a docility of temper, highly favourable to the reception of wholesome admonition. It is now that religious instruction and advice are most productive of effect. If delayed till the last hours of life, they may serve indeed to awaken the alarms of the sick man, and to plunge him into despair, but they can seldom benefit his soul."

The conduct of Dr. Bard, in this particular, must commend itself to the approbation of every rational and feeling man; and entitle him to be placed with those worthies who have united to exalted talent, extensive erudition, and distinguished rank, the graces and virtues of the Christian character.

7. Dr. Rush, after having narrated his happy recovery from an attack of the Bilious Yellow Fever of 1793, and from a chronick disease consequent thereon, acknowledges his obligations and gratitude to God, in these words: "But wherewith shall I come before the great *Father* and *Redeemer* of men; and what shall I render unto him for the issue of my life from the grave?

——"Here all language fails;—
Come then expressive silence, muse his praise."*

I shall conclude my address by some extracts from the essay of the last mentioned eminent physician, entitled, "The Influence of Physical Causes upon the Moral Faculty," since it appears very applicable to the present discussion; which may be called "An Essay on the Influence of Moral Causes on the Physical Faculties."

"Let it not," says Dr. Rush, "be suspected, from any thing that I have delivered, that I suppose the influence of physical causes upon the moral faculty renders the agency of divine influence unnecessary to our moral happiness. I only maintain, that the operations of the divine government are carried on in the moral, as in the natural world, by the instrumentality of second causes. I have only trodden in the footsteps of the inspired writers. Nebuchadnezzar was cured of his pride, by means of solitude and a vegetable diet; Saul was cured of his evil spirit by means of David's harp; and St. Paul expressly says, 'I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.'" He also believes "that in those extraordinary cases where bad men are suddenly reformed, without the instrumentality of moral, or rational causes, that the organization of those parts of the body in which the faculties of the mind are seated, undergoes a physical change; and hence the expression of 'a new creature,' which is made use of in the Scriptures to denote this change, is proper, in a literal, as well as a figurative sense." And he adduces, in proof of this, the assertion of Paul, that he "bears in his body the *marks* of our Lord Jesus." "It is probably the beginning of that perfect renovation of the human body, which is predicted by St. Paul in the following words: 'For our conversation is in heaven, from whence we look for the Saviour, who shall change our vile bodies, that they may be fashioned according to his own glorious body.' I shall not," continues he, "pause to defend myself from the charge of enthusiasm in this place; for the age is at length arrived, so devoutly wished for by Dr. Cheyne, in which men will not be deterred in their researches after truth, by the terror of odious or unpopular names."

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* Rush's Works, vol. iii. p. 353.

Editorial Remarks.

We can by no means adopt the explanation of some facts, and the exposition of certain passages, of sacred scripture, which appear at the close of this address. We would also observe, that the title of the Address attributes to one of the Christian graces, *Faith,* effects which immediately flow from some of the other graces, such as *Hope, Patience,* &c. Faith is indeed the foundation grace, and is ever accompanied by all the rest. Yet, perhaps the title of the paper might more properly have been—*The Influence of Genuine Christian Piety, in the Prevention and Cure of Diseases.* But although we thus advert to what we deem inaccuracies, we do not consider them as at all affecting the general merit of the essay.

We intimated, when we first introduced Dr. Church's address to the notice of our readers, that we had "long wished for a good opportunity to combat, the absurd, cruel and wicked opinion, entertained by many physicians, and embraced by many of their patients, that a clergyman must be kept out of a sick room, at least till the patient is past all hopes of recovery." And we promised "some remarks of our own, and some facts witnessed by ourselves, in confirmation of our remarks." When this was written, we had not so particularly examined, as we have since been called to do, every part of the address now before our readers. Had this been the case, we might perhaps have forborne the pledge we gave; since the ample testimony of medical men themselves, especially of medical men of the first eminence for skill and reputation, is likely to be of far more avail than any remarks of our own. We shall, notwithstanding, add a few thoughts, in the hope that they will be more regarded, when it is seen that the most competent judges are with us, in the opinions we deliver.

1. The worth of the soul is such, that if it were granted that the use of those means which are calculated to promote its salvation did interfere with the speedy removal, or even the final removal of disease, those who duly estimate the concerns of eternity, in comparison with those of time, would see and say, let no regard to the body endanger the eternal felicity of the immortal spirit. On this consideration, all who have any serious belief in an endless state of future happiness or misery should resolve, that, so far as they have influence, the sick shall not be suffered to pass into the eternal world, without the use of the best means which they can command, to aid them in preparation for this great and decisive crisis of their existence.

2. Ministers of the gospel, and those who are preparing for the sacred office, ought to make it a subject of particular attention and earnest inquiry, how they may treat the sick, in a manner most likely, under the divine blessing, to be attended with saving benefit. It is believed that this is a subject too little regarded by many ministers of the gospel, and by a large proportion of theological students. There is no part of the ministerial office more delicate in its nature, than the proper method of treating per-

sons in sickness; and it is to be feared, that a part of the prejudice against ministerial visits to the chambers of the sick, may have arisen from some instances of indiscretion, or want of fitness, in those who have been called to the performance of this duty. This is not the place to enter into any lengthened or particular statement, of what is believed to be the best manner of dealing with those who are suffering from disease—It is a subject on which a small volume might profitably be written. We shall, however, not forbear to remark, that the duty we contemplate requires, and may be considered as consisting in, *tenderness* and *fidelity*. Great tenderness should undoubtedly be used, in all the cases contemplated. The spiritual physician should manifest deep sympathy; and that he may manifest it, he must *feel* it. He should endeavour to put his own soul in the soul's place of the suffering patient, and carefully consider, also, the bodily weakness of the party to be addressed. This will give a character to all that he says and does—to all his words and actions, and to the very tones of his voice—which will be likely to have the most happy effect. But no part of this tenderness is to consist in the want of fidelity, or in endeavours to comfort the afflicted on other than gospel grounds. Not only does the minister of religion incur an awful responsibility for himself, if he endeavours to sooth the sick by unwarranted considerations, but, by so doing, he will sometimes entirely miss his object. A well-instructed individual, or one whose eyes have been opened on his lost and miserable state as a sinner, will see that his spiritual guide is "a physician of no value," if he directs to other ground of hope and comfort than the riches of divine grace—the full redemption of Christ, and the way that is opened by him for the extension of mercy to the chief of penitent and believing sinners. We have known a clergyman—who sought to allay anxiety and fear, by reminding the sick of a good moral life, and a regular attendance on the ordinances of the church—told that no repetition of his visits was desired. A man of another spirit was sent for, and heard with the greatest interest.

3. We confidently assert, that if ministerial visits to the sick are managed with discretion and tenderness, as well as fidelity, there is seldom, if ever, any reason to be apprehended that they will interfere with the recovery of the patient—and that in many cases they will essentially promote it. This position is abundantly supported by the numerous facts which are stated in the preceding essay, as well as by the opinions there adduced, of some of the most distinguished physicians of our own and other countries. We will add two or three striking instances, witnessed by ourselves. The first was of a lady in a declining state, from pulmonary affection. She had requested spiritual instruction and aid, but had been refused it, under the notion that she was only *low spirited*, and what is called *nervous*. But although asafœtida and opium were fully tried, neither could quiet sleep be obtained, nor incessant agitation and anxiety, when awake, be prevented. At length, to gratify her, and as a matter of experiment, a clergyman was sent for to visit her. Her case was found to be one of a very rational concern, in regard to the state of her soul—accompanied by a manifest want of suitable instruction, direction, and encouragement. These were afforded; and from the very first visit, through the whole of her protracted illness, no more anodynes or antispasmodicks were needed, either to procure sleep, or to prevent agitation. She was calm, patient, quiet, and resigned—not only more comfortable in her own feelings, but unspeakably less trou-

blesome to her attendants than she had been before; and thus she remained till her death. The second instance mentioned (for we could mention many) shall be of acute disease. An athletick man, in a dangerous fever tending to putridity, was found in a state of great anxiety about his immortal part. He was neither ignorant of religious truth in general, nor of the exigency of his own case in particular; but the distress of his mind absorbed all regard to the sufferings of the body. Counsel was given him; and in the midst of the prayer that followed, light, and peace, and even joy, broke in, as he affirmed, on his mind. There was manifestly an entire change in his aspect, as well as in his conversation; and a speedy recovery succeeded. A third case has been witnessed by us, since we began to write this article—the case of a female in dangerous illness, whose mind was so affected as to prevent bodily rest, till after spiritual assistance and prayer; since which she has slept comfortably, and hopes are entertained of her recovery. But instances of a similar kind, as already hinted, might be multiplied indefinitely. The writer can affirm with truth, that in the pastoral charge of one of the largest congregations in the United States, for more than the fourth part of a century, he never knew an instance in which his ministerial visitations of the sick were even apprehended, so far as he has known, to have been injurious. In a few instances he has known them forbidden by friends and physicians, and the sick kept in ignorance of their situation, till they were surprised into eternity. The responsibility of such friends and physicians, the writer would not incur for the universe—He hopes that every reader of this article will avoid it. What excuse can be given for depriving the sick of religious aid, when facts innumerable demonstrate that it may be afforded, not merely without injury, but often with evident advantage to the aim of the physician? and when, if some bodily suffering were the consequence, it is infinitely outweighed by the hopes of benefiting a soul, destined to happiness or misery inconceivable and interminable!

STRICTURES ON MODERN GEOLOGY.

In our last November number we intimated our intention to transfer to our pages, as soon as we should find a good opportunity, some remarks from the Christian Observer on the subject of Modern Geology—We propose now to fulfil the intention then announced. But we wish, previously, to make a few observations of our own, on the general subject.

1. We are of the opinion that the cause of true religion will never be promoted, but greatly injured, by refusing to listen to the statement of any facts in natural history or science, under an apprehension that they militate with divine revelation. If the things recorded in the Bible have been revealed by the God of truth—the Creator of the world and all things therein—they never can be inconsistent with well ascertained facts in his works, as they are now exposed to our observation and scrutiny. We all see and admit the folly of Pope Urban VIII., in endeavouring to oppose the Copernican theory of the planetary revolutions, by his edicts and denunciations. It is such an immediate dictate of common sense, that one truth can never contradict another; that he who refuses to admit a plain matter of fact, because he apprehends it will contradict something in the Bible, will always give the enemies of the Bible the opportunity of claiming a triumph, which they will not fail to improve. Facts, when ascertained to be such, must

be admitted, let the consequences follow as they may; and the friends of the sacred Scriptures ought to admit them with as much freedom as the most avowed infidels; nor have they the smallest reason to fear to do so.

2. It is however perfectly fair and highly important, to examine carefully, whether what are asserted to be facts are such in reality. Many things which infidel writers have affirmed, and have blazoned abroad as falsifying somewhat contained in the sacred Scriptures, have eventually been found either to have no foundation in truth, or no hostile bearing on divine revelation. Thus the infidel Brydone, in publishing his travels, endeavoured to invalidate the authority of Moses, by endeavouring to show from the time required to convert lava into vegetable mould, that the earth is at least fourteen thousand years old, instead of less than six thousand. The calculation on which he reasoned was, that it required two thousand years at least, to convert a stratum of lava into vegetable mould, and that as seven distinct lavas had been discovered, one under the other, and each covered with a bed of rich earth, the conclusion was irresistible, that the earth must have been formed more than fourteen thousand years ago. This led to inquiry and investigation: when, behold, it was proved beyond controversy, that seven different lavas, with interjacent strata of vegetable mould, had been actually formed in somewhat less than fourteen hundred years; demonstrating that lava may be covered with a productive soil in about two hundred and fifty years, instead of requiring two thousand for the purpose. See the close of Watson's Apology for Christianity, addressed to Gibbon. Another supposed demonstration that the earth is many thousand years older than we believe it to be from the account of Moses, was taken from certain signs of the Zodiack, figured on the ceiling of an inner apartment of a dilapidated edifice at Dendera, near the banks of the Nile—Egypt being the favourite field of infidel enterprise. Volney, in a note appended to his "RUINS," considers this as settling the point that the world is more than sixteen thousand years old. But alas! it has since been shown, that these signs were not intended to form a zodiack at all, but were probably the Horoscopes of individuals, at a time when astrology was in repute; and that the very edifice in which they are found, cannot be of more ancient date than the time of the Ptolemies. Two or three other infidel objections, founded on alleged facts of somewhat a similar character, have been completely falsified, or shown to have no hostile bearing on the Mosaick records, as may be seen in our number for November last. For ourselves, we have ceased to credit the allegations of infidel writers relative to subjects of antiquity and natural science, till we find them confirmed, or admitted, by other writers. They have been so often detected in making rash assertions and hasty conclusions, that we consider it more than an equal chance, that any new statement that impugns, or seems to impugn, divine revelation, is at least materially incorrect. But what we urge is, that a careful inquiry and examination should always be made, in order to ascertain whether alleged facts are really such—When clearly ascertained, let them, we repeat, be admitted freely.

3. When indisputable facts seem to militate with the truth of sacred Scripture, they ought to give no alarm to the believer in divine revelation. The evidence of the truth of the Bible, which is the evidence of testimony, is as strong and as satisfactory as any testimony we can receive in regard to the existence of facts which have recently

taken place—perhaps it is even stronger. The truth of Holy Scripture, therefore, stands on its own impregnable foundation. What then, although unquestionable facts seem to oppose some biblical truth? We ought to believe that they only *seem* to do so. The *apparently* militating truths are unquestionably consistent with each other, although, for the present, we cannot tell how to reconcile them. Let it be remembered, that it is not merely in regard to this subject, that what we here demand is required. It not unfrequently happens, in natural science itself, that phenomena apparently inconsistent and contradictory appear. And what do the teachers of that science say in such cases? They say that there is either a mistake, in taking both these things for facts, or else that the manner of reconciling them is not yet discovered. Accordingly they re-examine the phenomena. Sometimes they discover that one thing which they took for a fact, was not so in reality; and here the embarrassment ends. In other instances, they are obliged to admit, and do admit, that facts really exist, which, although there can be no question that they are reconcileable, yet for the present it is not known how it is to be done. Now, all we ask is exactly this. If some facts in nature seem to contravene those of revelation, admit the facts on both sides. Say you know they are reconcileable, but for the present you cannot tell how. This is strictly philosophical. And in the case we consider there is the more reason to take this course, because in numerous instances facts which appeared to militate with Bible truths, have actually been discovered not to contravene those truths, but to confirm them. A remarkable instance of this is given in our November number, to which we have already referred. From what has actually taken place, therefore, independently of any other consideration, the presumption is of the strongest kind, that any thing in natural science, or in historical records, that seems to contradict the Scriptures, will eventually be shown to have no bearing whatsoever of that character. Hence we must, for ourselves, entirely disapprove of such an attempt as that of the justly celebrated Mr. Faber, who endeavours to interpret the Mosaick account of creation, in such manner as to extend the six days, mentioned in the sacred record, to we know not how many ages, in order to gain time enough for the fossil formations of geologists.

4. It should be remembered that the science of geology is yet in its infancy. There has not yet been time sufficient to examine the actual bearing of facts discovered. The depth to which the earth has been, or probably ever will be explored, is less in proportion to its whole diameter, than the thickness of an egg shell to the diameter of the egg. Nor are there yet any sufficient and well ascertained data, on which to form rational analogies, from what is known to what is unknown. In our first volume, we gave a general view of Penn's remarks on the subject of formations, which geologists in general suppose must, *in all cases*, have taken place gradually. We believe with Mr. Penn, that there is no just foundation for this supposition at all. Because we observe that certain kinds of stone and rock may be formed gradually, and in fact are constantly forming in this manner, is that a proof that *all* those kinds of stone and rock were formed in this manner? We think not—We think it far more rational to believe, that the Almighty Creator formed *some* rocks when he created the world; and that then he also formed those several substances which, by union and induration, will still produce rocks. As Mr. Penn remarks, we might as well say that no animals were created originally in a perfect

state, because they now always arrive at perfection in a very gradual manner, as that no rocks were created perfect, because they are now gradually formed. These fancies of geologists make us think of the old puzzle, whether the egg was before the bird, or the bird before the egg; since there can be no egg without a bird, and no bird without an egg. Moses assures us, that as to animals and vegetables, they were created in perfection at first, and with the intention that each should afterwards propagate its kind: and to us it seems most rational to believe, that almost every kind of rocks were created at first, as being necessary to the existence of the globe in its succeeding state; and that the after formations afford no evidence whatever that such was not the fact.

5. We now come to the work of Mr. George Bugg. He, it appears, published a book, entitled "Scriptural Geology," in reply to the Geology of Professor Buckland, Mr. Bird Sumner, Mr. Faber, and others whom he names. On this work of Mr. Bugg, two writers in the Christian Observer, the one taking for his signature *Cantabrigiensis*, and the other *Oxoniensis Alter*, offered a number of remarks, not favourable to Mr. B.'s theory. To these he replied in the same periodical, in several papers of considerable length. The scope of his essays is to show, that the modern Geology, as taught and defended by the gentlemen named above, and others who adopt their theory, is both unscriptural and unphilosophical—not only inadequate to account for the phenomena, but in some respects self-contradictory. At the same time, he insists that the general deluge, of which we have an account in the book of Genesis, will far better account for the fossil strata, and other appearances, of which modern geology says so much, than any theory which its favourers have been able to set forth. We acknowledge ourselves fully satisfied that Mr. Bugg has the best of the argument. We did intend to give extracts from several of his papers; but on looking them over with this view, we found that we must either mutilate and do injustice to his arguments by our abridgment, or occupy more of our scanty pages with this subject, than we think would be agreeable or profitable to our readers. We have therefore determined to give no more than his concluding summary. Those who wish to see the detail of his statements and reasoning, must have recourse to the Christian Observer, or to his volume on the same subject—the latter of which we have not seen. Mr. Bugg's last essay concludes in the following manner:

"Without anticipating further objections, I will recapitulate a few matters respecting *modern geology*, and "scriptural geology." The reader may then be fairly left to his own reflections respecting this discussion.

I. Modern Geology.

In all fairness, I trust, it cannot be denied that I have proved the utter incompetency of the modern geological theory.

1. As to its evidence: That it is wholly assumed; that even the evidence alleged is derived very frequently from imagination, and not from knowledge or information; that the testimony of facts, adduced by themselves, is positively against them.*

* In addition to the evidence which is adduced in my "Scriptural Geology" upon this point, I may be allowed to refer to the testimony of more recent discoveries. In the Christian Observer for March last (p. 201), is the following historical anecdote:—"Some impressions have been discovered in a red sand stone quarry in Dumfriesshire, which Dr. Buckland thinks are the footsteps of antediluvian quadrupeds, which had traversed the rock while in a soft state." May I express a wish that Dr. Buckland would explain how he supposes such "footsteps" could have occurred, and especially how such a fact can consist with the modern geological theory? When does Professor

2. That this theory, supported by no evidence, affects the verity of no small part of Divine Revelation, with which it never has been, and, as it appears to me, never can be reconciled; that the Scripture history of creation, and in no small degree even the history of the deluge, is nullified by it.

3. That the physical formation of the strata is, according to this theory, impossible in fact; and involves the most manifest inconsistencies, absurdities, and repeated miracles, as well as numerous new creations.

4. That there is nothing in nature, known or recorded, which bears the least available analogy to the operations and revolutions comprised in the theory of modern geology.

5. That Dr. Buckland's theory of the caves, and of the denudations, is built upon the same foundation as the general theory of Baron Cuvier, and is as demonstrably erroneous.

II. Scriptural Geology.

1. The Scriptures are positive as to the earth's surface being "broken up" at the deluge.

2. It is obvious that such an eruption must have caused immense masses of debris, [rubbish,] and might produce all sorts of mixtures, such as we find in the strata, both of the vegetable and animal creation.

3. That such debris and such mixtures might be subsequently hardened into strata, comprising all the variety of formations which we now contemplate.

4. That the operations of the deluge had a natural tendency to produce the effects in question, and that they were sufficient for all the effects which geology has developed.

5. That it is the province of Revelation to inform us of the "beginning" of nature; and of the ground, the reason, and the mode of such changes therein as are supernatural.

6. That the scriptural history of the deluge affords a moral and rational cause for that catastrophe, while all the revelations of modern geology find NO CAUSE, either moral or physical, for their production.

7. That the deluge of Noah is therefore rationally conceived to be the only true, sufficient, and sole cause of all the "fossil strata," which so much puzzle and confound our modern geologists.

In concluding the above very brief and imperfect summary of this discussion, I have no hesitation in saying, that the scriptural history, respecting the deluge, and the ideas consequently suggested thereby, relative to the formation of the fossil strata, are rational, philosophical, and adequate; while the whole theory of modern geology implies what is antiscriptural, unphilosophical, and absurd.

If modern geologists think my arguments and conclusions to be erroneous, let them come honourably and fairly before the world and prove them to be so. I have fearlessly endeavoured to lay "the axe

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Buckland imagine that the "red sand stone" was found in "a soft state?" Immediately upon its original formation, or that it became so at some subsequent period? If at a subsequent period, why might it not occur after, as well as before the deluge? Are there any formations lying above this sand stone in the quarry, which forbid the supposition? Then how will such fact consist with the modern theory? What (in geological language), what red sand stone is this? The "old red sand stone?" Then, according to Baron Cuvier's scale, it is twelve formations, (and, if it be the "new red sand stone," it is, according to the same authority, six formations,) beneath the "Paris formation," in which the "earliest" deposits of "quadrupeds," agreeably to the modern theory, are ever found! But if the "footsteps" be found there, why might not the foot which made those steps have been there? With such facts this geological theory cannot stand. The "human skeleton" of Guadaloupe, imbedded in hard, compact, limestone rock, is a demonstration which never has been, and is never likely to be, got over by modern geologists.

at the root" of their whole system. Let them pursue the same equitable and necessary mode, if they choose to answer "Scriptural Geology," and the result will show who is right. Every writer on such a subject, ought to be able to say, in the words of a great man, "I have an instinctive abhorrence to spend time and argument upon non-essential and trivial points; I love to grapple with the nucleus" of a subject. It is certainly unworthy the conduct of philosophers and divines to do otherwise.

GEORGE BUGG.

P. S. Should any persons choose to write any thing in answer to the above remarks, I trust they will not be weak enough to say, as a writer in the Oxford Herald has said, and as I have heard it this day (and frequently repeated)—namely, that I have "mistaken the entire subject, for that *Dr. Buckland* no more intends to injure the Divine Record than I do." I must request such persons to recollect that I have *not* so mistaken the subject; nor is there a single argument urged throughout my book, that supposes any such design in Dr. Buckland, or in any other English geologist.

ANECDOTE OF REV. MR. EASTBURN.

A letter from a correspondent, who witnessed what he relates, contains the following remark and statement.—"If any further proof of Mr. E.'s concern for the spiritual interests of seamen were necessary, the following might be offered.—At the meeting of the General Assembly, previous to his death, a day of humiliation, thanksgiving and prayer was appointed, and different officers of the church, who were not members of the Assembly, were invited to attend. The forenoon was devoted to prayer and praise, and reading certain portions of Scripture. After one or more prayers had been offered, in which no notice was taken of seamen, the venerable father Eastburn arose, and with an angelick countenance, and a face flushed with holy zeal exclaimed—'O Moderator, might I request that some notice would be taken of the poor seamen!' A thrilling sensation pervaded the Assembly, and it is unnecessary to say, that the *poor seamen* were taken notice of in the remaining prayers."

From Littell's "Remember Me."

IDLE WORDS.

I HAVE a high sense of the virtue and dignity of the female character; and would not, by any means, be thought to attribute to the ladies emphatically, the fault here spoken of. But I have remarked it in some of my friends, who, in all but this, were among the loveliest of their sex. In such the blemish is more distinct and striking, because so strongly contrasted with the superior delicacy and loveliness of their natures.

"MY GOD!" the beauty oft exclaim'd,
With deep impassioned tone—
But not in humble prayer she named
The High and Holy One!

'Twas not upon the bended knee,
With soul uprais'd to Heaven,
Pleading, with heartfelt agony,
That she might be forgiven.

'Twas not in heavenly strains to raise
To the great Source of good,
Her daily offering of praise,
Her song of gratitude.

But in the gay and thoughtless crowd,
And in the festive hall,
'Mid scenes of mirth and mockery proud,
She named the Lord of all!

She called upon that awful name,
When laughter loudest rang—
Or when the flush of triumph came,—
Or disappointment's pang!

The idlest thing that flattery knew,
The most unmeaning jest,
From those sweet lips profanely drew
Names of the Holiest!

I thought—how sweet that voice would be,
Breathing this prayer to heaven—
"My God! I worship only thee,
O, be my sins forgiven!"

W. C.

Review.

A DISCUSSION ON CHRISTIAN BAPTISM, *as to its subject, its mode, its history, and its effects, upon civil and religious society. In opposition to the views of Mr. Alexander Campbell, as expressed in a seven days' debate with the author, at* WASHINGTON, *Kentucky, October,* 1823, *and in his spurious publication of that debate, and of a previous one, of two days, with the Rev. John Walker, of Ohio. And in opposition to the views of the celebrated Mr. Robinson, and other Baptist authors. In two volumes. By* W. L. M'CALLA, *Pastor of the Eighth Presbyterian Church, Philadelphia, and author of "A Discussion of Universalism." Vol. I. Philadelphia. Published by George M'Laughlin.* 1828. *pp.* 398.

This work is understood to contain the substance of the arguments used by the Rev. Mr. M'Calla, in a seven days' dispute with one Alexander Campbell, in Washington, Kentucky. It appears that, after settling preliminaries, the parties met; and, in the presence of a vast multitude of people, discussed the subject of infant baptism, during the space of seven days, in alternate speeches, of a limited length.

From the work now under review, and from other sources, we learn that Mr. Campbell had been before engaged in a controversy, on the same subject, and conducted in a similar manner, with a Mr. Walker, of the state of Ohio: and that, at the close of the dispute, he had openly challenged any Pædobaptist to meet him, and publickly discuss the subject. This challenge, it seems, was the occasion of bringing about the meeting between M'Calla and Campbell. The correspondence which took place, and the events which occurred previously to the time agreed upon for the dispute, were published by Mr. M'Calla, in a pamphlet, some time since. Mr. Campbell has also given to the publick a narrative of the controversy, with a view of the arguments on both sides. His book we have not seen; but Mr. M'Calla has made us, in some measure, acquainted with its spirit and contents, by his citations from it, and by his animadversions on the partiality of the author, in representing the arguments of his opponent.

Before we proceed to make any remarks on the work before us, it may not be amiss to inquire, whether this mode of controversy is useful and expedient? And the answer to this question must be made out, by a comparison of the good and evil, which commonly is the consequence of such disputes in the presence of the multitude. For, to the most superficial observation, it is evident, that the effects are neither unmixed good or evil. Some of the benefits are, that the attention of the publick is strongly drawn to the consideration of the points in dispute; and, if the discussion is conducted with any degree of ability, there must be a large increase of knowledge to many among the auditors. The great bulk of the people are in such a state of apathy, in regard to the doctrines and institutions of the Bible, that unless their attention is aroused by something of an exciting nature, in the midst of the means of instruction they will remain nearly as ignorant as the heathen. Beside, it affords to those who have been misled by viewing only one side of a subject, an opportunity of knowing what can be said on the other side: And, although prejudice and sectarian feelings are, with the most, sufficiently strong to shield them against conviction; yet there will always be found some candid, impartial persons, who are sincerely seeking for truth; and these, often, have had no favourable opportunity of weighing the evidence, for and against the point in dispute. Moreover, as evidence is always on the side of truth, it is for its advantage that every subject should be thoroughly discussed; for the probability is, that in such a conflict, truth will prevail. Besides, many persons who hold opinions which are disputed, maintain them hesitatingly; because they are afraid that possibly those who oppose them, may have arguments sufficient to overthrow their opinions: but when they are permitted to hear a publick discussion, in which all the ingenuity and learning of an able opponent are exhausted in assailing them, without effect, their faith becomes firm, when before it was wavering. This scene, also, furnishes a severe test of the moral temperament of the disputants. We can scarcely conceive of any situation, in which a greater combination of qualities are requisite to enable a man to act as becomes the Christian character. Some of these, indeed, belong to the natural constitution; but the most important qualifications for a Christian polemick, are of the moral or religious kind. "Meekly to instruct those who oppose themselves," is no easy task. To "contend earnestly for the faith," and yet employ no "carnal weapons," requires a heart disciplined in the school of grace. To feel that an advantage is gained over an adversary, and yet experience no vain self-exultation, is not the attainment of even every good man. Some disputants seem to think they have attained the point of excellence in publick controversy, when they keep clear of anger, and the perturbation of mortified pride; but, while they shun one evil, they fall into another. They manifest to all, that their good nature is the effect of consummate, over-weening vanity.

But the evils which attend this species of controversy, are also numerous. Among the chief, we may reckon the angry and malevolent feelings which it is apt to generate, in the minds of the partisans of the respective disputants, if not in themselves. These feelings are commonly so strong, that no arguments employed in the refutation of error, have the least effect in producing conviction. How seldom has it been known, that the opinions of any one were changed by hearing a publick controversy? The victory is commonly claimed by both parties, if the abilities of the combatants are any how equally balanced. Moreover, it is certain, that the majority of a large promiscuous assembly, in no country, are capable of understanding and appreciating the force and bearing of arguments brought forward in controversy. A satirical stroke, or a lively sally of wit, or happy repartee, produces on the multitude, much greater effect than the strongest reasonings. Much depends also on the acuteness, promptness, and self-possession of the disputants. Often, a man by a happy constitutional temperament, united with quickness of conception, and readiness of utterance, and an imposing air of confidence, will, in the judgment of a promiscuous assembly, gain the advantage over an antagonist greatly his superior in abilities, and who has truth on his side.

Another evil of controversy so conducted, is, that it generates and exasperates the spirit of disputation among the people; so that not only is Christian affection obstructed in its exercise, but social harmony, among neighbours, is interrupted. And whatever may be said of the benefits of well-conducted controversy, to the intelligent and thinking part of the community, it is obvious, that a spirit of controversy among the people commonly, is a great evil; which is not compensated by any increase of knowledge which some of them may, by this means, obtain.

Our answer to the question proposed then, is, that, in general, the evils of such controversies, before the multitude, overbalance the advantages: but there are doubtless occasions and exigencies, when they become not only expedient, but necessary, for the vindication of truth. There are in the world, vain, arrogant, dogmatical polemicks, who, unless their mouths are stopped, will do much to subvert the truth, and to unsettle the minds of the people; "for their word will eat as doth a canker," "and overthrow the faith of some." Such men became very troublesome and pestiferous in the primitive churches, before the death of the apostles, as we learn from the latest writings of Paul and Peter, and from the epistle of Jude.

Now, when such disseminators of error, and disturbers of the peace of the church, appear, it is expedient for those whom God has endowed with the talents requisite for the publick defence of the truth, to stand forth, and resist the torrent of heresy and disorder, which threatens destruction to the heritage of the Lord. *When* the exigency exists, which calls for this species of warfare, must be determined by the circumstances of the case; and every man, with the advice of pious and judicious friends, must determine for himself, whether he is qualified to support the honour of divine truth, in such a publick contest. And, although "the servant of the Lord must not strive," without just cause, or about things of small consequence; yet, he "must contend earnestly for the faith;" and is not at liberty, in the indulgence of his own feelings, or to gratify the fastidious taste of others, to shrink from the contest, in which the cause of God and truth is involved.

The author of the book, now under review, has already published the argument of a controversy, held in Philadelphia, with a bold adversary of the truth; and however the prudent might have disapproved of the undertaking; yet, it must be now apparent to all the friends of truth, that in this instance, the result of publick controversy was very favourable; for it had the effect of checking the progress of a pestiferous error, and of silencing the arrogant boasting of a man who had, for a long time, defied the armies of the living God. Let those who, in all cases, disapprove such a mode of discussing theological subjects, inform us how the same effect could have been produced by other means; or let them acknowledge that there are occasions when such controversy is lawful.

Publick controversy, *viva voce*, was so much in vogue, in every part of Europe, in the period preceding the Reformation, that it is not surprising that all the reformers were frequently engaged in disputes of this kind, with their adversaries of the Romish church. And, indeed, when the art of printing was in its infancy, there was a much stronger reason for resorting to this method of vindicating the truth and refuting error, than exists at present, when books and tracts can be so easily put into circulation. As it may serve to give the reader some idea of the state of religious controversy at that period and afterwards, we shall briefly mention some of the principal polemical discussions, which have been held by eminent men, in different places.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The Level of the Sea.—There is, perhaps, nothing which illustrates in a more striking manner the exact accordance of Nature's phenomena with the few general expressions or laws which describe them all, than the perfect level of the ocean as a liquid surface. The sea never rises or falls in any place, even one inch, but in obedience to fixed laws, and these changes may generally be foreseen and allowed for. For instance, the eastern trade winds and other causes force the water of the ocean towards the African coast, so as to keep the Red Sea about twenty feet above the general ocean level; and the Mediterranean Sea is a little below that level, because the evaporation from it is greater than the supply of its rivers—causing it to receive an additional supply by the Strait of Gibraltar; but in all such cases the effect is as constant as the disturbing cause, and therefore can be calculated upon with confidence. Were it not for this perfect exactness, in what a precarious state would the inhabitants exist on the sea-shores and on the banks of low rivers! Few of the inhabitants of London, perhaps, reflect, when standing close by the side of their noble river, and gazing on the rapid flood-tide pouring inland through the bridges, that although sixty miles from the sea, they are placed as low as persons sailing upon its face, where perhaps at the time there may be tossing waves, covered with wrecks and the drowning. In Holland, which is a low flat, formed chiefly by the mud and sand brought down by the Rhine and neighbouring rivers, much of the country is really below the level of the common spring tides, and is only protected from daily inundations by artificial dykes or ramparts of great strength. What awful uncertainty would hang over the existence of the Dutch, if the level of the sea were subject to change; for, while we know the water of the ocean to be seventeen miles higher at the equator than at the poles, owing to the centrifugal force of the earth's rotation, were the level now established, from any cause to be suddenly changed but ten feet, millions of human beings would be the victims.—*Scotsman.*

Light of the Glow-Shell.—The animals which inhabit shells of the genus Pholas, have the property of emitting a phosphorescent liquor which shines with brilliancy, and illuminates whatever it touches. This was observed, even by the ancients; and Pliny tells us, that the Pholas shines in the mouth of the person who eats it, and renders the hands and clothes luminous when brought in contact with them.—Many interesting experiments were made on this luminous matter by the Academicians of Bologna, and the celebrated French naturalist, Reaumur. It was found that its brilliancy was in proportion to its freshness; but even in a dry state, the phosphorescence may be revived by the application of fresh or salt water, though brandy or ardent spirit of any kind immediately extinguishes it; and all the acids destroy it entirely. The luminous water, when poured upon fresh calcined gypsum, rock-crystal, or sugar, becomes more vivid. Milk rendered luminous by the liquor loses its phosphorescence when mixed with sulphuric acid, but recovers it on the addition of carbonate of potash. A single Pholas renders seven ounces of milk so beautifully luminous, that it makes all the surrounding objects visible in the dark. But, when the milk is excluded from the air, the light is extinguished. Differently coloured substances are powerfully affected by this kind of light. White appears to imbibe and emit the greatest quantity: yellow and green in less proportions. Red will hardly emit any light, and violet the least of all, when the Pholas is put into glasses tinged with these several colours.

Growth of Cotton.—Cotton grows in the forests of the torrid regions of Africa and America, on tall thorny trees, in India on a lofty shrub, and in Malta and the islands of the Archipelago, on an herbaceous plant. "In Guzerat," as related in Forbes' Oriental Memoirs, the "rice and cotton fields are both planted at the commencement of the rainy season in June. The former is sown in furrows, and reaped in about three months; the cotton shrub, which grows to the height of three or four feet, and in verdure resembles the currant bush; requires a longer time to bring its delicate produce to perfection.—These shrubs, planted between the rows of rice, neither impede its growth, nor prevent it being reaped. Soon after the rice harvest is over they put forth a beautiful yellow flower, with a crimson eye in each petal; this is succeeded by a green pod, filled with a white stringy pulp; the pod turns brown and hard as it ripens, and then separates into two or three divisions containing the cotton. A luxuriant field, exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindostan. Herodotus says, the Indians in his time possessed a kind of plant, which instead of fruit, produced wool, of a finer and better quality than that of sheep, of which the natives made their clothes. This plant was no doubt the same as the modern cotton of India."

Ornithological Ventriloquist.—The celebrated Monsieur Alexandre, whose powers of ventriloquism have been so much admired, seems to be outdone in his art by an American bird, the yellow-breasted chat (Pipra Polyglotta). When the haunt of this bird is approached, he scolds the intruder in an endless variety of odd, uncouth monosyllables, difficult to describe, but easily imitated so as to deceive the bird himself, and draw him onwards to a good distance. In this case, his responses are constant and rapid, strongly expressive of anxiety and anger; and, while the bird is always unseen, the voice shifts from place to place among the bushes, as if proceeding from a spirit. First are heard short notes, like the whistling of a duck's wings, beginning loud and rapid, and becoming lower and slower till they end in detached notes. Then succeeds something like the barking of young puppies, followed by a variety of guttural sounds like those of the same quadruped, and ending like the mewing of a cat, but much hoarser. All these are given with great vehemence, and in different keys so as to appear sometimes at a great distance, and instantly again quite near you. In mild, serene moon-light nights, it continues this motley medley of ventriloquism the whole night long, responding to its own echoes. *Amer. Ornithology.*

Animal Charcoal.—Some years ago, the newspapers gave an account of an establishment at Copenhagen, in which the charcoal made from bones was used with great success in the purification of common oils, whilst the gas which was generated served to light a great part of the neighbourhood. An establishment of this kind is being formed at Stockholm. It is said that the most rancid fish oils are made equal to the finest sperm oil by the use of this charcoal; and that in consequence of the profit resulting from its employment in that way, the gas which the bones give out in great abundance can be supplied at a much cheaper rate than the gas obtained from coals. It is rather singular, that the experiment has not been tried in this country.

The Paris Journal du Commerce of the 18th of October, announces that a young Frenchman, M. Caillet, had penetrated to *Timbuctoo* in Africa, and was soon to be in Paris from Toulon, where he had arrived on his return. He was addressed to the Geographical Society of Paris by the French Consul at Tangiers.

Gold Washings.—Strange as it may appear, it is a fact, that till very lately the jewellers were in the constant practice of throwing away the water into which they dip articles of jewellery after they are taken out of the boil (a menstruum of nitro-muriatic acid, employed to give them a high finish) without being at all aware of the quantity of gold that was thrown away with it. Of late, a person possessed of some chemical knowledge, is said to have made an handsome livelihood, by instructing jewellers, at the rate of five guineas each, in a method of recovering gold contained in the washings. This method consists simply in adding a solution of copperas, which precipitates the gold, and then fusing the residuum with nitre, by which the iron in combination is oxydated, and the gold left in a pure state.

In boring for water on the island, at the upper end of this village, owned by Mr. Sewell, a vein of water was struck at the depth of 160 feet, which emits an inflammable gas in large quantities. It is so perfectly free from the nauseous smell of the oil gas, that its existence was discovered only by the casual introduction of a light into the mouth of the well.—*Watertown Register.*

Ginger.—A specimen of the growth of native ginger, has been left with us by Mr. Raiford, who has raised it successfully for four years past, on common land, and exposed to all the variations of our climate. That in our office, was planted in February last, is now in full vigour and luxuriance, and in a few weeks would ripen. From several experiments made in its culture on a small scale, it might, it is thought, be made a profitable article, considering the demand for it.—*Savannah Georgian.*

Gas Spring.—The Utica (N.Y.) Sentinel gives an account of the discovery of a Gas Spring near the Universalist Church in that village. It burns with great intensity, and affords a brilliant light. Measures are taken to confine it, with a view of ascertaining its nature more particularly, and exhibit its inflammable properties more readily.

There is now to be seen at the house, formerly Kirkham's Hotel, Hartford, the head of a sea serpent, fifteen feet in length and seven feet in width, and said to weigh 1200lbs. It is indeed a curiosity.—*Conn. Mirror.*

Dyspepsia.—This prevalent, and in many cases, terrible disease, arising from a deranged state of the liver, is characterized by an inordinate acidity of the stomach, and until this be subdued, the process of emaciation goes on with a steady pace, bidding defiance to all the nostrums and palliatives so plentifully prescribed.

Having been a severe sufferer, I feel it a duty to others in my case, to communicate a simple, safe, and effectual remedy for the morbid and acid state of stomach alluded to. It is nothing more than a strong tea of WOOD SOOT, drank freely, cold, at the pleasure of the patient. Let the experiment be fully made, and if others experience the same happy result as myself, their testimony may be given to the publick, through the channel of your paper, and prove an extensive benefit to the community.—*N. Y. Daily Adv.*

The potato was at first positively proscribed in France. Baudin relates, that in his time its use was prohibited in Burgundy, because it was supposed to generate leprosy! It was chiefly through the exertions of the celebrated chymist Parmentier, that the prejudices of the French people against it were removed, and that it was brought into general use amongst them. Yet even as late as the revolution, so little were the vulgar reconciled to this species of food, that on Parmentier being proposed for some municipal office, one of the voters furiously opposed him, on account of the share he had in their introduction. "He will make us eat nothing but potatoes," said he, "for it was he who invented them."

On the 13th, 14th, and 15th, of September, powerful shocks of an earthquake were felt in Spain, on the shores of the Mediterranean, in the neighbourhood of Murcia. Guardamar, Terra Vieja, San Xavier, and especially Terra de la Mata, suffered greatly by it. In the latter place almost all the houses were overthrown. In the others the buildings had suffered severely, most of those which were not destroyed presenting fissures from top to bottom. The inhabitants had withdrawn into the country, and constructed rude cabins for a temporary shelter. At Murcia three shocks had been felt, and the inhabitants were preparing to leave the city. All this part of Spain is in dismay and desolation.

LIST OF NEW PUBLICATIONS.

Diplomacy of the United States.

Domestick Duties; by Mrs. W. Parkes.

Leigh's Picture of London.

Examination of the Reasons why the present System of Auctions should be abolished.

Rev. Mr. Fuller's Sermon, entitled the "Threshing Instrument."

Arthur Monteith: being a continuation of the "Scottish Orphans."

The Mirror; by a Lady.

Second Series "Tales of a Grandfather."

Second Series of Fairy Legends in the South of Ireland.

Garden's Anecdotes of the American Revolution.

Stewart's Journal, 3d edition, with additions.

Religious Intelligence.

NARRATIVE OF THE SICKNESS AND DEATH OF MRS. BISHOP, AT THE SANDWICH ISLANDS.

We have been permitted to publish the following extract of a letter from the Rev. Mr. Bishop, giving an account of the illness and death of his wife, to his friend, the Rev. Mr. Sanford, of Brooklyn, New York.—Who can read it without the deepest sympathy with the sufferings of Christian missionaries! And yet who is not tempted to envy their triumphs of Christian faith, and their expectancy of a crown of glory, among the brightest in the heavenly state!

Oahu, Sandwich Islands, June 1, 1828.

Dear Brother Sanford.—Your truly affectionate epistle of Oct. 17th, was welcomed in April, at the arrival of the reinforcement.

The supplies put up for me in Brooklyn and New York came safely to hand, and in a state of complete preservation. But could they have arrived a year ago, they might have contributed to the preservation of the health of one who, alas! is now no more, and for whose sake principally they were doubtless put up. But as it is, I do feel that it is far more than I had ever anticipated, and I am not ashamed to say that it is the most liberal present that I have ever received at the islands. My dear Elizabeth, with whom I should have rejoiced to share them, is now an angel in heaven, and far beyond the need of earthly luxuries to add to her health or happiness.

A year ago last April her health began to decline, in consequence of nursing a healthy child without the means of keeping up her system. It was a time of drought with us at Hawaii, and vegetables could not be obtained for our tables. Added to this, our supply of flour failed, and for three months we were without bread. For myself, I succeeded to keep along in tolerable health, but that of my dear wife went down, and she became invalid. To finish the work which disease had commenced, she undertook out of pure necessity, to nurse two of her sick sisters, who were confined at Kailua at nearly the same time, in July and August; so that at the close of their illness, her health was completely ruined and her constitution became a wreck from which she never recovered.

Early in September she was attacked with dyspepsia in its severest form, and though every means within our power was resorted to in order to her restoration, yet the disease baffled all the efforts of medicine or change of situation, till finally other disorders setting in she was carried off. She took her final leave of us on the 21st of February last, and now rests in peace in the bosom of her Saviour. But she has left behind her a sweet savour, whose fragrance smells to heaven. She has bequeathed to us her testimony to the worth of religion, and with her dying voice confirmed the truth of what she had most faithfully inculcated in her life. Her acquaintance in the world was not extensive, and her worth little known, except by the select few who knew her best, and even those few have never realized the full value of her society until deprived of it. Now they can look back and trace the visible footsteps of her labours of love, and ask, "shall we see her like again?" Now they can bewail the breach that her death has made in our number, with little hope that it can be repaired again. To me she was all that I could desire, lovely and kind as ever youthful fancy could picture to the mind. She was my only earthly treasure, and my widowed heart is left desolate and solitary, but not comfortless. The assurance that her death has proved a lasting spiritual benefit to many who before were without God and without hope, bids me rejoice and give God thanks for the affliction. The circumstances attending her death have been instrumental in promoting the most glorious revival of religion of which I was ever a witness. More than 200 persons residing at Kailua, have recently come out on the Lord's side, and taken up their cross for Jesus' sake. Among this number are included almost the whole of her former pupils, who loved her as a mother, and did every thing in their power by kind assiduous attentions, to soothe the pains of dissolution. They heard her dying prayers and exhortations, her charge to meet her in heaven, and injunctions to holiness of life. They firmly believed that she had gone to glory, and when the funeral solemnities were past, they all came to Mr. Thurston and me to make the great inquiry, "what shall we do to be saved?" For the last three months little else but the subject of religion has been the theme of inquiry, and new cases have been daily added to the number of those whose desire it is to be saved.

Thus you see, my brother, how the Lord has turned our mourning into joy, and our heaviness into songs of praise. As for myself, I would not have it otherwise, could I by a word recal her back again into this world of pain and sorrow. I feel confident that He who removed from my children their nearest earthly protector, will provide for them a home hereafter. At present I retain my little son, now sixteen months old, with me. He has been sick ever since the 1st of February last, and for most of the time dangerously. I have given up my time to attend upon him, so that I have done little else; nor have I done any thing of consequence for nearly a year, except nurse the sick. I have usually preached once or twice a week, however, though that is a small proportion of the amount of a missionary's duty at these islands. I am now on a visit at Oahu, whither I came in April last to meet the brethren of the mission. I hope to return again soon, and spend the summer in travelling over the desolate places of Hawaii, and preaching salvation to them that sit in darkness.

Please to inform Mrs. Codwise that her letter to Mrs. B. has been received by me, and merits an answer as soon as time will permit; she may expect to hear from me by the fall ships. There will now be no farther need of presents to my Elizabeth, but I have two little orphans who have a claim upon the sympathy of Christians in America, and I should be gratified to receive ready made articles of clothing, hats, shoes, &c. suitable for children of both sexes, between the ages of 3 and 6 years.

* * * * * *

I remain, my dear Brother,
Yours, in the bonds of the Gospel,
A. Bishop.

Rev. J. Sanford.

Extracted from the Evangelical Church Journal for Sept. 1, 1827.

Russia.—According to the latest census the following appears to be the proportion of the different religious sects in the Russian empire. Christians—Greeks, 33,000,000; Roman Catholics, 6,800,000; Lutherans, 1,400,000; Armenians, 42,000; Reformed, 20,000; Moravian Brethren, 9,000; Mennonists, 5,000; total 41,276,000. Jews, 500,000; Mahometans, 1,850,000. Heathens—Worshippers of Fire, 600,000; Lamaits, 300,000; Brahmins, 300. Grand total 44,526,300.

A Comparative View of the Number of Dissenting Congregations in England.

A statement in the Congregational Magazine for January, 1828, exhibits the number of churches among the Dissenters from the established church in South Britain, as follows—Independent, 1203—Baptist, 1805—Unitarian, 204—Total, 2212. Of the Scotch Presbyterians no account had been received, and no estimate was made.

Of Independent Congregations there were	
in England - - - -	1203
Wales - - - -	209
Scotland - - - -	73
Ireland - - - -	25
British Isles - - - -	4
Grand total of the United Kingdom	1514

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from page* 317.)

SEVENTH COMMUNICATION.

To the Executive Committee of the Board of Missions of the General Assembly.

Lewistown, Pa. Aug. 11th, 1828.

Christian Brethren,—On the 7th and 8th days of the present month, I travelled from Philadelphia to this place. On the 9th, in going to and from Meveytown, I rode twenty-two miles; preached to the people of *Wayne Church*, under the pastoral care of the Rev. James S. Woods; was present at the choice of four new elders and three deacons; and although wholly unexpected by the people, yet obtained the names of fifty-seven contributors to our Missionary Fund, together with a donation of seventy-five cents.—Yesterday Mr. Woods preached in his Wayne congregation, and received twenty-five additional names. The catalogue of our patrons in this small and feeble congregation, which enjoys the labours of a pastor only half of his time, consists of seventy-five contributors of fifty cents each, and eight of twenty-five cents each, including the Pastor, Elders, Deacons, &c.

The whole sum received from the Wayne church, located at *Meveytown*, commonly called Waynesburg, is $15 50.

Yesterday, the 10th inst. I delivered three discourses in the Presbyterian Church at Lewistown; and received as donations from Edmund B. Patterson, M. D. $3 00; from Mr. Kersin, a respectable labourer on the canal, $2 00, from six others, $2 25, and from Mr. Samuel Haller, 62½ cents, which he said he had found a few days ago, and thought he ought to return to HIM whose providence sent it. After service in the morning I presented a paper of which the annexed is a copy:—

"Lewistown, Pa. Aug. 10th, 1828.

"The persons whose names are underwritten, have expressed THEIR PURPOSE to pay to the Session of the Presbyterian Church in Lewistown, on or before the 25th day of December in each year, the sums affixed to their names; that the same may be paid as the yearly contribution of the Lewistown Congregation to the Board of Missions of the General Assembly of the Presbyterian Church in the United States."

This was subscribed by two of $1 each, 60 of 50 cents, and 6 of 25 cents each.

The amount already paid me from the church in Lewistown, is $21 62½.

To-day, the 11th of August, I have rode 14 miles to and from East Kishacoquillas Church, which is under the pastoral care of the Rev. James H. Stuart; and after preaching on the delightful subject of *turning many to righteousness*, *fifty* of his congregation gave me their names to be appended to a form of subscription similar to the one dated at Lewistown. The sum of $12 00 was paid me in hand; and as some showers of rain prevented a full attendance of his people, Mr. Stuart retains the paper, to complete the list of those who are willing to aid our missionary operations.

This evening I have addressed the Sabbath School Teachers belonging to the Church in Lewistown, and have set before them the example of Christ Jesus, the great Sabbath School Teacher; who by his Spirit, teaches his whole church, especially on the Lord's day.

Hitherto I cannot but think the Lord has prospered me as the agent of the Board; and I feel grateful that I have uniformly met with a kind reception. Particularly I am indebted in this region of country to the Rev. Mr. Woods and one of his Elders, Wm. M'Cay, Esq.

Yours in gospel bonds,

Ezra Stiles Ely,

Cor. Sec. and Gen. Agent.

The Committee have also received $15 00 from a few ladies of Landisburgh, transmitted by the Rev. Joseph M. Olmstead to Mr. Nicholas Murray, and by him paid to the Board.

Signed, by order of the Executive Committee.

Geo. W. Blight.

Sec. of the Executive Committee.

EIGHTH COMMUNICATION.

The following communications of the 20th ult. and 1st inst. have been received from the General Agent, read, and ordered to be printed.

The Committee acknowledge the receipt of one hundred dollars from Gen. Daniel Montgomery, of Danville, from whose letter enclosing the same to a friend in this city, they have been permitted to make the following extract: "Please hand the enclosed sum to the Secretary of the Board of Missions of the General Assembly of the Presbyterian Church. I am led to believe, that under the new organized state of that Board, much good will be done for the promotion of piety generally, and for the enlargement of our Church in particular."

By order of the Executive Committee.
G. W. Blight, Sec'ry.

Mifflintown, Pa. August 20th, 1828.

To the Executive Committee of the Board of Missions of the General Assembly:

Brethren,—On the 12th of August, 1828, I arrived in Huntingdon, and discoursed in the evening on the subject of my mission, to more people than the little church now occupied by the Presbyterian Congregation in that place could hold. The people who are under the pastoral care of our fellow-labourer, the Rev. John Peebles, have for more than a year been occupied with purposes and efforts to collect the means for building a new church edifice. Before I had arrived, they had subscribed among themselves about $1400 towards this object, and were ready to lay the chief corner stone. As agent of the Board, I felt it to be my duty to promote in Huntingdon, so far as I might be enabled, this object, and not to attempt at present, procuring contributions there for any other purpose. The Christian cause has long suffered in that borough for want of a suitable house of worship.

On the 13th, I discoursed to a numerous concourse of people, assembled to witness the ceremony of depositing a Bible, a Psalm Book, and a record on parchment of certain "memorabilia," in the cavity of the corner stone; and before the audience dispersed, by concert with the Elders, Trustees, and Building Committee, I caused subscription papers to be circulated, on which the aggregate sum of *three hundred and eighty three dollars and* 78 *cents* was either paid, or promised, to me as the general agent of our Board, towards the completion of the church. Mr. Jacob Miller also gave me a donation of $10 00, which I paid over in the name of the Board, to the same object.

On the 14th of August the Rev. Mr. Peebles took me to his congregation at *Hart's Log*, and I had at the same time, the pleasure of meeting the Rev. James Thompson, with a part of his congregation of *Alexandria.* After I had preached to the people, these two ministerial brethren encouraged their congregations to unite with their brethren in other churches, in the *fifty-cent* contribution. Accordingly I obtained the following subscriptions from the Hart's Log congregation, viz. 27 for 50 cents each, and 6 for 25 cents each, making in all $15 subscribed.

Of the Rev. Mr. Thompson's congregation of Alexandria, I obtained 27 for 50 cents each, and 2 for 25 cents each, making in all 14 dollars. Could I have visited Mr. Thompson's congregation at Shaver's creek, I might have probably obtained sixty subscribers; but he and Mr. Peebles will endeavour to prosecute the business. Considering the destitute state of many places in Huntingdon county, I have promised them, as agent of the Board, that if they will collect half the missionary pay for 1 year, our Board will support such a minister as we shall send them for the other half.

On the evening of the 16th ult. I preached in Bellefonte. On the 17th I preached at *Lick run*, ten miles east of Bellefonte, in the morning, to a congregation under the pastoral care of Rev. James Linn; and obtained a subscription of 135 dollars towards the erection of a new house of worship, which is greatly needed for the accommodation of the people. In the afternoon and evening I preached again in Bellefonte, and obtained for the Board of Missions the following subscriptions to the usual form, viz. 3 for 25 cents each, and 48 for 50 cents each.

Col. Richard Thomas gave a donation of 50 cents. The amount subscribed in Bellefonte was $25 25, of which $14 37½ were paid to me as agent.

August 18. In returning through Lewistown, I received from 8 subscribers 20 cents each. Of the *Wayne* Church, I received the same sum from Mr. John Montgomery, and Mr. Wm. Dusart, and $3 50 from John Oliver, esq. for himself and six children.

At 5 o'clock, P. M. I reached Mifflintown, and having preached to the congregation under the pastoral care of the Rev. John Hutchinson, obtained the following subscriptions to the usual form, viz. 5 for 25 cents each, and 24 for 50 cents each.

The above subscriptions amount to $14 18 cts. of which sum $6 93 were paid to me in hand, together with a donation of 1 dollar, from Mr. James Bryson.—Many of brother Hutchinson's people were absent; but he will promote the great interests of the General Assembly with fidelity.

On the 19th inst. brother Hutchinson kindly took me eight miles to the Lower Tuscarora Church under the pastoral care of the Rev. John Coulter, in which a large congregation expected my arrival.—After sermon I received the following subscriptions, viz. 20 for 25 cents each, and 40 for 50 cents each, and 1 of one dollar.

The above subscriptions amount to $26 50 cts. of which $2 25 were paid to your agent. Brother Coulter is a sound and pious Presbyterian minister, who will cooperate with us zealously.

Philadelphia, Sept. 1*st*, 1828.

Brethren,—On the 21st of August, I preached in Harrisburgh, Pa. and endeavoured to excite our fellow Christians there to more active, systematic and persevering exertions for the conversion of our country and of the world to the faith and fellowship of Jesus Christ. The congregation in that place, under the pastoral care of the Rev. Wm. R. De Witt, has lately undertaken to establish two scholarships by a subscription of $75 a year for each, to be paid for a term of years; and the communicants have made arrangements for contributing yearly as much as one dollar for each, to be equally divided between the *American Home Missionary Society, and the American Board of Commissioners for Foreign Missions.* That your agent might not seem to interfere with either of these institutions, no subscription for our Board was solicited in this congregation; which is now more flourishing than at any former period of its existence; and is doing as much again as it would have thought practicable a year ago. An increasing spirit of liberality will probably enable them ere long to collect for us $77, (they have 154 communicants,) without diminishing any of their other religious charities. When Christians generally are as active, diligent, prudent, enterprising and frugal in acquiring and saving money for Christ's sake, as they have been, for at least 16 centuries past, in hoarding wealth which may be worse than useless for their sons and daughters; they will be astonished at their own means of usefulness, and a new age will have come indeed, in which the Lord of Glory will receive the first fruits of all our increase. It is becoming more and more a generally received doctrine, and practical principle of action, that *sincerity in religion* reaches a man's *purse* no less than his *heart;* and that a person's profession of faith ought to be distrusted, who is ever ready with his prayers, conversation, confessions and arguments to build up the Redeemer's kingdom, but virtually says "my money belongs to myself and my children."

On the 23d and 24th of August, I delivered four discourses in the Presbyterian Church in Reading, Pa. in which the Rev. John F. Grier, D.D. is pastor. One was particularly addressed to the teachers and pupils of two Sabbath Schools in that Borough, 600 of whom were present on the occasion; and nearly filled the lower part of the church.

I am happy to inform the Committee, that Dr. Grier, and the Session of his congregation before my arrival among them as agent, had determined to convene all the communicants under their care on the Monday succeeding their next communion season, for the purpose of having their names enrolled on our list of contributors, and for making at the same time the first payment of 50 cents each. Of course the way was happily prepared for me to explain and enforce the measure agreed upon by the Session.

Such a "ready mind" as has been discovered here would be most grateful in every congregation in our connexion; and I would earnestly entreat the Sessions of other churches to take order on the subject of aiding our Board, before it will be possible for any *messenger of the churches* to visit them.

So soon as the contemplated meeting of communicants in Dr. Grier's shall have taken place, he will remit me the names subscribed to our usual form, together with the amount of money contributed.

On the 28th of August, having occasion to be at Princeton, N. J. to attend the meeting of the Committee of the General Assembly on the subject of Psalmody, I received from the Rev. George S. Woodhull, pastor of the church in that place, *thirty dollars* for our Board; the same having been collected at the monthly concert of prayer, and by order of the Session paid to our use.

In my short agency of about seven weeks I have travelled more than 900 miles and preached 34 sermons. My travelling expenses have been $41 44; and for the supply of my pulpit I have paid $70. The sum of $202 28 paid to me as agent, together with my own subscription of $100, I have paid to the Treasurer of the Trustees of the General Assembly, making $302 28. This is exclusive of $383 78 subscribed for the church in Huntingdon; and of $135 subscribed in Lick Run.

The occurrence of a communion season in the church under my care; attendance on the Committee of Examination at the Theological Seminary in Princeton; and preparation for the meetings of Synod, and of the Am. Board of Commissioners for Foreign Missions, on the 1st of Oct. next, will prevent me from prosecuting my agency with any considerable attention for more than a month. In the mean time, may the blessing of the God of missions come upon all our churches in copious showers, without the co-operation of such feeble instruments as your friend and brother

Ezra Stiles Ely,
Cor. Sec. and Gen. Agent of the B. M.

NINTH COMMUNICATION.

Letter from a Missionary.

Little Rock, Ark. Ter. Aug. 1, 1828.

Rev. and Dear Brother,—As you were instrumental in encouraging me, after I had formed the design of coming to this remote western station, you will doubtless be gratified in hearing whatever may be encouraging in the prospect of my labours.

When I arrived at Little Rock, on the 25th of January last, I found the moral state of society in many respects according to my anticipations,—deplorably wretched. Though there were some families and some individuals of highly respectable character, they appeared wholly engrossed with the transitory pursuits of time. Eternity, with its incalculable interests, received but little attention from the minds of most. The few persons, who had ever professed attachment to the cause of Christ, in consequence of their long seclusion from the privileges of the sanctuary, had either greatly apostatized, or were exercising their languishing graces in deep obscurity.

Though I received every possible attention and favour, both from the kind and excellent family where I reside, and also from every person of respectability in the place, yet as it regarded the "sweet counsel" and intercourse of the children of God, I frequently viewed myself as similar to the lonely pelican, which is seen solitary and silent on the shoals of the Arkansas.

My publick exercises were from the first so generally and so respectfully attended, that I had every encouragement to labour, depending on the Lord to give the increase: and I soon had the strongest reasons for believing that my labours were not in vain in the Lord. Not many weeks after I arrived, I found two or three persons of excellent character concerned for the welfare of their undying souls. And it was not long, until they obtained full and overwhelming evidence of their interest in the atonement of the Divine Redeemer. The pleasure which I received in witnessing the operations of the Holy Spirit on their minds was beyond expression. Never did I see persons who appeared to make a more unreserved surrender of themselves to their Redeemer. And the consequence was, that they enjoyed calm and delightful views of the pardon of their sins, and of the love of Christ, which led them to desire to relinquish every sinful and worldly pursuit, and to devote themselves wholly to his service. Subsequently, two or three others have been operated on nearly in the same manner, and have been enabled to surrender themselves to the same Saviour. They have found the same happy evidence, and evince the same devoted and Christian spirit.

Finding it to be their desire to obey the command of Christ, in giving themselves up publickly to him, and knowing it to be their wish to attach themselves to the Presbyterian church, I thought it my duty to organize a church in this town, and admit such as I thought proper subjects. I accordingly appointed last Sabbath for the administration of the solemn ordinances of Baptism and the Lord's Supper. Seven persons applied and were admitted as members of my church, two of whom had formerly been members; *one*, of a Presbyterian church in Georgia; and the other, of a Congregational church in New England. The other five have all entertained hopes of pardoning mercy since I came to this place.

When the day arrived I baptized two adults and ten children. I then read a few articles containing the leading and essential doctrines of the Bible, which closed in the form of a covenant, in which they publickly expressed their determination, through the aid of their Redeemer, to come out from the world and be separate,—to relinquish the sinful pursuits and pleasures of the world,—and to surrender themselves up to love and serve the Lord Jesus, until they had finished their earthly pilgrimage, and arrived at that world where sin and temptation are ended, and where the service of God will be unceasing and eternal.

When this was over they took their seats at the table of their crucified Saviour, and commemorated his dying love. An aged and pious lady of the Methodist church, who had for many years been deprived of this privilege, united with us.

You can, my dear sir, more easily conceive than I can express my sensations, while far separated from those with whom I had once partaken of the sacred emblems, I here, in this distant moral waste, looked on these consecrated few, sitting around their Master's board, and with eyes suffused in tears, obeying his command, "Do this in remembrance of me." A great number of spectators were looking on, with apparent solemnity and respect.

There are several others whose minds have been deeply exercised, who have not made a publick profession, one or two entertain a hope. There has, for a few weeks past been more general concern manifested, than at any other period since I have been in the place.

I have recently commenced a Bible Class among the married ladies, which is in a very flourishing state.

I have, for several months, kept up one among the little girls, from which I anticipate more than can now be estimated.

I have more pleasure and more encouragement, in my labours, than I ever expected to witness in the same length of time. But I wish never for one moment to forget, that it is not I, but the *Lord* who is accomplishing whatever good may result. ———.

REV. DR. E. S. ELY.

TENTH COMMUNICATION.

Proceedings of the Assembly's Board.

On the 14th of September, 1828, the general agent visited the church in Frankford, Pa. under the pastoral care of the Rev. Thomas J. Biggs; and after the sermon by the agent, eighty persons of the congregation with great alacrity, came forward to have their names enrolled as annual contributors, under the usual form of subscription to the Board of Missions. By this simultaneous effort of the members of this religious society, forty dollars may be expected to accrue annually to the Assembly's missionary funds.

On the 15th of September, the executive committee appointed one missionary to labour for four months in the county of Geauga, in Ohio; one for six months on the south-eastern part of Ohio, along the Ohio river to the bounds of the presbytery of Ebenezer; one for six months at three different locations in the state of Pennsylvania; one for six months to St. Charles and its vicinity, in the state of Missouri; one for six months to St. Francisville and its vicinity, in the state of Louisiana; one for six months in two different places in Pennsylvania; and one for six months at Pensacola and its vicinity, in Florida. A short time previous, the committee appointed a missionary for six months to the state of Alabama; another to the state of Illinois for six months; and another for six months to the bounds of the presbytery of Ebenezer.

One of our missionaries lately sent to the state of Missouri, is about to be settled as a pastor in the church at St. Louis; having received a unanimous call from the people.

The Rev. Mr. Winchester, who spent four months in our service last year, and the rest of his time as a supply in two churches, which aided him by produce; and who has not received *one dollar in money* from any other source than our board; out of his one hundred and thirty-two dollars of missionary pay, he has made us a donation of *five dollars*.

On the 21st of September, the general agent preached in the morning of the Sabbath, in the church in Kingston, N. J. under the pastoral care of the Rev. David Comfort, and although the weather was unfavourable to general attendance, yet through the influence of the discourse, and of the pastor of the people, *fifty* members of this small congregation gave their names as annual contributors to the Board; the greater part of which were for *fifty cents* each. Several of the subscribers were coloured communicants.

On the evening of the same day the general agent preached in the church in Princeton, N. J. under the care of the Rev. George S. Woodhull, and after sermon, Samuel Bayard, Esq. one of the elders, and one of the Board of Missions, presented to the agent a donation of 30 dollars. With great cheerfulness the communicants and others came forward, and five persons subscribed one dollar each; four gave 25 cents each; and sixty offered fifty cents each; making the annual subscription amount to 36 dollars; and the whole sum obtained that evening, 66 dollars. Mr. Woodhull and his session have spiritedly entered into the measures of our Board; and expect to obtain a further addition to our funds. It is worthy of remark that in this congregation, three professors in the Theological Seminary, and one professor in the college, were enrolled on the same list with seven fellow-worshippers, who are people of colour. In this contribution the rich and the poor meet together.

The agent acknowledges the receipt of one dollar from Capt. Jos. Robinson; of 50 cents from Mrs. Ray; and of 10 dollars, from the Shippensburg congregation, Pa. under the care of the Rev. Henry R. Wilson.

A letter was received and read in the executive committee, on the 24th of September, from Mr. John Peters, clerk of the church in Lawrenceville, Tioga co. Pa. in which he informs us, that the communicants of that church are about 20 in number; that the village in which it is situated contains about 40 houses; and that our missionary, Mr. John M. Dickey, has lately preached there on two successive Sabbaths, to about 200 hearers, in such a manner as to excite general attention, and give universal satisfaction. This little church appears of late, he says, to have been stirred up, not only to pray, but to act. They collected 15 dollars for a tract society; and have lately organized an association auxiliary to our Board of Missions, which expects before the close of this year to remit 70 dollars to our funds. They are urgent that Mr. Dickey should be directed to labour among them for a time at least; and they feel confident that they could for his support during the first year contribute 200 dollars.

"When you consider," says Mr. Peters to the Corresponding Secretary, "the destitute situation of this part of the Lord's vineyard, and think that there are here Tioga, Potter, and M'Kean counties without a Presbyterian minister, and without a single church of that order, except the one in Lawrenceville, and that it is at present the only place in which a good stand can be made, with a prospect of success, I hope you will use your influence in our behalf."

To this station the committee design to send a missionary as soon as possible; but many other infant congregations are in the same circumstances, and cry for teachers, when no teachers can be found for them.

From a letter dated at Morgantown, Va. and addressed to our President, the Rev. Dr. Green, the following extracts are presented:

"If an acceptable minister could be located in this place, and preach also occasionally in the vicinity, he would receive from the congregation 200 dollars. I would pledge myself for 150 dollars for the whole of his time. I do not at present know of any disengaged minister in this part of the country, who would be acceptable to the congregation, and who (obtaining a moderate support) would be likely to build up the church in this place. To raise the sum abovementioned, the preacher must be acceptable. Most of the contributors are not members of the church; and they require not only piety and orthodoxy in their preacher, but also a lively and fluent elocution, and pleasing address. If you can send us a young man endowed with the above qualifications in a tolerable degree, I have no doubt of his receiving the above support. To obtain the subscription, however, the people must first hear him. If the minister should prove acceptable to the people, and the Lord should bless his ministrations to the increase of the church and to the promotion of a religious feeling in the community, in any considerable degree, the time may be short during which we should need your aid; but if these pleasing anticipations should not be realized, the time may be long. I may remark, that we have here a Bible Society, Sabbath School, and a Tract Society, The church consists of about 50 communicants, who are mostly females in moderate circumstances; and some are straitened. We have a commodious meeting house, for which we are yet in debt about 100 dollars. The town contains about 600 souls; is healthy, and living in it is cheap. An academy has been tolerably well endowed in this town by the legislature, which will probably be organized in two years; at which time, if the minister be a man of learning, and is willing to increase his means by an increase of his labours, it is very probable that the presidency of the academy will be conferred upon him, with a salary of 4 or 500 dollars. Permit me to implore the favourable attention of the committee, and to beseech them, if consistent with their means and plans, to compassionate our condition, and come to the help of this church in the wilderness—this vine of the Lord's planting, which is well nigh perishing for want of culture: and may the Lord incline your hearts, and direct your way towards this region of moral and religious desolation."

Other similar applications will be presented in future.

E. S. Ely,
General Agent.

ELEVENTH COMMUNICATION.

In the Executive Committee, Sept. 29, 1828, the General Agent reported a donation of $5 from Mrs. Mary Allison, of Huntingdon, Pa. A letter was read from the Rev. James Thompson, of Alexandria, Pa., in which he informs the Agent, that after his visit to that place, 15 additional subscribers to those already reported were obtained; and that the *Female Missionary Society of Alexandria* had resolved to become auxiliary to the Board of Missions. This Society, he remarks, was formed for the purpose of supporting a missionary in Huntingdon county; and they still expect their funds, together with such aid as this Board may give them, to be appropriated to that purpose. He has remitted to the Agent $50 from this auxiliary, and expects to forward more before next spring. Mr. Thompson adds, "A few days after you were here, I brought the subject of the General Assembly's Missions before our people at *Shaver's Creek* and obtained 43 subscribers."

The Rev. John Peebles has paid the Agent $30 from the Female Missionary Society of Huntingdon, which has also become auxiliary to our Board; and gives the pleasing information that thirteen additional subscriptions have been obtained in the church at *Hart's Log*.

TWELFTH COMMUNICATION.

Philadelphia, Sept. 22*d.* 1828.

Rev. Dr. Ely, Agent, &c.

Dear Sir,—In behalf of the South Carolina Domestic Missionary Society, I desire to make an application through you to the Executive Committee of the General Assembly's Board of Missions on a subject of vital importance to the Society.

The two great bodies engaged in Domestic Missions, viz. the Assembly's Board and the American Home Missionary Society, present so imposing a character, and are so much nearer the seats of theological preparation, that the S. C. Society can never hope to obtain missionaries while their calls seem to come in competition with the claims of those bodies; so that we must perish for lack of vision as sure as their objects are opposed.

In this state of things, I ask now, if your Committee, do not consider S. Carolina also as a part of the field they wish to cultivate? And if they do, whether they are not willing to transfer to us some of the men, whom they have engaged, we becoming responsible for their support, at a rate not lower than what is proposed by your Board? And if so, what number you can and will relinquish? I should desire to see and become acquainted with them before their going out, if we can obtain any.

It deserves to be noticed that most of the waste places and destitute congregations to whom the S. C. Society affords aid, are Presbyterian; that many Pastors of that denomination are wanted in the state, and that it is a primary object of that Society to provide for the supply of pastors by bringing desirable men on the ground, in contact with those who are now unsupplied, and they desire only such men as would not object, should Providence open the way for it, to settle in that part of the country.

The Society consists of Presbyterians and Congregationalists, though no evangelical people are excluded by the constitution: their operations are sanctioned by the Synod, and some of the most active and efficient ministers who have been settled over Presbyterian congregations within a few years commenced their labours in S. C. as their missionaries.

Hoping to hear from you in reply very speedily, as I am now on my way to the South, I remain, Dear Sir, yours respectfully,

JOHN DICKSON.

P. S. The Female Domestic Missionary Society of Charleston, also want a missionary for that important station. They propose a salary of $1000 I believe, (not less than 800 I am sure, and I know they have given $1000 in former years) to a City Missionary, so that a man of a small family might act in that capacity. No man will answer in S. C. in city or country, who does not unite warm and humble piety, to *good sense* and *good feelings*. I mean something liberal, and generous, in opposition to narrowness, prejudice and superciliousness, towards a people so far behind their Northern brethren, in education, and improvement of every kind.

REPLY TO THE REV. MR. DICKSON.

Philadelphia, Sept. 29*th,* 1828.

Rev. John Dickson.

Dear Brother,—Your letter written in behalf of the South Carolina Domestic Missionary Society was laid before the Executive Committee of the Board of Missions of the General Assembly; and I am instructed to say, that the Committee deeply sympathise with you, and your Society in the difficulties and obstructions which you have experienced in your pursuit of missionaries. We have found it impossible to procure half the number of labourers for our own Board which are urgently solicited from us by destitute regions of the country.

Since your application was first communicated, our General Agent has used his best endeavours to secure some young men for your section of the church; and, so soon as any can be found, we will transmit them to the care and patronage of the South Carolina Society.

We will inform Mr. John K. Cunningham, and Mr. Hugh Caldwell, two missionaries under commission from us, for six months each, that so soon as they have fulfilled their present engagements they shall have our hearty approbation to visit South Carolina and act under your directions.

If they should not soon become settled pastors, it is highly probable that they will resort to your bounds.

That the Lord may prosper your Society, and fill your state with the blessings of the gospel, is the prayer of your brethren of our Board.

E. S. ELY, *Cor. Sec. and Gen. Agent.*

The General Agent has reported to the Executive Committee a donation of $20 from Mr. William Nassau, senior; a contribution of $23 from the Presbyterian Church in Bridgeton, N. Jersey, under the pastoral care of the Rev. B. Hoff; a contribution of $50 taken up in the Third Presbyterian Church in this city, after the missionary sermon before the Synod of Philadelphia was preached by Rev. George Duffield; and $13 from contributors in the Lower Tuscarora Church, by the hands of the Rev. John Coulter.

THIRTEENTH COMMUNICATION.

[The extracts of letters below are interesting, mainly, as a brief record of the last days and sorrows of *Samuel Bryson*, a promising youthful missionary, in the service of the Assembly's Board, whose eye but glanced at the "field of the world" and then closed in death.

The first agent commissioned by the Board of Missions to solicit funds for them, was Mr. Samuel Bryson, a Licentiate of the Presbytery of Huntingdon. He entered the Theological Seminary at Princeton in blooming health, and was one of the most intelligent, active, and pious members of that institution for two years. It was his design to have gone through the full course of three years; but in the midst of his studies he was affected with a cold, which was neglected, until it deprived him of the use of his voice. In this situation, unable to study, and able to speak only in a whisper, he was anxious to do something for the missionary cause, which had long engaged the warmest affections of his heart. But what could he do? He was fast hastening to the grave with a pulmonary complaint; and to preach was impossible. A brief statement was written for him, to show to the friends of Zion; and with this in his hand, like a beggar with his petition, (but a beggar only for Christ's sake) he went forth under the auspices of our Board.

He made his way as far south as Prince Edward County, Va., and there closed his earthly career in the family of Dr. W. S. Morton, who had compassion on the dying stranger, and for months gratuitously afforded him as good a home as he could have found this side of heaven.

The only return for this kindness which he could make was made by some instruction whispered to the child of his benefactors, and by his fervent prayers for their perpetual happiness.

The following extracts from his letters will excite sympathy for this young man, while they exhibit something of the trials of an agent sent forth to promote any of the great benevolent objects of the day. Callous indeed must be the heart of that man, who for the sake of any one but his Redeemer, and for the welfare of souls, would undertake to solicit funds, even from the pious among the rich men of this world.

In a letter addressed to Dr. Green, dated Richmond, Va., Oct. 31st, 1827, he thus writes:

"Though I had no particular instructions respecting the time and manner of reporting, I suppose it expedient, by this time, to give some account of my services.

"Nineteen or twenty days immediately succeeding the date of my commission, were necessarily occupied in business of my own, which time I hope, if permitted, to fill up in the service of the Board. I have not yet been actually *doing* for them a full month.

"As their agent, and recommended by them, I have generally been kindly and hospitably treated. Though at the same time I have generally been denied as to the object of my coming; and the reason generally assigned is, that they have given, for the present, or are engaged to give, all they can to religious purposes.

"Indeed, wherever I have been among the people of our church, the attention of the people, if not their liberality, has been drawn to a variety of objects; so that as one replied, "They have given to this and similar objects, *or at least fancy they have*, all they were able." Besides, other societies are much better known than this. Indeed, I find many liberal Christians who are entire strangers to this Board of Missions. But though I might, I shall not trouble you with further reasons for the little I have done.

"It may be expedient to give a particular statement of the collections I have made. The names I shall give as they are signed, without titles.

"Philadelphia, Sept. 17th and 18th, received of Ezra Stiles Ely $10, of Robert Ralston $10, of Silas E. Weir $10, of Samuel C. Ely, 50 cents. The two last of these donations are subscribed, but owing to a sudden call from the city, were not collected. Total collected in Philadelphia $30 50.

"Landisburg, Oct. 10, received of James M. Olmstead 50 cents, of James Diven 50 cents, of John Diven 50 cents, of Samuel Linn 50 cents. Total $2.

"Shippensburg, Oct. 11, Henry R. Wilson $1, David Nevin $1, Stephen Culbertson, $1. Total $3.

"Chambersburg, Oct, 12 and 13, Solomon Patterson $5, M. Colhoun $5, Susan Sloan $2, K. M. Ross $1, Ann Allison $1, Ann Lindsey $1, Mrs. (G.) Chambers $1, J. B. Ross $1, John King $1, John Brewster, $1, N. Culbertson 50 cents, Wm. Pym 25 cents. Total $19 75.

"Greencastle, Oct. 13 (Sabbath) and 15, received of one 50 cents, of another $1, though I made no proper effort in this place. Total, $1 50.

"Washington, D. C. Oct. 20—24, received of James M'Clerg $5, Jos. Anderson $5, Matt. St. Clair Clark $5, Cash $1, P. M. Gallaudet $1, William Williamson $1, James R. M. Bryant $1, Josiah Bosworth 50 cents, Anne Blagden 25 cents, a friend of missions 7 cents, George Watterton 60 cents. Total $21 32.

"Fredericksburg, Va. Oct. 26 (Sabbath) 29—nothing done. Received of an individual $1.

"Richmond, Va. Oct. 30 and 31. The reply is here as usual. 'The people are contributing at present to other objects as much as it is prudent to ask of them.' Yet received here of John W. Gordon $2, of Benjamin Brand $2, of Charles B. Williams $1, of James Gray $1. Total $6. May possibly receive more in this place.

"Accordingly, if my calculation be right, I have actually received in trust for the Board, $74 57, and have on my donation book $85 07. It may be thought strange, that of the $74 57 which are, or should be, in my hands, I can only transmit $40. But, sir, my expenses have been great, and may be yet greater, and I feel it important in this strange land, to have something in my pocket. But I trust the Board will lose nothing by me, though they may not gain much.

"My manner is to lay my business first before the pastors and elders. If they insist that it would not be prudent to solicit for this purpose at the time, I forbear, judging always of the force of their objections, and pass on. If they permit, they give me the names of persons from whom to solicit. Between Philadelphia and Mifflintown, Pa., I did not call; but all the way from the latter place to this, I did what I could in every town and city through which I passed."

In a letter, dated at Hampden Sidney, Prince Edward Co. Va. Nov. 5, 1827, he wrote thus:

"You did me a favour in recommending me to the employment which has brought me here, and I shall take it as an additional favour to be permitted to address you on this business.

"For though I hope it has been a blessing to me, and may be hereafter, and though I have no complaint to offer respecting the difficulty or disagreeableness of my service, yet I feel at present pretty clearly called to give it up. I have all the way been careful to seek direction from those I thought most capable of giving it; and the whole tenor of that counsel seems to lead me to this conclusion. In the first place, I find myself incapable, from want of speech, of informing the minds, and exciting, to any extent, the charities of the people respecting the claims of your Board. Without information and excitement afresh on this particular subject, they will give nothing, a few individuals excepted. But in the second place, among those who understand this object and acknowledge its claims, I can find but few whose liberality is not engaged by some other benevolent object. And thirdly, there are some (I might mention five or six pastors) who think this Board ought to give place to the American Home Missionary Society, and who, for that reason, are not free to encourage the former. These obstacles have been in my way from the first, and I find them increasing southward. In R—— I solicited from a few of the most benevolent, though I had been almost forbidden by one of the pastors, and they gave me in all *six dollars;* but they gave it with such a liberal kind of reluctance, that I was almost induced by my reflections afterwards, to carry them back their respective donations. It was evident that they were doing, and devising to do, much in Bible and Domestick missionary operations.

"All these considerations operate in strengthening the conviction that I ought, if possible, to lay aside every thing which would interfere, and submit to the treatment of some skilful physician, for the recovery of my voice. A mode of treatment has been prescribed by a number of respectable physicians, at different times, but with one consent; and this mode I have never yet adopted; partly because I did not fully credit the prescription, and partly because of adverse circumstances. But I lately heard of this prescription's effecting a cure in a similar case. I heard of this just as I last left home, and it made me pause. But as the Board had taken me up, and paid me 33 dollars in advance, I concluded to come on, and wait the Lord's will to afford me some convenient place and opportunity to do as that patient had done.

"And now, sir, though I am at a loss where or how to live while taking medicine, I feel it a duty to make it my object, and the only object to ascertain. And if the Lord has smitten me enough, perhaps he may be pleased to heal me; though I deserve to be beaten sorely. But, sir, I have no wish to trouble you with my concerns; and my trust is fixed in God. I love him the more as I feel his rod; and I hope, by his grace through Jesus Christ, I shall—but only this, please pray for me. I find it difficult sometimes to possess myself in patience.

"I expect to make use of my commission as an introduction on my way home; but not to solicit, unless some favourable opportunity may offer, nor, unless I am more successful than I have been, shall I expect any further allowance than the 33 dols. first advanced. And as soon as I am able, that is, (if the Lord will allow,) as soon as I find a convenient opportunity to sell my horse, I hope to remit to the Board all that I have collected, except what I have already sent in a letter to Dr. Green.

"But not wishing to relinquish this business hastily, nor without good advice, I expect to remain here and wait, if you will please to write me immediately, your advice. Is it not best for the present to resign this business? I am assured that a southern climate will not help my voice, it must be medicine, and the sooner taken the better."

In a letter, dated at Prince Edward Co. Va. March 7th, 1828, and addressed to the Corresponding Secretary, he says:

"I hope, if you have a few minutes leisure, you will bear with me. I come to you, sir, on the same errand as when I came to you last fall, viz. to ask your advice.

"I confess I do not imagine how it is in your power, or in that of any body else, to advise me what to do; nor shall I *expect*, sir, that even your ingenuity and knowledge of things will be sufficient to meet my case. I shall not, however, despair of obtaining some clue from you by which I may find a way—perhaps through. The difficulty is, sir, that I can eat but cannot work. This was the substance of my complaint to you before, and you got an employment, for which I still thank you: but I was not able for it.

"I have passed a very soft winter, but its effects on me were hard. There has been very much rainy, damp weather; the same kind or similar to that which inflicted my present wounds at Princeton, two years ago. I have been situated in one of the choicest families, and had every convenience, but ah! this crazy flesh was a great trouble to me; ever, except in clear weather, and often then.

"Besides this, I necessarily felt myself getting poor in estate, which was a cause of some uneasiness. You will please to understand me, sir, as stating my case in order to solicit your counsel, and nothing else; if I should wish other aid, I will ask it again.

"My desires, sir, you will observe, are of the flesh. I feel in want of two objects; of the superintendance of a skilful physician; and, of funds to pay my debts. But suppose I should waive these as impracticable; then, if the Lord spare me, as well as I am, I want some employment that will bring me food and raiment. I confess I cannot conceive, nor hear of any way, in which I could expect to earn my necessaries, unless I should throw myself entirely into the world, and engage in some kind of merchandise, or learn a trade.

"I can teach a scholar Greek and Latin, &c.—perhaps I might teach six without much trouble. But I could do it better with *a voice*, and therefore I could not ask the same of an employer as if I had a voice. Besides, as to teaching, I doubt the sufficiency of my strength, unless I should have very few scholars.

"I suppose I have friends who would cheerfully pay that which I owe the Board. But I am too low to borrow, and perhaps too high to beg; at least I am not convinced that I am come to the last resort, and must solicit for myself."

Such as these letters exhibit him, was Samuel Bryson; and he, being dead, yet speaks the language of a truly Christian agent. His debt to the Board does not exceed 20 dollars, and that his widowed mother has determined to pay. With the exception of his want of health, and of a voice to plead our cause, we should be glad to employ fifty missionary agents like him. They would make the churches know at least, that the General Assembly has a Board of Missions; and that the missionary operations of the Assembly within the last *forty years*, have been chiefly instrumental in forming about 900 Presbyterian churches in the United States.

The general agent has received from a well known and responsible person, whose name he is not at liberty to mention, the following bond, viz.

"I hereby obligate myself to pay to the Treasurer of the Trustees of the General Assembly for the Board of Missions acting under said Assembly, ONE THOUSAND DOLLARS, in ten equal, annual payments of one hundred dollars each, for the purpose of spreading the gospel; one half of which shall be devoted to the cause of Protestant missions to South America;—the first payment to be made on or before the last day of December, 1829, on the following conditions—

First, That said Board will publish at least quarterly, a journal of missions.

Secondly, That the Corresponding Secretary and General Agent for the time being shall devote himself *exclusively* to his agency and secretaryship; and

Thirdly, That ninety-nine other persons will, on or before the 1st day of October, 1829, oblige themselves to pay an equal sum, in similar payments, to the same treasurer, and for the same object."

Signed, "L. M."

The general agent has received from a collection at the monthly concert in the Third Presbyterian Church in Philadelphia, $13.83; and he takes this occasion to commend some heads of families who pay weekly one cent to this monthly concert contribution for each member of their respective families. One cent a week for each member of most Christian households might easily be spared; and in the end of a year it would prove a considerable augmentation of our missionary funds.

The agent reports a donation from Mrs. Henry Taylor, of Kishacoquillas Valley, of $5.00, forwarded by her pastor, Rev. James H. Stuart.

On the 19th of October, the general agent preached in the morning in the 4th Presbyterian Church in this city, under the pastoral care of the Rev. George C. Potts; and *ninety-three* subscriptions were obtained before he left the church. Of these $8.00 were paid on subscribing. In the afternoon of the same day he preached in the church at Kensington, under the pastoral care of the Rev. George Chandler; and there he received $8.01 in hand, with seventy-two subscriptions in all, payable on or before the 25th day of December.

We expect all arrearages from our subscribers, as a Christmas present to the Board of Missions.

Solomon Allen, Esq., the Rev. Ashbel Green, D. D., and the Rev. Ezra Stiles Ely, D. D., have agreed to pay to the Board of Missions of the General Assembly, one hundred dollars a year, for ten years in succession, for the general purposes of the Board, provided ninety-seven other subscribers will agree to the same terms; it being understood that the death of any subscriber shall render void his subscription.

FOURTEENTH COMMUNICATION.

The General Agent has received from the Female Missionary Society of Rocky Spring Congregation, under the pastoral care of the Rev. John M'Knight, the sum of $20. "The resuscitation of the Board of Missions is," says Mr. M'Knight, "agreeably to my calculations, a very popular step in this region of country."

A few churches have begun to remember our Board in their prayers and contributions at the monthly concert. The 8th Church in Philadelphia, has remitted to us from this source, $9.65; and the 3d Church from the last concert and Sabbath evening rotation service, has paid $9.61.

The Church at Newtown, Bucks county, Pa. observe a season of thanksgiving after harvest; and on the last meeting of the kind, collected $15 for charitable objects; $5 of which their pastor, the Rev. Alex. Boyd, has paid to our treasury. The remaining $10 have been equally divided between the Bible and Tract charities.

Sundry contributors in the 1st Church in this city have paid $22.75; and $6.25 have been paid by annual subscribers in the church at Neshaminy, in Bucks co. Pa.

The Rev. Thomas Barr, of Wooster, Ohio, has accepted of an agency in behalf of the Board of Missions, for that state; and the Rev. Joseph Labaree, of Oxford, N. Carolina, for S. Carolina, Georgia, and Florida.

The Missionaries at present employed by the Board are *forty-five;* and the monies paid by the Executive Committee since the 16th of June last, amount to $3388.7.

The Rev. John Rhoads, one of our missionaries, has laboured in Luzerne county, Pa. since June, 1821, in no less than ten different, feeble congregations, scattered over an extent of forty miles. In one place, which had only 12 communicants when he became their pastor, there are now 46, notwithstanding deaths and other removals. From June, 1821, to June, 1828, he had received towards his worldly maintenance in produce and money, no more than $7.49. He concludes the journal of his last mission for our Board, of two months, thus:

"During my mission I have preached 34 times; administered the Lord's supper 3 times, baptized 10 children, and travelled 400 miles. The state of religion in Luzerne co. from present appearances, cannot be said to be languishing, although no particular indications of a revival are visible. Meetings on the Sabbath are generally well attended, in good order and solemnity. The churches in which I have laboured, have been blessed with small additions, and many of their members appear to be enjoying that comfort and peace within, which the world can neither give nor take away. The many waste places in this county, present to our view an occasion for mourning and lamentation.—The inhabitants are not only poor and unable to support a regular and orthodox ministry, but are overrun with heresies; and, from want of proper instruction, greatly pervert the Scriptures."

The Executive Committee have appointed Mr. R. for two additional months, to perform service in his circuit; and thus by contributing annually $132 towards his support, he will be enabled to continue in his humble, faithful tours of duty through the whole year.

During the *four* past years the Board of Missions have assisted in the support of the Rev. Alvan Coe, as a minister of the gospel, and teacher of an Indian School in the Territory of Michigan. His present location is at *Sault de St. Marie,* (the Falls of St. Mary,) near the outlet of Lake Superior. He has received from us, missionary pay for three months in a year; and for the remainder of his support has, we believe, depended on his own industry. He has frequently preached in the garrison at the Fort of St. Mary, and has been very acceptable to the few pious persons whom he has found at that station. In the conclusion of his last journal, lately received, he says:

"I have attended my Indian School usually on week-days, except Saturdays.

I teach my scholars to spell both English and Indian words. I have had, of late, rising of 30 pupils; a few of which are white children; but most of them half-breeds. The full-blooded Indians who have been at school this season, have (in September) mostly gone to the woods with their parents. In the preceding journal I have included 14 sabbaths, and during my mission have preached 20 times; besides attending 24 religious meetings, which I conducted without preaching.

"If the Board think best they will please to send me another appointment. If I am again appointed, my object would be principally to instruct the natives. I was gratified to learn that the Board are making vigorous exertions to advance the kingdom of our divine Lord and Master. While they cast the mental eye over the expansive dominions which now lie in the shadow of death, I would invite them to look at this region. The Chippeways are very numerous. The Indian Agent here says that there are 8000 under his agency. Many of the same tribe are in the British territories. I think that the Indians in this region are not so much prejudiced against the whites as those in many other parts of the country. At a treaty about two years ago, the Indians gave a section of land near *Sault de St. Marie*, for the purpose of having a school; and our government engaged to pay them $1000 annually for the support of a school: $2000 will soon be due. It has been expected that our Baptist brethren would make an establishment among the Chippeways, and have the appropriation of this money. Why do they delay so long? If they are not determined to occupy this field, will not your Board? Probably some of their ministers in your city will know whether any thing has been done in this business. If they will occupy this spot, the field before us is still wide and long towards the west. The country between Lake Huron and the Mississippi is inhabited by Chippeways, and some parts of it are fertile prairies. I am much in favour of forming colonies among the Indians; and with proper encouragement many families I think would renounce the chase to live by labour. The idea that the aged Indians are to be abandoned seems to me to be wrong. The Wyandotts at Upper Sandusky in Ohio; the Ottowas near Mackinac; and some Chippeways on Drummond's Island in Lake Huron, are examples which prove, that aged Indians can be civilized and christianized."

To enable Mr. Coe to continue his labours among the aborigines of our country who surround him, the Executive Committee have renewed his commission; and would be thankful for the men and money requisite to send him a reinforcement. In the mean time our brother says, "if the Baptists are coming, do urge them on." There is room enough in our waste places for all the services, zeal, wisdom, and funds of all the Missionary Societies of all denominations of true Christians in our country. "Let us all be up, and doing. Let us be valiant for the truth, and our blessed Captain of salvation."

We have now published the names of all the annual contributors, which are in the possession of the General Agent; but in several congregations he has enrolled many with their consent, and left the lists to be completed by the sessions. It is hoped that these will be forwarded before the commencement of the ensuing year. It would be a still greater favour, if some congregations *not visited* by the Agent of the Board, would remit to us the names of many contributors to the 50 cent fund. Why should not every minister of the Presbyterian Church, who feels a friendly regard for its Board of Missions, become at once an agent in his own congregation? Is it *too much* for us to ask of every Presbyterian in our connexion who can spare that sum, without subjecting himself to any serious privation, that he would pay *fifty cents* annually in aid of the missionary operations of the General Assembly? Will any benevolent donor to other associations give them the less for giving us *fifty cents?* But if we can render this contribution general in the Presbyterian Church, we shall give God thanks, take courage, and go on prosperously.

E. S Ely, Cor. Sec. &c.

FIFTEENTH COMMUNICATION.

The executive committee have received from Miss Elizabeth Hackett, a donation of $1; from six subscribers in the Third Presbyterian Church in this city $3; from the Rev. Septimus Tustun, advance returned in full $8.37½; from a physician in Columbia, Pa. being the avails of the practice of medicine on the Sabbath, remitted by John M'Kissick, Esq., $5; from a missionary box, by the same, 50 cents; from the Rev. John Joyce, on account of five subscribers to the Philadelphian obtained agreably to the offer of the editor, $5; from Mr. Anthony Finley, his Ancient and Modern Atlas, for the use of the executive committee, worth $14; and from Ezra S. Ely, $17, towards the instruction and relief of an Indian youth; and $50 in aid of a church in the state of Missouri.

The number of missionaries appointed under the patronage of the Board since May last, now amounts to *fifty-three.*

Of our missionaries there have been sent during the present year, 6 to the state of New York, 13 to Pennsylvania, 7 to Ohio, 5 to Indiana, 3 to Missouri, 1 to Arkansas Territory, 1 to the Territory of Michigan, 1 to Tennessee, 3 to Kentucky, 4 to N. Carolina, 3 to Louisiana, 2 to Florida, and 4 to other places.

The executive committee have resolved to pay the City Sunday School Union $200, towards the support of Mr. John L. Grant, for one year, while preaching to the apprentices of this city.

Mr. Joseph A. Mines having been sent to the bounds of the Ebenezer Presbytery, has received a call from the church in Maysville, Ky. which he intends to accept; and has in consequence left our service.

The Rev. William S. Potts, having been sent to Missouri, has become the settled pastor of the church at St. Louis; on returning his letter of instructions, he thus writes—

St. Louis, Oct. 27, 1828.

"I received the accompanying commission at Nashville, Tenn. on the 28th day of April last, and commenced my mission on the 1st of May following. On Sunday the 4th of that month, I preached at Hopkinsville, Ky. and addressed the Sabbath school in that place. The church here had been for some time in a destitute situation, but their pastor elect, Rev. Mr. Campbell, from Virginia, arrived the same day with myself. I left Hopkinsville on Monday morning, and was occupied until Saturday following in travelling to Kaskaskia, in Illinois. The country passed through in this journey is but little inhabited, and the few inhabitants whom I found, were chiefly illiterate. The only chance that I had for doing good was by occasional conversations by the way side, and in the cabins in which I lodged; and by the distribution of tracts.

"On Sunday the 11th, I preached to a small congregation in a school room at Kaskaskia. There is but one meeting house in the town, which is occupied by the Papists. I preached morning and evening, and heard Rev. Mr. Matthews in the afternoon. Owing to the solicitations of the people, I consented to remain the following day, and preached a third sermon, at which time the house was crowded with attentive auditors. The church in this place is very feeble. They have had the labours of the Rev. Mr. Ellis, a missionary from the H. M. Society, until within a short time. The Rev. Mr. Matthews is now their supply. From conversation with the people here, as well as from what I have seen, I do not doubt that a popular and devoted man might build up a church in this place. The population is about 1000, principally Papists.

"I arrived at St. Louis on Wednesday the 14th of May, addressed a prayer meeting on the following evening, and preached twice upon the succeeding Sabbath, to very attentive audiences. On Tuesday the 20th of the same month, I received an invitation to supply the pulpit for 6 months, and on the 13th of July, received an unanimous call to the pastoral charge of the church. During my residence at St. Louis, the house of God has been generally well attended, and by an attentive audience. A spirit of prayer has, I trust, in some degree, been poured upon the flock of Christ; and sixteen persons have been added to the church.

"On the last Sabbath, October 26, I was ordained and installed pastor, by the Presbytery of Missouri. I deem it unnecessary to enter, at the present, more into detail, as some communications have already been received from me, describing more fully the condition and prospects of the church. It may, however, be important to add, that upon taking charge of the pulpit in May last, a heavy debt of about $4,500 was depressing the church; since which time, we have been enabled to reduce it to about $2,000. I state this fact as an evidence of the interest at present taken in the worship of God."

On the 23d day of November last, the General Agent preached in the first and second Presbyterian churches, in Baltimore, and met with the hearty co-operation of their pastors, the Rev. William Nevins, and the Rev. John Brackenridge. The result of their aid, and the amount of annual and other contributions, will be communicated hereafter.

The Executive Committee request the attention of their fellow members, of the Presbyterian church, to the following

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church; that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of session, should be joined with it for the special purpose of conducting missionary business., there could be no objection to such a measure.

(*To be continued.*)

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The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, N. J during the month of December last, viz.

Of Messrs. Towar and Hogan $30, for the privilege of printing another thousand copies of the Confession—one-half of this sum is for the Contingent Fund of the Theological Seminary	$15 00

The Treasurer has the pleasure to report the following sums received in aid of the extended operations of the Board of Missions, viz.

Of Rev. Alexander Heberton $16 35, a donation from the Female Sewing Society of Allenstownship Congregation, and $5 65 from a few individuals	$22 00
Of Rev. Colin M'Iver, Treasurer of the Presbytery of Fayetteville, from the several congregations of Centre, Ashpole, Laurel Hill, Red Bluff, Bethel, and Little Peedee	125 25
Of Robert Ralston, Esq., from the First Presbyterian Church in Pittsburg, under the pastoral care of Rev. Dr. Heron	53 00
Of Second Presbyterian Church Philadelphia, at Monthly Concert	9 48
Of do. subscriptions, including a donation from Miss Mary Jones of $5	99 50
Of Messrs. Towar and Hogan, the other half of the above sum	15 00
Of Rev. David M'Kinney of Meadville, per Mr. Jacob Clarkson	10 00
Of Mr. James Algeo, subscriptions in Fourth Presbyterian Church, Philad.	42 25
Of Mr. John M'Mullin, do. in Sixth do.	200 00
Of the Rev. Dr. E. S. Ely, General Agent of the Board of Missions, as per his statement of particulars below	668 80
Amount received for the Board of Missions	$1245 28

Dr. Ely collected the above sum of $668 80 from the following persons, viz.

From Rev. Septimus Tuston	8 37
John M'Kissick, Esq., Columbia, Pa., from a Physician's practice on the Sabbath	5 00
Mission Box by do.	50
E. S. Ely, for an Indian youth	17 00
Rev. John Joyce, for 5 copies of the Philadelphian	5 00
Monthly Concert in Dr. Ely's church	7 00
Monthly Concert in Mr. M'Calla's church	6 15
Mr. Jos. A. Mines, returned	33 00
E. S. Ely, a donation for the church in St. Louis, Missouri	50 00
J. W. Parkins, Esq., an English gentleman at Troy	10 00
Rev. John Coulter's congregation in Tuscarora, Pa.	12 00
Rev. Jas. Linn's do. in Bellefonte, Pa.	31 78
Rev. John Hutchinson's do. of Mifflintown and Lost Creek	20 00
Mrs. Bryson, in full for her son, Mr. Samuel Bryson, Agent	20 00
A Baptist to Mr. J. M. Dickey, 37½ cts.—Wyalusing, Pa. per do. $7 37½	7 75
Smithport, Pa.	5 00
Carried forward	238 55

Brought forward	$238 55
Warren, Pa. - - - - - - - -	10 00
Annual Contributions in Rev. Dr. Ely's church, Philadelphia, viz.	
Mr. Robert Steele - - - - - - -	5 00
Lemuel Lamb, Esq. - - - - - - -	12 00
Messrs. William Linn, E. W. Cook, Jas. C. Thompson and wife, and Robert Thompson and wife—4, at $10 each - -	40 00
Wm. R. Thompson and wife, for 1828 and 1829 - - -	20 00
John W. Thompson - - - - - - -	4 00
Robert Mercer - - - - - - -	3 00
Thomas Sparks $5.—Mrs. Maria M'Clure $5 - - -	10 00
Jos. B. Mitchell and family $3 50.—Mr. Henry Tumbleston and wife $2 - - - - - - - -	5 50
Fredk. Myerle and wife $2.—Widow Mary Hunter $2 - -	4 00
Robt. O'Neill and wife $1.—Miss Margaret Thompson $1 -	2 00
Miss Mary Barry, Fred. A. Raybold, Mrs. S. A. Raybold, Mrs. Sophia Donaldson, Miss Sarah M'Mullin, Mrs. M'Ginley, Mrs. Meeker, Hannah, a servant, Mr. Maximilian M. Towsk, Mr. A. Landsbury, —10, at 50 cents each - - - - - -	5 00
Mrs. Eliza Cunningham - - - - - -	5 00
Mrs. Catherine Lafferty - - - - - -	25
Mrs Margaret Carswell - - - - - -	25 00
Other contributors in the same congregation - - -	105 50
Payments to the Board of Missions for the church at Oxford, N. C.	
Rev. Dr. E. S. Ely and Robert Ralston, Esq, each $20 - -	40 00
Messrs. William Brown, Solomon Allen, and Charles Chauncey, each $10 - - - - - - - -	30 00
Cash, 3 of $5 each - - - - - - -	15 00
Messrs. Jos R. Ingersoll, E. W. Cook, John K. Kane, John Wurts, Edward Burd, David Lapsley, Jr., Elihu Chauncey, Robert Ralston, Jr., Thomas Biddle, Thomas Elmes, Rev. Dr. Thomas H. Skinner, Rev. Dr. Samuel B. Wylie, Joshua Tevis, J. M'Alpin, and A. Elmes—15, at $5 each - - - - - -	75 00
Messrs. D. Winebrenner and W. Nassau, sen.—2, at $2 each -	4 00
Contributors in the church at Kensington, by Rev. Geo. Chandler	10 00
Amount of Rev. Dr. E. S. Ely's collections, as above credited	$668 80

View of Publick Affairs.

EUROPE.

The latest European intelligence received in this country, so far as known to us at the time we write, is to the 8th of November ult.

Britain.—The British parliament was still in recess, at the date of the last advices—it would probably meet for the despatch of business, about the 26th of November. The king's health was the subject of a good deal of speculation and anxiety. He was so far recovered from a serious indisposition, as to ride out; but the prevalent opinion seemed to be, that he had a complication of disorders, which was likely, before long, to terminate his life.

A London paper of the 7th of November says—"The frequent conferences which have taken place between the French ambassador and Lord Aberdeen have induced many persons to think that the courts of France and England are arranging some important measure relative to the affairs of the East. That these conferences are of an important and pressing nature may be inferred from the fact of Prince Polignac delaying a visit to France, which we have heard he was on the point of making several days ago. The Austrian ambassador has, too, received frequent despatches from his court within the last week or two—a circumstance calculated to strengthen the opinion that something is on the *tapis* respecting the Turkish and Russian war."

The eccentrick and impudent William Cobbett had formally offered himself to the king, as his prime minister; and had also addressed a curious letter, on that and other subjects, to the Duke of Wellington—Official accounts had been received from the head quarters of the Russian army, relative to the taking of the fortress of Varna. The following extracts from the Russian bulletins, and from the Prussian State Gazette of the 24th of October, will give our readers a general view of the recent successful operations of the Russians against the Turks.

"The difficulties and suffering of the army before Varna have been crowned with victory. The reduction of the fortress was the result of a general assault on the 25th of September, or the 7th of October, in which a few of our gallant soldiers penetrated to the very middle of the town, on the night of that day. Such was the alarm produced in the enemy by this bold and successful exploit, that a conference was upon the moment proposed, and Jussuf Pacha himself was the first who commanded his followers to lay down their arms unconditionally, and without stipulation of any kind, and to pass over to our camp. In the course of the night, and on the next morning, his example was followed by the whole garrison, save only the Captain Pacha, and a few followers, composed of his immediate suite, who threw themselves into the citadel. They were afterwards made prisoners there by the Russian soldiers, who had entered by the breaches made in the external defences of the town. From the accounts of the prisoners, which, however, are somewhat various, it is conjectured that the garrison of Varna, with the armed inhabitants, amounted in the beginning, to at least 22,000 men—at the time of the surrender, they numbered but 6,000. We cannot, however, at present, pretend to give a correct list of the prisoners, nor any statement of the stores, ammunition, and so forth, that have fallen into our hands."

Thus far the Russian Bulletin. The statement of the Prussian Gazette, it will be observed, relates to the same events that are summarily mentioned in the Bulletin, only with more particulars, and an account of the final and formal surrender of the fortress.

"Already, on the 8th of October, at noon, a private secretary of the Captain Pacha, accompanied by two other Turks, appeared on board the Paris, to commence a negotiation for the surrender of Varna. By the Emperor's orders, he was referred to Admiral Greig, but returned without coming to any understanding. The negotiation was, however, renewed by the same envoy, on the morning of the 9th, in Count Woronzow's tent, but did not lead to a more favourable result. In the evening Jussuf Pacha himself appeared, and the result of the conference with him was, that a positive declaration was promised for the next day. The Pacha returning on the 10th, gave his declaration that he must acknowledge the impossibility of defending the place any longer, and therefore could only vote for the surrender. As the Captain Pacha, however, would not consent to a capitulation, on any terms, he [Jussuf Pacha] had resolved not to return into the fortress, but to place himself under the protection of the Emperor. When this resolution was known in the town, all the troops that were under the command of Jussuf Pacha, immediately laid down their arms, and during the night of the 10th, and on the morning of the 11th, they came in troops, with their commanders, out of the town, to surrender themselves as prisoners of war to the besiegers. After the garrison had, in this manner, dissolved itself, the Captain Pacha, who, with those that remained faithful to him, had fled into the citadel, requested to be allowed to retire unmolested, with 300 men, to the corps under Omer Vrione. The Emperor granted this, on condition that he should either take the road by way of Pravati, or embark for Bourgas.—Towards noon, deputies came from the town, and requested permission to deliver the keys to the Emperor. The Emperor received them on the top of the telegraph mountain. The town was occupied by the Russian troops, and a salute from all the ships announced and accompanied this happy event."

"The ambassadors and envoys of Foreign Powers, who embarked at Odessa on the 3d, arrived in the road to Varna on the 8th. They are Prince Philip, of Hesse Homburg, the Austrian Ambassador; the Duke de Montemart, the French Ambassador; the Prussian Charge d'Affaires, Councillor Von Kuster; the Prussian Lieutenant Colonel, Von Thun; the Swedish Ambassador, Baron Von Palmstierna; and the Hanoverian Ambassador, Lieutenant General Van Dornberg. They will remain on board the ship which brought them."

It also appears, that a few days before the capture of Varna, a decisive victory was gained in Wallachia, by General Geismar, over a Turkish army of 26,000 men, commanded by the Seraskier of Widdin. A bloody contest was maintained by the opposing forces, during a whole day, without any decisive advantage on either side. But, in the course of the following night, General Geismar surprised the Turkish camp, and gained a complete victory. Twenty-four pair of colours, and seven cannon were taken. Geismar has been promoted, and the rear of the Russian army is supposed to be rendered safe, by the advantage obtained in this battle—The Russians always have a religious celebration of their victories. "Early in the morning of the 12th of October" (says the Prussian Gazette), "a *Te Deum* was chanted in the camp of Count Woronzow, and in the presence of the Emperor, in celebration of the fall of Varna. The finest weather favoured the solemnity, at which all the diplomatists and officers were present. On the same morning, the Captain Pacha marched out of the citadel, together with the troops in favour of whom a capitulation had been agreed to. On the 13th, his Majesty, the Emperor, attended divine service in the Greek Metropolitan Church of Varna. On the evening of the 14th, his Majesty had it in contemplation to embark for Odessa, and thence to continue uninterruptedly his journey to St. Petersburg. The *corps diplomatique* was to embark for Odessa at the same time. Omer Vrione retreated immediately after the surrender of Varna, and had taken up a position on the opposite bank of the Kauitshik. He was closely pursued by Prince Eugene of Wurtemberg The Grand Vizier had already advanced as far as Kauitshik, to support Omer Vrione, but in consequence of recent events, had also made a retrograde movement."

We have been thus particular, in our account of these Russian successes, because publick anxiety has been long excited on this subject; and because we know that a considerable number of our readers look to this part of our work, for nearly all the news and politicks that they think it necessary for them to become acquainted with. We shall only add, that it was uncertain, at the date of the last accounts, whether the Russians would, or would not, continue the war in a winter campaign.

On the 24th of October, there was a great meeting, supposed to consist of 30,000 individuals, at Kent, in England The meeting was held to consider of the propriety of addressing parliament on the Catholick question. The leaders of the opposite parties attended, and made speeches, and, after a good deal of altercation, the mob dispersed peaceably—The anti-Catholick party seemed to have the advantage.

By the last accounts, it would seem that the price of grain has, after a short fall, again become as dear as before.

FRANCE.—By a commercial ordinance, of the 20th of September, the king of France has permitted the importation of provisions, and certain articles of merchandise, into two ports of the Island of Guadaloupe, after the 1st of January, 1829. It appears that the French government have prohibited the export of grain from France, and that 15 cargoes of grain, which were about to be sent from Havre, have been arrested by this prohibition. It is said that the notorious Talleyrand is writing "Memoirs of his eventful Life," not, however, to be published till after his death—He can, probably, tell more secrets, if he will, than any other man living. He is reported to have lately lost three millions of livres, by the failure of a banker in Paris, but that he has still left twenty thousand pounds sterling, per annum—It appears that couriers frequently pass between Paris and London, and that the subjects of discussion are known to be the intervention of France, Britain, and Germany, to compel Russia to make peace with the Turks. The late successes of the Russians seem to have awakened the jealousy of all the other *great powers*, as they are called—but of Britain more than any other.

SPAIN.—We have observed no change, during the past month, in the affairs of this kingdom. The yellow fever has prevailed dreadfully at Gibraltar, and was but little abated at the last accounts.

PORTUGAL.—The most recent intelligence from Portugal, represents the whole of the northern provinces of this kingdom as being in a most convulsed state. A force of 20,000 Guerillas, hostile to the government, was stated to be within three leagues of Oporto, on the 22d of October. Business is nearly at a stand, in almost every part of the kingdom, and commerce is annihilated. It would seem as if a re-action was taking place; but the mass of the people are so under the influence of popish superstition, and nearly the whole force of that superstition is so enlisted in favour of the usurpation and tyranny of Don Miguel, that any thing friendly to liberty, either civil or religious, is scarcely to be expected at present.

GREECE.—It is stated in the French Moniteur of the 2d of November, that despatches "have been received from the Marquis de Maison, announcing the surrender of the fortresses of Coron, Modon, Navarino, Patras, and the Castle of the Morea, which had been left by Ibrahim Pacha, in the occupation of 5500 Turkish and Egyptian troops, who were to be immediately embarked for Egypt, with their arms and baggage. The colours of the allied powers, (French and English,) were hoisted in the several forts; and the Marquis de Maison, states his intention to deliver up Coron to the Greek Government, as soon as it shall send regular troops to occupy it."

The most recent accounts from this interesting and long oppressed country, speak favourably of its present prospects. It appears that the people, whom the horrible ravages of the Arabs and Turks have left in life, are desirous of instruction; and that measures are taken to afford it, and to organize institutions favourable to agriculture, mercantile enterprise, and free government.

Turkey.—The late successes of the Russians appear to have produced much excitement at Constantinople. "The standard of the Prophet" has been raised; a measure never resorted to but in cases of great interest and peril. We have seen a particular description of this Mohammedan ceremonial—A splendid procession, commencing at the Seraglio, extended through the city, and terminated in a military camp in the suburbs. What relates immediately to the standard, is as follows—"Behind a body of Niemas of the first rank; many Emirs, the Muftis, Kadis [Judges], &c., was a superb carriage, bearing the case of the sacred standard. The 'Standard of the Prophet' was itself borne in the hand of the chief of the Emirs, whose office it is to guard this palladium, and who rode on horseback. The standard seems to be of small size; it was covered with green silk; it was surrounded by twelve singers, hymning glory to the Prophet, and as many pages, flinging over it the most costly perfumes. Immediately after, followed the Sultan in person, dressed with great simplicity. He wore a white shawl over his head, and a scarlet surcoat. He had no guard in immediate attendance upon his person, but he was followed at some distance by about 1000 infantry and 1500 cavalry, regular troops, all trained to the new tactics by the monarch himself."

It is stated that an immense number of troops, and quantity of cannon and ammunition, are pouring into the camp; and that the Sultan was going to set out for Adrianople. If peace should not take place, during the present winter, it is probable that the most appalling carnage will be witnessed in the next campaign.

ASIA.

In the political or civil state of this most populous quarter of the globe, no changes or events of importance have come to our knowledge, for some time past. The rebellion, which for a while seriously disturbed the Chinese empire, seems to be nearly or entirely quelled: And that which threatened the expulsion of the Dutch from the island of Java, remains much as it was when we last noticed it. In hither India, the concerns of missions—in our view, the most important concerns in the world—are highly prosperous and promising. The American missionaries have left Palestine, in consequence of the war with Russia, and the part taken by Britain and France in settling the Turkish quarrel with the Greeks. But they have left behind them a seed of divine truth, which we trust will yet spring up, and bring forth much good fruit—We hope it will not be long ere they will be permitted to return, and pursue their efforts to propagate the pure gospel on the soil where it was first proclaimed.

AFRICA.

It appears by an extract of a letter, dated at the Cape of Good Hope, July 22d ult., that war was likely to break out between a powerful native chief, by the name of Chaka (whose territories approach those claimed by the English) and his European neighbours. Chaka was advancing, with an army of thirty thousand men, toward the settlements of the British and their allies, and had defeated one native chief who opposed him—killing all, without exception, that fell into his hands. Negotiations were going forward with this powerful chief; and, in the mean time, every effort was made to raise a force that might be able to oppose him, if war should ensue.

We observe, with great pleasure, that another corps of emigrants is about to sail for Liberia. Many more, it is stated, are desirous to emigrate, than can get away for want of the means to fit out vessels to convey them. Surely our general government ought, by this time, to be satisfied that the colony at Liberia is, on national considerations, deserving of a liberal national patronage.

AMERICA.

Buenos Ayres and Brazil.—It appears that peace is fully ratified between these lately belligerent powers. We have not seen the treaty, but understand that neither party has obtained all that it contended for—The Banda Oriental, however, will be a separate and independent power. We have little doubt that the war was terminated only because both the contending parties were so exhausted, that they could not continue it longer: And the last accounts represent both as in a state of great stagnation, in regard to any profitable business; and both, also, as suffering grievously from the depreciated paper currency, which was issued to enable them to carry on the war.

Colombia.—The New York Journal of Commerce contains the following article. "We have received Carthagena papers to the 13th of November. They are mostly filled with official documents of no interest. We should not forget to add, however, that the celebration of Bolivar's birth-day occupies the principal part of one of them, and that the poet maintains a conspicuous place with his column-long ode.

"There is no longer any doubt as to Santander's fate. His connexion with the late conspiracy, seems to have been proved to the satisfaction of the court before which he was arraigned, and he must, of course, suffer the consequences.

"We have seen a letter, received by the Medina, from a very respectable source, dated Bogota, October 28, which says, that General Santander has been condemned to be executed, and that the president has passed the sentence over to his cabinet for their sanction. This will probably excite a sensation in this country adverse to Bolivar, unless the evidence is made known on which he was convicted: for Santander has, for the past year or two, been a favourite with many in the United States. If it is consistent with the public safety, we hope that Bolivar will generously grant him his pardon, and set him at liberty—it would add an imperishable gem to his character."

MEXICO.—The treaty of amity and commerce, negotiated by Mr. Poinsett, between this republick and the United States, has not, that we can learn, been ratified as yet, by the proper authorities of the former—It was said to be still hanging in suspense before the Senate of the Mexican government. The Mexicans, from their neighbourhood to the United States, are far more jealous of our citizens, and the measures of our government, than any of the other republicks in the Southern part of our Continent. To conciliate them, and yet to preserve our own rights unimpaired, is certainly our best policy; but how to reconcile the two parts of this policy, is a pretty difficult problem.

UNITED STATES.—Congress met, and in both houses a quorum appeared, on the day to which the adjournment of the previous session had been made. The President's message was, in our judgment, one of the best we have ever read—clear, dignified, comprehensive, exhibiting the prosperous state of our country, not only in its finances but in its other various interests, in a manner fitted to cheer the heart of every real friend to his country—and recognising, in a manner calculated to gratify every Christian, the obligations we are under to the good providence of God, and the demand which it makes of gratitude, on our part, for the distinguished favours of Heaven. We are glad to learn, by every report we have heard from Washington, that the president contemplates his retirement from office with no apparent regret. We pray that he may go to that retirement under the divine benediction; that it may be peaceful and happy; that it may be spent in still rendering to his country such counsel and services as befit an able statesman in private life; and in those devout exercises which may be happily preparatory to a state of felicity and honour in a future life, in comparison with which, all the possessions and honours of the present fleeting scene, are but dust and shadows. With equal sincerity and earnestness, we pray that the president elect may come into office under the smiles, protection, guidance, and blessing, of Him who ruleth over all; that all the predictions of his enemies may be falsified, and all the anticipations of his friends be realized and exceeded; that he may deserve and possess the confidence and approbation of all parties, in a great republick of enlightened freemen; that his administration may be blessed to promote extensively all the interests of the country, which his heroic valour has so eminently contributed to defend and honour; and that he may at last receive from the Judge of all, the plaudit, in view of which all human applause is emptiness and vanity—"well done good and faithful servant, enter thou into the joy of thy Lord"—Such are the real feelings and prayers of a *Christian Advocate*, in reference to one that is, and one who, if life be spared, will shortly be, the chief magistrate of a Christian community, enjoying, in an unparalleled degree, the favours of the God of providence and grace.

We are glad to find that the members of Congress, of the opposing parties, seem to have laid aside their former asperities, and to have greeted each other as friends and co-patriots—May such a spirit be truly felt and long continued—The details of congressional proceedings, it would be useless for us to recite. There is, perhaps, not a reader in our country, who takes an interest in political concerns, that does not read a newspaper; and congressional proceedings are favourite articles in all newspapers. We must, however, express an earnest hope, that the petitions may be successful which are going to Congress with numerous signatures, from those whose wishes best deserve regard, that the Sabbath may no longer be desecrated by a national act, in permitting the mail to be carried, and the post offices to be opened, on that holy day; and that the nation may no longer be disgraced by the permission of a traffick in slaves, in the district for which the Congress of the Union immediately legislates—May the year on which we have just entered be distinguished by national righteousness and individual virtue and piety, that, not in empty compliment, but in substantial verity, it may be a happy new year to every American citizen.

THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVIII.

"The first commandment is—Thou shalt have no other gods before me."

The first commandment requireth us to know, and acknowledge God, to be the only true God, and our God; and to worship and glorify him accordingly."

It may be observed, that all the commandments are delivered in the form of prohibitions, except the fourth and fifth, which would scarcely allow of a negative expression. The reason of this no doubt is, that prohibitions admit of no exceptions; they oblige, as I have heretofore shown, *always* and *at all times.* It is in this form, moreover, that a summary, which the decalogue was intended to be, can most intelligibly and completely be given.

Prohibitions, especially when the subjects of them are highly important, always imply an obligation to perform certain duties, which are their opposites: and in like manner, positive precepts always imply the forbidding of those things which would be a neglect or violation of the duties required. But in addition to these implications, the preface of the ten commandments, which we have already considered, strongly indicates the positive duties of supreme love and gratitude to our Creator and Redeemer, and that to worship him, and to obey him in all that he requires in his revealed will, is, in the highest degree, obligatory on all his rational and moral creatures—Hence the propriety of considering, as the framers of our catechism have done, what is required, and what is forbidden, in each commandment. In the first commandment, moreover, a special consideration of the highest importance is included; and to the four commandments which immediately follow the first, reasons are subjoined by the supreme Law Giver; all of which have justly received the special notice of the authors of this excellent summary of Christian duty.

In duties themselves there is an *order,* which it is of much importance to observe. There is scarcely a greater or more mischievous error, than one which has found advocates, even among some who profess a regard to revealed truth; namely, that the principal service which God requires of us, and which of course we need to be much concerned about, is the performance of *social duties*—the duties of justice and benevolence to our fellow men. Now, that social duties constitute an indispensable part of all true religion, we both admit and inculcate. But we maintain that the duties *first in rank and importance*, are those which we owe immediately to God, our Creator and Redeemer; that as he is infinitely the greatest and best of all beings, if reverence, love, service and worship, be due to Him at all, our obligations to these must of necessity be higher and more sacred than any other. We also insist, and we appeal to all experience and observation to confirm the position, that our social duties themselves, not only derive their highest sanction from the command and authority of God, but are never so carefully and extensively performed, as by those who preserve on their minds a constant sense of the presence of the Deity, and of their responsibility to him—which is to be effected only by a holy intercourse maintained with Him, in the acts of his immediate worship. These observations, although in substance made in a former part of these lectures, are introduced at this time, because they receive the most powerful confirmation by the order in which the precepts of the moral law have been delivered to us by God himself. The first four commands of the decalogue, you will observe, relate to the duty which we owe directly to Him; thus laying the most solid foundation for the six which follow, in relation to the duties which we owe to each other. We may even proceed a step farther, and remark that the first command forms, as it were, a basis to all the rest:* this command teaches us the exclusive and absolute supremacy of Jehovah as our God and Redeemer, and the righteous claim which he has to our highest love and unreserved obedience; and these lie at the foundation of the whole law; so that without a cordial reception of these truths, we shall never render a careful or an acceptable obedience to any subsequent precept.

Let us now proceed to consider in detail the requisitions of the first commandment, as specified in our catechism—These may be considered under three particulars, the first of which is,

"To know and acknowledge God to be the only true God."

Belief in the existence and perfections of God, is the foundation of all religion. Some notion of a Supreme Being, as heretofore more particularly shown,* is either a dictate of nature, or has been a matter of such universal tradition, that it has been found among the most savage and barbarous people. The possibility, and even the facility, of discovering the existence of God by the light of nature, seems to be distinctly asserted by the apostle, when he says (Rom. i. 20), "The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead; so that they are without excuse." But this, notwithstanding, a knowledge of "the true God," as the apostle in the same place distinctly shows, was nearly banished from the earth. The most learned and polished nations, in the ancient world, were so far from preserving this knowledge, that they multiplied their false gods to an unparalleled degree. The polytheism of the ancient Egyptians, Babylonians, Carthaginians, Greeks, and Romans, was more gross and multifarious than that of any other people. It was to preserve in the earth the knowledge and worship of the true God, that Abraham was called away from his idolatrous kindred, and that the nation that descended from him was made a peculiar people—the depositaries of the oracles and institutions of Jehovah. The first precept of the moral law, which we now consider, was intended SPECIALLY to guard them against the sin of forsaking the true God, for the worship of idols; and yet, with every guard that could be placed around them, they were incessantly lapsing into idolatry, till they were effectually cured of this propensity by their seventy years captivity in Babylon.

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* Ridgley's remark on the location of the first commandment is exceedingly pertinent and just. He says—"It is fitly placed before all the other commandments, because it is, from the nature of the thing, necessary to our performing the duties which are required in them. The object of worship must first be known, before we can apply ourselves, in a right manner, to perform any duty prescribed, whether respecting God or man."

* In order to preserve the connexion of those principles and facts that must always be conjoined in reasoning, the author has thought it right to repeat, with a little variation in the language, some things which are stated and enlarged upon, in some of the first lectures of his course. It was thought better to do this, than to be constantly making references, which, if made, many would not regard, and thus would lose the force of the reasoning. Let this be considered as an apology, made once for all, for the repetitions which may hereafter appear.

That Jehovah is the "only God," or God alone, is the great fundamental truth of revelation. The unity of God is indeed a part of what is called natural religion: because reason teaches the infinity of the Supreme Being, and one supreme and independent Being does not admit of any more. The multiplication of deities, however, where the light of revelation has not prevented it, has been universal—In India, at the present day, they reckon many thousand objects of worship, among the native heathen.

Nor is a belief in the *unity* of the Godhead always accompanied with a just apprehension of the divine character; or, in other words, a knowledge of the true God. Not only have the Mohammedans, who make the unity of God an essential article of their creed, very erroneous and unworthy conceptions of his nature and attributes, but the same is true of deists, who live under the full light of divine revelation. Nay, unsanctified men in general, have no adequate perceptions of the true God. They do not contemplate him in his "whole round of attributes complete"—They do not, especially, view him as perfect in his moral purity, and as inflexibly just—a holy, sin hating, and sin punishing God. Hence they often vainly think that they love him, and that he also regards them with approbation. The Psalmist, speaking of the wicked, says—"Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them [that is, thy sins] in order before thee." My dear youth, you ought to be sensible, that false and inadequate ideas of God are a principal cause why unrenewed men are at ease in their sins. If they suitably apprehended him to be what he is, "a consuming fire" to the wicked, they could not be at peace with themselves, without being reconciled to him and making him their friend.

We have a declaration of some of the chief attributes of the true God, made by himself, and made, it should be remembered, at the time he inscribed the precepts we are considering on two tables of stone, with his own finger. It is said (Exod. xxxiv. 6, 7,) "And the Lord passed by before him [Moses] and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." It appears to have been the design of Jehovah, in these memorable words, to proclaim his *moral attributes* only; the occasion particularly requiring this, when his covenant people, after their shameful fall into idolatry, were again to be received into his favour. A summary expression of all the attributes of the true God, so far as made known to us in his works and in his word, is given in an answer to the question in our catechism, "What is God?" The answer, you recollect, is—"God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." To what was said in the lectures in which this comprehensive answer was discussed, I must refer you, for a more enlarged and particular view of the character of the true God.

We must not however pass from the particular now under consideration, without remarking—and it is with deep concern that I make the remark—that if the one true God has revealed himself to us, as we most firmly believe he has, as existing in three persons, Father, Son, and Holy Ghost, then those who reject this truth, do not know and cannot worship the true God—The being they worship is not the Jehovah revealed in the Holy Scriptures. They do not come to the Father in the only way of access, through the Mediation of the Son, and by the sought and sacred influences of the Holy Spirit. "I am the way and the truth and the life," said the Saviour, "no man cometh unto the Father but by me—He that honoureth not the Son, honoureth not the Father who hath sent him" —Through him, [Jesus Christ] saith the apostle, "we both [Jews and Gentiles] have access, by one Spirit, unto the Father."

Nor must the point we here consider be left without reminding you distinctly, that the knowledge and acknowledgment of the only true God must be *practical*, as well as *speculative*, if we would derive from it the saving benefit which it was intended to convey. It is possible to "hold the truth in unrighteousness." A speculative knowledge of God, however correct, if it consist in barren inefficient notions—nay, even an acknowledgment of him, if it be only carelessly or formally made, will not save or profit our souls: it will only serve, if persisted in, to aggravate our condemnation. The knowledge and acknowledgment of God, in order to be beneficial and saving, must be *practical.* We must have such a lively apprehension of his relation to us, as is accompanied with an habitual conformity to his will in heart and life; and we must own, avouch, and confess him, as the only true God, in our secret and social worship of him, and by an open profession of our attachment and devotion to him, before the world—"With the mouth confession is made unto salvation."

The second particular mentioned in the answer before us, as a requirement of the first commandment, is, the acknowledging of the only true God *as our God.* This has, in a degree, been unavoidably anticipated. Yet a most important consideration remains to be noticed here; which is, that the Lord Jehovah can never be *our God*, in the sense of this answer, and we know and acknowledge him as such, except as he is manifested to us, and as we are reconciled to him, in and through Christ Jesus, the Mediator of the new covenant. The covenant of works was made with man at his creation; and while he retained his primitive rectitude and holiness, man could, without a Mediator, look to Jehovah, as *his* God, in the same manner as the holy angels still do—could see in his Creator a God in covenant, all whose attributes were engaged to insure his happiness. But when the covenant of works was violated on the part of man, Jehovah was no longer *his* God, in any sense implying friendship! The parties respectively were completely at variance. Man had become a rebel, and Jehovah was to him "a consuming fire." Hence, in the very announcement of a plan for the reconciliation of the sinful rebel to his rightful and holy Sovereign, a Mediator was promised—promised as a part of the plan itself—"The seed of the woman shall bruise the serpent's head." From that period to the end of time, not an individual of the human race has been, or ever can be, in friendship with Jehovah, but through the intervention of the appointed Mediator, Christ Jesus the righteous. It is only "in Christ," that "God is reconciling the world unto himself, not imputing their trespasses unto them." In order to reconciliation, therefore, man must feel and confess himself a sinner, lost and undone, and justly exposed to the curse of the law which he has broken, and to the wrath of God, of whose law that curse is the penalty. In seeking the unmerited friendship of his Maker, he must cordially approve of the method of reconciliation through a Mediator. Into the hands of this Mediator, as having borne the curse, and satisfied all the demands of the violated law in his room and stead, he must unreservedly commit his soul; sincerely desirous that Christ Jesus may "be made of God unto him wisdom, and righteousness, and sanctification, and redemption." The method of reconciliation appointed by God being thus fully complied with, the believing and penitent sinner may now, with holy confidence and humble assurance, look to God as *his* God—a God truly in covenant with his soul, and engaged to confer on him, in time and in eternity, all the blessings of the covenant—that *new* covenant sealed with the blood of Jesus, the accepted testator and surety. In this way—the only way in which it can ever be done—may you and I, beloved youth, be brought to prefer an humble claim to the Lord Jehovah as *our* God. We shall then be prepared "to worship and glorify him accordingly."—This is the third and last thing contained in the answer before us.

A very general and summary statement of what is implied in this clause of the answer, is all that can here be given; for to worship and glorify God *according* to his true character, as the only true God and our God, implies, or comprehends, almost every Christian duty. Let it then suffice, in this place, to say—

1. That we must frequently and most reverently meditate on his being and his glorious attributes—viewing him as the Creator, Preserver, and Benefactor of the universe, and as possessing, in an infinite degree, all conceivable excellence and perfection, both natural and moral. We must think much of his being constantly present with us—knowing us more perfectly than we know ourselves, searching the secrets of our hearts, and marking in the book of his remembrance, every thought, word, and action of our whole lives. He must be much in our thoughts when we rise up, and when we lie down; so that we may be able to say with the Psalmist, "My meditation of him shall be sweet, I will rejoice in the Lord—I remember thee upon my bed, and meditate on thee in the night watches." We ought particularly to meditate much on the infallible truth of God—"His word is truth." Every promise he has made, and every threatening he has uttered, he will assuredly accomplish. "Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled."

2. We must possess and cherish a supreme love to God. We must give him the undivided throne of our hearts. With a holy awe of his greatness and glorious majesty, we must mingle the sentiments of filial affection toward him, as the best of fathers. Hence we must trust in him, even when clouds and darkness are round about him, and sub-

mit to all the dispensations of his providence towards us or others, as right, and wise, and good. We must contemplate him much as our chief good, and satisfying portion. We must regard "his favour as life, and his loving kindness as better than life." We must so delight ourselves in God, as to know what it is to say from the heart, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

3. We must often look to him as our covenant God in Christ; and frequently renew and call to mind our covenant relation to him. Here especially it is, that we must recognise Jehovah as emphatically *our* God—viewing him as a sin pardoning God, who blotteth out all our transgressions freely, in the atoning blood of Christ; as adopting us as his children, and making us co-heirs with his own son our Saviour; and as engaged to work in our hearts by his Holy Spirit every Christian grace, and to keep us by his almighty power "through faith unto salvation." It is, also, in the glorious plan of redemption by Christ, that the child of God sees the brightest displays of the divine power, wisdom, condescension, goodness, grace, and love—sees, in a word, all the attributes of the blessed God meeting, harmonizing, and shining, in the most resplendent manner. This therefore will be the favourite and delightful theme of his meditations.

4. In all the ways or methods appointed by himself, we must "worship him in spirit and in truth," and find our highest pleasure in communion with him—in prayer and praise—ejaculatory, secret, social, and publick; in all the services of the sanctuary, or house of God—there joining with his people in publick adorations, supplications, thanksgivings, and devotional songs; listening to the messages of his grace from his word preached; and taking the seals of his covenant, in the sacraments of the New Testament—It is by the service of God in his house, that we do, in an especial manner, before the world, avouch the Lord Jehovah to be *our* God.

5. We must glorify God by a sincere and impartial regard and obedience to all his commandments, whether they relate immediately to him, to our neighbour, or to ourselves; by unreservedly consecrating ourselves, with all that he has given us, to his service and glory; by manifesting a holy zeal for his name, cause, and honour, whatever opposition or suffering we may meet with in so doing; by unfeigned grief and sorrow of heart when he is offended or dishonoured by ourselves or others; by walking humbly before him, under a deep and daily sense of our sins, infirmities, and short comings in duty; by doing all in our power to extend the knowledge of him, in the gospel of his Son, to the heathen, and to all who are destitute of that knowledge, so that others may be brought to love, honour, and obey him, till the earth be filled with his declarative glory—In fine, in all that we do, we should regard the glory of God as our highest aim and object. The apostolick injunction to this effect is explicit—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Thus you perceive, my young friends, that this command of God is "exceeding broad," as well as spiritual in its nature and demands. The right performance of the duties which it requires, will call for the exercise of much grace. Seek it, therefore, earnestly of God. "He giveth his Holy Spirit to them that ask him." Let not the difficulty of keeping this, or any of the commands of God, be pleaded as an excuse for sloth or neglect. Mourn over your short comings, and flee to the blood of cleansing for all your transgressions and imperfections. But make no abatement in your aims or efforts; for through Christ strengthening us, we can do all that he requires. Amen.

HINTS TO SCEPTICS.

The Scriptures must be what they profess—the revealed will of the Creator, or blasphemous fables. Let those who disbelieve them, unveil the imposture, and convince mankind of the delusion.

Divesting their cause of all insinuation, sophistry, and ridicule, let them, with calm benevolent arguments, scatter the mists which the sacred writings have so long spread over the earth; and after they have chased away every shade of error, let them enlighten the world with information, more just and irresistible, respecting their Maker and themselves. Let them discover a deity more pure, wise, powerful, and gracious, account for the origin and connexion of created beings with greater probability, and show us, on more consistent principles, why we are placed in this mysterious state of existence. Let them publish laws more calculated to civilize and govern society, sanctioned with more powerful and rational motives. Let them vindicate the ways of God to man. Show,

"Why the good man's share in life is bitterness and gall.

"Why the lone widow, and her pining offspring, starve in solitude;

"Whilst luxury in palaces strain the low thoughts to form unreal wants."

Direct those, who "drag guilt's horrid chain," to certain peace. When all these glorious ends are effected; when their rays have, with meridian lustre, diffused these cheering views through "every nation, kindred, and tongue;" when kings on thrones, and slaves at the oar, are made free from perplexity and sorrow, by the force of their arguments; let them add one glorious discovery more—unveil futurity, and show us life and immortality; or show us, that "Death is nothing, and nothing after death." Let them disarm the monster of his sting; bruise him beneath our feet; convince us, we are not the captives of this "king of terrors." Here, ye lovers of the human race, here unfold the astonishing benevolence of your designs; place yourselves, as in the centre of the sun—"Best image here below of his Creator;" and with the rays he "pours wide from world to world," contemplate myriads of beings shivering on the verge of a dark futurity; see the tremendous misgivings of their minds, and let the sight move you to tears more genuine than those shed over a devoted city;—proclaim to listening worlds the wondrous theme. Let every ear hear, every heart understand, that "death is swallowed up in victory;" when this is done, the Gospel of Jesus Christ will disappear as stars before the rising sun. Truth and peace will spread over the earth; the advocates of revelation will no longer perplex the world with their foolishness—they *will* become your witnesses—they will publish your glad tidings to the ends of the earth—they will not count their lives dear unto them, if by any means they may spread truths so full of consolation to their fellow-creatures. They wait, then, for this pleasing system; but till it is clearly made known; till it is attended with undeniable evidence, they must cleave to Moses and the prophets—to Christ and his apostles; they must make known their sentiments with zeal, proportioned to the greatness of their views, and the opposition they engage.—[*From the Congregational Magazine for February,* 1828.]

EXTRACT FROM AN ESSAY ON "THE APPROPRIATION OF SAVING FAITH."

The mind, in the act of believing, assumes the attitude of obedience to the free invitations of the Saviour. To perceive the truth of this remark, it is only necessary to recal to our recollection the fact, that the reason which prevents the sinner from believing in Christ, is the depravity of his nature. If unbelief proceeded from a defect of intellectual capacities, or from a deficiency of evidence, it would not be a sin. But in the case of those who are denominated unbelievers by the divine word, there is no defect of intellect, but merely a want of disposition to exercise its powers, and no deficiency of evidence, but merely a disinclination to examine what is declared by God, on the all-important subject of salvation. The cause of unbelief exists in the state of the affections and desires, by the influence of which the whole soul is darkened: and, for this reason, genuine faith in the Son of God supposes the renovation of the heart. Now, if it be admitted, that that man only who has been born from above can truly believe the divine testimony, and that his renewed mind esteems the good which the Gospel reveals as really desirable, it must follow, that in the act of believing, he appropriates the blessings of salvation to himself, by the affections and desires of his heart, as well as by the exercise of his rational powers.

It appears, from these observations, that faith may justly be represented as dependence, or reliance, on the word of Christ for salvation. It is true, that *dependence* is not necessarily included in the abstract idea of crediting a testimony; but it is equally undeniable, that there may be particular acts of faith which realize all that this term expresses. If one man, entirely worthy of credit, were to promise to another, that he would give him, on a fixed day, a certain sum of money, the person to whom this promise is conceived to be made would certainly depend on his friend for its fulfilment; but in such a case as this, I know of nothing more that is meant by his depending on his friend, than the simple fact, that he believes his friend's promise. There is, indeed, supposed, that this promised sum of money is to him, who expects to receive it, a desirable object; but his dependence is not for this reason the less an exercise of faith. In like manner, dependence on Christ supposes, that the benefits he confers are seen to be desirable; but, still, it is to be regarded as partaking of the nature of credence. Every act of believing is not the faith of the Gospel; but the faith of the Gospel is as really believing a testimony as any other species of faith.

I am aware that such terms as dependence, trust, reliance, have been frequently defined to express an effect of faith, rather than the exercise of faith itself: but I am inclined to hazard the opinion, that this is an erroneous sentiment, and that these terms are only various modes of representing that faith itself which the Gospel requires: or, in other words, that believing in Christ for salvation, is a believing in such circumstances as to constitute that state of mind which we designate by these and similar phrases. That which renders saving faith something peculiar, so that it becomes necessary to distinguish it from other kinds of assent, is the fact to which I have already adverted, that it can be exercised only by one who has become the subject of regenerating grace. All that is requisite to give to the blessings of salvation a particular direction to any individual of the fallen race, is a disposition to receive these: and as such a disposition certainly is not posterior to saving faith, but is rather its moving spring, so this faith necessarily supposes the removal of the only barrier to the enjoyment of spiritual good; and the believer apprehends the promise as having a particular direction to himself, and as warranting the confidence and repose of his soul, as fully as if there were not another human being in existence. The testimony of Christ in his word is, that he will fulfil the desire of all who seek him: if, therefore, having a desire for salvation, a man believes this testimony, his faith, doubtless, includes a confidence that he will not be rejected. This confidence seems to have been required by the apostles, in the very first act of coming to Christ. "Believe in the Lord Jesus Christ," said Paul and Silas to the Philippian jailer, "and thou shalt be saved." There can, I think, be no doubt that this language ought to be regarded as exhorting the jailer to exercise confidence in the Lord Jesus Christ, and that the object of this confidence was, that he would obtain from him the salvation which he desired.

Let it not be objected, that this view of the subject encourages a *presumptuous* confidence: for after this trust, which the divine word requires, has been exercised, it must be tried by the evidences of faith. If it does not produce the fruits of holiness it must be spurious; for it is a plain maxim of the Bible, that all who trust in Christ for salvation, do actually obtain salvation from him: and, for this reason, the want of that holiness, in which, principally, salvation consists, is absolute demonstration that there has not been genuine trust. A persuasion, that Christ is willing to save me in particular, supposes that I know what salvation is: but if I entirely mistake the nature of salvation, I cannot believe such a proposition. I may fancy that I believe it, I may assert in the strongest language that I believe it; but I have not that faith which respects the declarations of the Gospel as applicable to my own case: for I do not understand these declarations, nor do I see my need of the good which they contain.

In conclusion, the subject of saving faith, or the truth believed, is, that Christ is willing actually to deliver the soul from sin and all its effects. This faith is necessary, not only when the sinner first becomes interested in the blessings of the Gospel, but throughout the whole period of the Christian's life on earth. This will appear, if we consider that salvation is progressive, and that never does the time arrive in this world when it is fully enjoyed. But that part which is still unattained must be an object of faith, and can be actually enjoyed only as the gracious reward of faith, and of that obedience with which faith is inseparably connected. Past salvation is a matter of experience and memory: future salvation is a matter of faith and hope. The Christian is required to believe that all things are working together for his good: and for the purpose of strengthening this persuasion, there are promises in the word of God adapted to every condition in which he can be placed, by believing which he advances from strength to strength, till in due time he receives the final end of his faith, the salvation of the soul, including complete deliverance from evil, and admission into the presence and kingdom of God.—*Congregational Magazine.*

EXTRACT FROM "HYMNS FOR INFANT SCHOOLS."

We have been struck with the adaptedness, in thought and language, of the following lines, to the capacity of children in infant schools. We have not seen the collection of Hymns, but take the extract from a notice of the work in the Congregational Magazine for March last.

"*Thoughts for a good Child.*

"This is nice, to come to school
Just in time, for that's the rule;
Not to run about and play,
Like bad truants, on the way.

"This is pleasant, to be good,
Doing every thing we should,
Minding all that we are taught,
Dutiful, as children ought.

"This is right, the truth to tell,
Liars will be sent to hell;
Yes, and those who swear and cheat,
Like bad children in the street.

"This is pretty, to be kind,
That is what we all should mind,
Not to quarrel, not to fight,
Quarrelling is never right.

"No, we ought to try and be
Fit for Jesus Christ to see;
He will help us if we try,
'Twas for that he came to die."

Miscellaneous.

STATE OF RELIGION IN THE NORTH OF GERMANY.

In our last number, we published the extract of a letter from Paris, to the editor of *The Evangelical Church Journal,* in Berlin, relative to the state of religion in France. We shall now introduce the translation of a letter from Berlin, to the editor of *The Archives du Christianisme,* relative to the state of religion in the north of Germany. We cannot assert it as a fact, but appearances strongly favour the conjecture, that the editors of these distinguished religious periodicals, intend, by this correspondence, to give to the Christian publick a summary, but just view, of the true state of religion on the European continent. This, we know, has been for a considerable time a great desideratum with many of our most intelligent readers; and we hope, if our own expectations are not disappointed, to be able to afford them gratification, by deriving the desired information from the sources to which we have referred. We regret that our space will not permit us to publish in our present number more than half of the letter we have announced.

To the Editor of the Archives du Christianisme, on the State of Religion in the North of Germany.

Sir,—I have been informed that the details which have been published for some years past, in your Repository, respecting the prevailing opinions on the subject of religion throughout some of the German states, have been perused with a lively interest by your readers—I am, on this account, induced to believe that fuller and more minute information on the same subject, will not prove unacceptable to them:—and in laying before them such information, I shall confine myself to a few particulars which have escaped the notice of travellers, or which have not yet been exhibited in all their fulness and force; and of which, indeed, there is scarcely any notice taken in the books of travels and journals published in our own country.

The attention of the religious publick has, for several years, been turned with deep interest to Berlin. The influence which that capital exercises over the opinions and manners of the people in the north of Germany, and especially in the Prussian dominions, is, I grant, less than that which Paris, London, or Vienna possesses, over the manners of the inhabitants of the countries of which they are the central points. Still, however, the excitement which has been produced, in that quarter, cannot fail to be attended with very important results. I shall therefore begin my correspondence, by giving you a retrospective view of the state of religion in Prussia, during the last fifty years, both on account of the intrinsick importance of the subject, and because my intimate knowledge of its various bearings enables me to enter upon details, which will shed light on several collateral points.

At the time Frederick the Great ascended the throne, and during a considerable part of his reign, Berlin was happily blest with many pious and evangelical ministers of the gospel. For a long time, the pernicious principles of the king, and of the deistical and atheistical philosophers whom he invited to his court, and introduced to the Academy of Sciences, had much less influence over the religious sentiments and manners of the metropolis, than might have been expected: and it was only at the end of the *seven years' war*, that these matters assumed a different and an alarming aspect.

The unrestrained liberty of the press, which was permitted on all religious topics, while there was no toleration of it on political subjects, induced many men of eminent talents, but bitter enemies of Christianity, to take up their residence at Berlin. Here they published, under the management of Nicolaï, *La Bibliòthèque Allemande Universelle,* a work which was made the organ of their infidel opinions, and became the medium of their diffusion among the higher ranks of society. The characteristick doctrines of these upstart sages were derived from a flimsy philosophy, which grounded its theories on the most common-place facts, and in all its moral inquiries took for granted, that personal enjoyment, or pleasure, was the *ne plus ultra* of man's pursuit.

These men either entirely overlooked, or in a very slight degree advanced, any fixed or tangible doctrine. Their supreme object was, by the aid of partial historical research and forced criticism, to destroy the credibility and authority of the word of God. But in spite of their most desperate efforts, they advanced but slowly in their enterprise, as the following fact will testify. The superintendant of the Literary Gymnasium, *Damm,* who was a distinguished philologist, published, in 1764, a translation of the New Testament, in which he ascribed, in the most unwarrantable manner, his own views to the Apostles, and endeavoured to prove that St. Paul and St. James were irreconcilably opposed to each other in doctrine. Now, in consequence of this outrageous display of critical lore, his pupils were instantly withdrawn by their parents from his school—his deserted gymnasium was shut up, and the king was under the necessity of indemnifying his infidel coadjutor for his loss, by granting him a pension out of his own purse!!

Towards the end of the reign of Frederick the Great, impiety and immorality had attained a preponderating power. The king himself even, began to perceive the hideous consequences with which they were fraught; and a few years before his death, he said, with some emotion, to Baron Carmer, his high chancellor—"What would I not give to be able to restore the morals of my people, to the simplicity which characterized them forty years ago, at the death of my father. We must pass a law against the licentious custom which prevails respecting divorces." At the same time, measures were adopted for the formation of a new code of laws on that subject; and it was completed under the reign of Frederick William II. Among the papers collected by the commissioners entrusted with that measure, there were found some proposals which avowedly sanctioned polygamy. Nay, more than this—In the printed scheme of this code, there was a proposition introduced, which however was afterwards withdrawn, the object of which was, to make it lawful for persons of the upper ranks to contract what were called *left-handed marriages:* that is, marriages which excluded the wife and children from the privileges to which the rank of the husband and father entitled them, and which might be dissolved by the simple act of his contracting, at any subsequent period, *a right-handed marriage.* It would be easy to show by other facts, the degraded state of moral sentiment at this time, and the almost total extinction of the benign influence of gospel truth, throughout the kingdom of Prussia. But we go on with our narrative.

Frederick the Great was still living, when Kant, the philosopher of Konigsberg appeared—decidedly one of the most influential men of the age in which he lived. Morality is unquestionably indebted to him, for having been the first to purify it from the multifarious and coarse ingredients which Nicolaï and his followers had mingled with it. He taught the doctrine of disinterested benevolence, or that virtue ought to be loved for her own sake; a doctrine which drew down upon him the furious opposition of the publishers of La Bibliotheque Allemande Universelle. The *effects* of this doctrine, however, were, in their nature, scarcely less atheistical than that which was propagated from the head quarters of infidelity. Kant was the first who gave strength and consistency to what is called *Rationality*, and his disciples have accordingly been designated by the name of *Rationalists.* He did not renounce the authority of Revelation, but formed, on the contrary, a mystical alliance between philosophy and Christianity. By what he called *the science of moral interpretation*, he discovered that Jesus Christ was the prototype of a man according to God's own heart, or of a perfect man—for whom, and, in a certain sense, by whom, the world was created, &c. Now, by means of this mystical system, the Rationalists could connect themselves, more or less closely, with the external forms of Christianity, and even adopt, on some occasions, the common phraseology of the Scriptures; while yet they were utter unbelievers in the fundamental doctrines of the Gospel, viz.—the original guilt of man, and the atonement of Christ.

During the reign of Frederick William II., there was a short-lived reaction against the doctrines of the Rationalists. Unfortunately, however, the means employed to effect it, such as a royal edict in defence of religion, and the deposition of the heretical teachers, were not followed by any good effects. The king, whose youth had been spent in dissipation, but whose heart was generous, and susceptible of magnanimous feeling and exalted views, had, at one period of his life, experienced a conviction of the necessity of obtaining some renovation of his affections—which laid him open to the force of religious truth. But if a few sincere Christians found access to his throne, hypocrites and enthusiasts also, resorted there in groups; and before the mind of the king was confirmed in any of his serious and virtuous purposes, his good resolutions were put to flight, and his old infidel opinions assumed the ascendancy over him.

In the early part of his reign, religion continued to decline among the higher ranks of society. The churches were so thinly attended, that even on festival days, the numbers, in many of them, did not exceed fifty or sixty. If a man of education, and of any influence in the world, partook of the Holy Sacrament, the circumstance was set down as remarkable, and made the subject of general gossiping. In proportion as the churches were deserted, the theatres were crowded. It is true, that gross vices and open profligacy were not common: but a superficial morality, and mawkish effeminacy, very generally prevailed. Still, the word of God was preached to the humbler classes of society; for three or four faithful ministers persevered successfully in the discharge of their duty, amidst the sneers and contempt of the world.

(*To be continued.*)

THE BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. I.

"It belongs to the church, in its distinctive character, to evangelize the world." In the truth of this position we professed our belief in the preface to our last volume, and promised that we would, at an early day, lay before the readers of the Christian Advocate our views on this interesting subject—We are now to redeem our pledge.

That the church is not a community of man's devising and organizing, but one constituted by God himself, and of which the Lord Jesus Christ is the head and the sole lawgiver, is a proposition which no Protestant will deny; and which therefore, in writing to Protestants, it is useless to spend time to prove. Another truth which will be generally admitted is, that the church is eventually to fill the world. This, at least, will be granted by the friends and advocates of the missionary operations of the present day. They believe that "the sure word of prophecy" gives explicit and repeated promises of a glorious era, which they apprehend to be not far distant, when Satan "shall be bound for a thousand years;" when the heathen "shall be given to Messiah for his inheritance, and the uttermost parts of the earth for his possession;" when the Jews shall be reingraffed into "the good olive tree" from which "they have been broken off by unbelief;" when all false religion, fanaticism, heresy, error, and delusion, shall give way and disappear, before the influence of "the truth as it is in Jesus;" and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That the *instrumentality* to be employed in this work ("the excellency of the power" being always and altogether of God) will be the instrumentality of those who are already the friends of the truth, and members of the church of God, is as clear as that the great adversary of souls, and his agents in our unhappy world, will not be willingly employed in subverting their own cause, and in establishing that which they hate: and that there must be some union of effort among the friends of truth, in prosecuting this great work, no one who considers the nature of that work, and the effects to be produced, will for a moment hesitate to admit. It seems also to be too evident to need proof, that all the friends of truth now on the earth, widely separated as they are from each other, cannot be united in one and the same association, in making the necessary effort, or in prosecuting the great work of evangelizing the world; since, according to our Confession of Faith (Chap. xv. Sec. II.) "The visible church, which is also Catholick or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

We shall enter into no lengthened inquiry, who, among those denominations styling themselves *Christians*, may, or may not, rightfully be considered as constituting, or belonging to, *the true church of Christ.* The Romanists, it is known, *exclude* all but themselves; and we are willing to *include* all who hold the great leading doctrines of the

Protestant reformation. The most of these are now actually engaged, some in a greater and some in a less degree, in the prosecution of missionary operations. In our own country, we know that the Moravians, the Presbyterians, the Congregationalists, the Baptists, the Methodists, the Episcopalians, the Dutch Church, the Lutherans, and the German Calvinists, are, to some extent, engaged in this blessed work, either at home or abroad, or both. Doubtless the members of these different sects consider the creed, and the form of church government, which they have severally adopted, as more scriptural than any other. Be it so—having some peculiarities of our own, which we regard as not altogether unimportant, we do not refuse to concede to others what we claim for ourselves, and are willing to consider all the sects we have named, as embracing enough of genuine gospel truth to entitle them to be regarded as churches of Christ. Now, as we are about to speak of *the church acting in its distinctive character*, and wish to be clearly understood when we use this language, we have, for this purpose chiefly, yet not exclusively, offered the remarks which have hitherto been made; and will beg the indulgence of our readers to repeat the substance of them in the following summary—We believe, and wish it may be kept in mind, that the church of Christ is a community, not of man's device, but of God's appointment, bound to maintain his truth, and to be governed by his laws; that the gospel is to be propagated throughout the world by the instrumentality of its friends, who belong to this church; that it is utterly impracticable for all these friends to act together in one association, for conducting missionary operations; that the friends of the essential truths of the gospel are, in fact, divided into no inconsiderable number of different sects, each holding some peculiarities, which its members deem of sufficient importance to keep them in a measure separate from other denominations; and that when we speak of *the church acting in her distinctive character*, we do not refer to any one of these sects as *the church* EXCLUSIVELY, but we mean that all we say should be considered as applicable, and equally applicable, to any of the denominations specified—that each may be considered as *the church*, in the whole sense in which we use these words.

We shall now endeavour to show briefly—1. That the evangelizing of the world should be conducted by the church in its distinctive character, and not be mainly left to the management of voluntary associations. 2. For what purposes, and to what extent, voluntary associations for missionary purposes are lawful and expedient. 3. How far the union of different churches, in the prosecution of missionary operations, may be proper and adviseable. 4. How a hurtful interference in missionary concerns may best be avoided or prevented. 5. What is the duty of the Presbyterian church, in the great enterprise of evangelizing the world at the present day.—It is foreseen that these particulars are too closely connected to be kept perfectly distinct in the treatment, and yet it is believed there may be an advantage in saying something on each separately.

1. That the evangelizing of the world should be conducted by the church in its distinctive character, and not be mainly left to the management of voluntary associations, is, to our apprehension, palpably evident, both from Scripture and reason. The church, as we have seen, is a divinely constituted and organized body, and therefore, doubtless, more fit for any purpose for which it was *intended* by God, its author, than voluntary associations, which are the device of man—however distinguished those men

may be for sagacity and piety—"The foolishness of God is wiser than men." Now, it should be noted and remembered, that the *great purpose* for which God constituted and organized his church in the world was, that it might assimilate the world to itself—might bring the world into the church. This is believed by all the friends of missions in the present day; and is most evident from the great command which the risen Saviour gave to his apostles, and through them to the ministers of the gospel, in every age of the church and of the world—"Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth: Go ye, therefore, and teach all nations,* baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even to the end of the world." The apostles, at this time, were certainly the representatives of the church, and no language could express a design more distinctly or emphatically than that which is here used, to show that the great purpose to which they were set apart was, "to make disciples, or Christians, of all nations." Accordingly, the sacred records show that the apostles and primitive Christians took their measures in strict conformity to this injunction of their Lord and Master; that is, in disciplining the nations they acted, distinctively, as a church. Individually, indeed, they acted as individual Christians ought now and ever to act—they endeavoured, wherever they went, to persuade men to embrace the gospel. But whenever any thing like organized missionary operations was contemplated, their distinctive ecclesiastical capacity, or character, was assumed and preserved. "All the examples of Scriptural missions exhibit them as sent forth originally by the church *as such*, and as returning to the church to make their report—unless where single apostles, under the immediate guidance of the Holy Ghost, acted for themselves, or gave direction to others, in relation to this high concern. But it appears that even the apostles were sent forth *immediately* by their apostolical brethren, or by the whole church—Thus we read (Acts viii. 14), that 'when the apostles which were at Jerusalem heard that Samaria had received the word of God [by the preaching of Philip, driven there by persecution] they *sent* unto them Peter and John;' and v. 25, that 'when they had testified and preached the word of the Lord, they returned to Jerusalem'—and although it is not put on record, there can be no doubt that they reported the effect of their mission to those who sent them. In like manner, we find that when the first mission to the heathen was sent forth, although the missionaries were no other than the great apostle of the Gentiles, and 'Barnabas, a man full of the Holy Ghost and of faith,' yet of them it is recorded (Acts xiii. 3), that *the church* at Antioch 'fasted and prayed, and laid their hands on them, and *sent* them away.' And to those who sent them they made their report; for we are told (Acts xiv. 26, 27,) that they 'sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled; and when they had come and *gathered the church together, they rehearsed all that God had done with them*, and how he had opened the door of faith unto the Gentiles.' Such, it appears, was the manner in which missions, both at home and abroad, were managed by the primitive apostolick church. By the church, in its distinctive character, were they sent forth, and to the church, in the same character, was the report of the missionaries made."* Now, if it be admitted that the example of the apostles, under the infallible guidance of the Spirit of God, is to be our "pattern" in this great concern—if what they have left on record in relation to this matter, was "written for our learning," then it is beyond a question, that the church, in its distinctive character, ought to appoint missionaries, to instruct them, to superintend them, and to receive their reports.

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* In many instances, our translators of the Bible have put a better reading in the margin than in the text. Instead of "teach all nations," the margin here reads, "make disciples," or "Christians, of all nations;" and that this is the proper rendering of the original words *μαθητευσατε παντα τα εθνα*, is known to every one who has a knowledge of the Greek language.

It is not pretended that the church can, in the business of missions, any more than in almost every other business, act without representative agents. But what she does by these, she virtually does by herself;† for she appoints them, instructs them, makes them responsible to herself, hears their reports, approves or disapproves of their measures, and sanctions or disannuls their proceedings. Here, precisely, lies the difference between the agents of the church, and all merely voluntary missionary associations, and their agents. The latter are not appointed, nor instructed, by the church, are not responsible to her, do not report to her, and she cannot control or influence their measures, in any other than in an *indirect* manner. We shall presently offer our views, somewhat particularly, of voluntary missionary associations; but in the mean time, admitting them to be in a very high degree useful, it remains to be candidly and solemnly considered, whether the church, a body *divinely* constituted, can, without great criminality, leave a *principal* concern for which she was specially set apart—for such unquestionably is the missionary concern—to be chiefly managed by associations of merely human devising, not having, and not pretending to have, the attributes or character of a church—and whether, admitting that the church has a great *indirect* influence on these associations, she ought to carry on her missionary operations *chiefly* in an *indirect* manner, rather than in one which is *direct*. We cannot but think that a serious and impartial consideration of these inquiries must result in a deep conviction that the church is sacredly bound—bound by her responsibility to her glorified Head, from whom she received the command to evangelize the world—to hold the missionary concern, as much as possible, immediately in her own hands—to act in it, *directly and chiefly*, in her distinctive character.

2. We shall now attempt to show for what purposes, and to what extent, voluntary missionary associations are lawful and expedient.—That they are so to a certain extent, and for certain purposes, we fully and freely admit. But to give our views of them as perspicuously as we can, we shall take an illustration from the civil constitution under which we live: and it may be observed, that in doing so, we only follow the example of Christ and his apostles, who often took illustrations of sacred things from the known institutions of the countries in which they, or those whom they addressed, had their residence. In every free state, voluntary associations, not inconsistent with the constitution and laws of that state, are permitted, and are often highly useful. In our own country, voluntary associations, which we think are extremely beneficial, and to several of which we belong, now exist—Such, among others, are the

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* See an Overture to the General Assembly of 1828. Christian Advocate, Vol. VI. p. 255.

† It has passed into a well known maxim, both in reference to an individual and an association, *Quod facit per alium facit per se.*

associations for colonizing our coloured population in Africa; for the suppression of intemperance; and for promoting a due observance of the Lord's day. We must, however, remark, that a civil community is always best organized, when it least needs the aid of voluntary associations, to supply its defects, or to promote the welfare of its members. We further remark, that these voluntary associations may be as injurious at one time, as they are beneficial at another; and therefore that the constituted authorities ought to control them, as they do in fact control them, whenever they are believed to be injurious. We well remember the time when the father of our country, in a communication to Congress, solemnly denounced certain voluntary associations, as pernicious in the extreme; and yet these associations reckoned among their members, at this very time, no inconsiderable number of men of eminence and influence, some of whom had been distinguished patriots.

Now, we view voluntary associations in the church, very much as we view those in the state. They may be often lawful and useful, and they may sometimes take a wrong direction, and become very injurious. At best, moreover, they are but appendages to the church, and therefore to commit to them the *whole*, or the *principal part* of the missionary concern, is, in our view, just as wrong and as absurd, as it would be for the constituted authorities of our country, to commit the social interests of the American people, *wholly or chiefly*, to voluntary associations, of a civil or political kind, in the United States.

The principal reason why voluntary religious associations sometimes become noxious, is, in our apprehension, that they usually are subject to no formularies—have no established system of doctrine or order, which they feel bound to regard, except the constitution and rules which their founders, or original members, have thought proper to adopt, and which may at any time be changed, and are actually changed, according to the inclinations or views of a majority of those who belong to them for the time being. Hence, if they become corrupt, there is little hindrance to their becoming the promoters of false doctrine and ecclesiastical disorder, and thus of injuring, instead of aiding, the cause of evangelical truth, and the peace and welfare of the church. It is again admitted, that the church has no inconsiderable influence, of an *indirect* kind, on these associations—through the medium of those good men who commonly belong to them, and by being able to withhold that countenance and support on which their operations must depend. But it is also true, that their influence may gradually become such, before any apprehension of inconvenience is indulged, that they may be able to control the church, instead of the church controlling them: and we greatly mistake, if we have not already seen indications of a strong tendency to this issue, in the church to which we belong. To recur once more, for illustration, to secular institutions—It may be recollected, that voluntary political associations in France, absolutely prostrated all *regular government* in that country, for a number of years in succession; and produced all the most shocking effects of anarchy and misrule. We trust that no similar effects will ever result to our church from voluntary religious associations now existing, or likely to exist; but their liability to abuse, is a powerful reason why their operations and tendency should be vigilantly observed; and a powerful reason, also, why the church should not only be careful to retain the power of controlling them, but keep in her own hands the chief management of missionary operations—operations which deservedly possess, and which will therefore carry along with them, the affections of the Christian publick. We think we hazard nothing in affirming, that in the present state of religious feeling in this country, the church will in fact, if not in form, be governed by that body, be its organization what it may, that promotes and manages missionary concerns.

A principal use of voluntary religious associations is, to awaken the church to a sense of her duty; and by proving the practicability of new plans and energetick measures, to engage eventually her children generally, to unite and co-operate, in carrying these measures into effect. It is a mournful fact, that, in every age, the church has tended to supineness, formality, and a neglect of her duty—In every age, however, it has pleased a gracious God to raise up, and preserve in the church, some men endued at once with enlightened minds and holy zeal; and with them the work of reformation has always commenced. They have seen what good might be done, and what ought to be done, long before the most of their brethren have perceived the demands of duty at all, or were ready to believe in the propriety or expediency of the measures contemplated—even after they had been explained and urged on their attention. But at length a few, and then more, have become enlightened and animated, till at length voluntary associations have been formed, sufficient in strength to put the measures devised to the test of experiment; and the success has, in the issue, roused the church, to awake from her criminal lethargy, and to put forth her strength in the service of her Lord and Master. The extensive missionary operations of the present day have certainly been brought about in this manner, as must be known to all who are acquainted with their origin. Not only so, but we believe that the oldest missionary establishments in the churches of England and Scotland, and which are now (in fact if not in form) brought under the direct influence of those churches, originated in the enlightened zeal and Christian liberality of a few individuals.

We are therefore so far from being disposed to decry all voluntary associations of a missionary kind, that we think the church and the world are greatly indebted to them, for the awakening and cherishing of that blessed spirit of missionary enterprise, which, in its progress and increase, we doubt not is destined to evangelize the world. Will it then be asked—why not leave this holy enterprise to be prosecuted in the way in which it was commenced, and by the men who commenced it? We answer, that the men who commenced it cannot live for ever; and it is by no means certain that their successors will always possess their spirit. We answer farther, and more especially, that measures are often proper at one time, which are not proper at another. Necessity makes some laws for itself, both in the church and in the state. In our own happy country, certain measures were once indispensable to the preservation of our liberties, which would now be even treason against our country. When voluntary societies of a missionary character have roused the church to what was always her sacred duty, and which was committed to her by her glorified Head, they have then had their principal use; and their friends should be willing, and even rejoice, to take their place in the church, and co-operate with her in executing those plans, struck out perhaps by themselves, which she has now adopted as her own. We were much impressed at the last meeting of the American Board of Commissioners for Foreign Missions, by the conduct of a most worthy member, who then relinquished his connexion with that Board. He, it appeared, belonged to the Protestant Episcopal church; but this notwithstanding, he had, both in India and in this country, rendered to the American Board very important services, which they acknowledged, and for which they gave him their thanks. But his statement was, that although he had endeavoured faithfully to serve that Board, and still most cordially wished success to its operations, yet, as he had now the pleasure to see the church to which he belonged engaged in the missionary cause, he thought it his duty to give his *future* services to that church, and to resign the seat which he had held at that Board. For ourselves, we confess we were greatly pleased, and we hope edified, by this frank statement, and in our judgment, this most reasonable and correct procedure: and we do believe that a procedure similar to this, will be, and ought to be, frequently witnessed. We believe that the members of our church, in particular, when they see the church to which they belong coming forward in its distinctive character, and engaging in the sacred cause of missions with that spirit, and zeal, and unanimity of effort, which the cause demands, and the want of which they have long lamented, and in consequence of not seeing it in the church, have joined voluntary missionary associations—we believe that when this is seen, the members of the Presbyterian church will, and ought to resign their connexion with voluntary associations, and rally under their own standard. They are qualified, by their experience and their known zeal, to stand in the foremost ranks of the "good soldiers of Jesus Christ" in the camp of our own Zion, and to animate the whole phalanx of those whose "weapons are not carnal, but mighty through God to the pulling down of strong holds," to do valiantly, in making inroads into the kingdom of Satan, and in winning trophies and triumphs for Immanuel, till he shall "reign king of nations, as he is king of saints."

But we sincerely wish that neither compulsion nor undue persuasion should be used, to produce this effect. Let it be produced by seeing those who are already enlisted under the banner of our church, exerting themselves strenuously and efficiently; and by so doing affording evidence that the church is really awake, and in earnest in this business—so in earnest as to give assurance to the members of voluntary associations, that by leaving their present connexions they will not hurt the good cause; will not do *less*, but *more*, for sending the gospel to the destitute. This is honestly our wish and our aim. The voluntary associations deserve great praise for what they have already done, and are still doing. They have made arrangements which may not easily and speedily admit of a new modification. Many of their members are greatly attached to them, and to each other. The missionaries they employ are good men, and the doctrines they teach are in general sound, salutary, and we trust saving. While they continue thus, we say, may God speed them. Let them, while they continue thus, be gratified in pursuing the method that best pleases themselves, in winning souls to Christ. But, satisfied as we are that most of their members are both enlightened and pious, we have no fear that when they see the church obeying in good earnest the command which the Saviour gave her, "to disciple the nations, and preach the gospel to every creature," they will (about as fast as they ought to do it) come into the measures of the church, and labour with their brethren to effect that, through a divinely constituted organ, which they have been compelled to attempt by a voluntary association with men whose laudable zeal outwent that of the church, but which stimulated her at length to the discharge of her duty.

(*To be continued.*)

A MISSIONARY SEA JOURNAL.

We are indebted to a clerical brother, the Rev. George W. Janvier, for sending us the following communication to him, from Miss Maria Ogden, one of the last company of missionaries sent to the Sandwich Islands. There is a moral sublimity, in some of the sentiments which she expresses, calculated to exhibit the Christian spirit and character in a most favourable and striking light. We have hesitated whether we should insert, or omit, some of the incidents, not of the most important kind, which she introduces. But her letter is in fact a Sea Journal; and we thought it would be most gratifying to our readers to see the whole as it was written; but written certainly without any view to publication—a circumstance which, in our opinion, renders it the more valuable.

Ship Parthian,
Pacific Ocean, Feb. 12, 1829.

Dear Friends,—I feel thankful that I am permitted to address you, under circumstances so solemn and interesting as those in which I am placed. Several thousand miles from my native land, separated from those friends whom I dearly love, with whom I have often taken "sweet counsel," and whose faces I shall see no more in the flesh—here, on the wide ocean, I erect my Ebenezer, for hitherto hath the Lord helped me. Often do my thoughts, quick as the lightning's flash, fly over the mountains which rise and the oceans which roll between us; and I find myself, in imagination, in the society of some of my dear friends, either in Woodbury or Pittsgrove. Often do I retrace my steps over the well known path leading from the parsonage to Mr. Dare's; and many a tear flows, and many a sigh is sent back to the beloved spot, where I first found a Saviour precious! Do not infer from this, my dear friends, that I am discontented, or unhappy. No; I can truly say I never felt so happy, never so entirely satisfied with the allotments of Providence, never so firm a reliance on the precious promises of God, as at present.

My feelings on that memorable day when I embarked on board the Parthian, and found myself surrounded by strangers, and the shores of my beloved country fading from my view, can better be imagined than described. But among a variety of contending emotions, there was not mingled one feeling of regret, that I was parting with all for my dear Redeemer's sake. No, I rejoiced that I was permitted to unite myself to this dear little band, bearing the messages of mercy to the heathen. Yes, my friends, and I still rejoice. Though I have been in perils on the deep, and during the whole of the first month of my voyage, suffered from sea sickness, and was so reduced that I was unable to rise from my berth without assistance, and though I am obliged to submit to all the inconveniences of a crowded vessel, and to many other trials which I had not anticipated, yet none of these things move me. The promise "when thou passest through the waters I will be with thee, and the rivers they shall not overflow thee," has been verified. The Lord has been "my refuge and strength, a very present help in trouble."

In a few hours after we sailed, all the family, except Mrs. Green, were taken sick. She, dear woman, remained well, and proved a daughter of consolation to us all. The next day, being Sabbath, was certainly the most dreary one I ever spent—nothing but sighs and groans were responded from one side of the cabin to the other. On the evening of the 8th, the family altar was for the first time erected, and all, except Miss Stane and myself, were able to attend. The evening before, we had a violent gale, such as our captain said he had not known for ten years. A part of the bulwarks were broken in, and the deck was in danger of being swept. The whale-boat attached to the vessel, which contained eleven of our chairs, was carried off, and the men were prepared with axes to cut down the masts, in case the vessel should capsize. It pleased the Lord however, who had given the command and raised the stormy wind, again to speak the word, and there was a calm. The next Sabbath there was publick worship in the cabin.

In three weeks we had some order established, family worship was celebrated morning and evening, prayer meeting on Saturday evening, and preaching on the Sabbath. It was recommended by the committee, that we should observe a day of thanksgiving, on our recovery from sickness; and the 21st was set apart for that purpose. All the gentlemen addressed the throne of grace, in thanksgiving for benefits received, and prayer for a prosperous voyage, and the blessing of God on the great and important work in which we were engaged. Much was said to encourage and animate us, and also to excite to the important duty of self examination. One of the Sandwich island brethren, Samuel J. Mills, assisted in the devotions, in a very fervent, solemn and impressive manner. On the second of December, the monthly concert was observed, for the first time. Mr. Green, Mr. Gulick, and Mr. Shepherd, made some remarks and led in prayer, and also Mills. It was truly affecting to hear *him* fervently pleading for *heathen in a Christian land.* It is comforting to know, that on the mighty ocean and in the far distant isles of the sea, as well as in a land of gospel privileges, we have the same almighty Friend, who is ever ready to listen to the prayers of his children, and has promised his blessing wherever two or three are met in his name.

We have seen several vessels since we sailed. On the 9th of January, we spoke the Galatea, bound for New Bedford. We hoped to have sent letters to our friends in America by her, but she passed before we had time to prepare them. A tame pigeon left that vessel and came to us, and remained a few days, when unfortunately it was shaken from some of the rigging into the ocean and drowned—this we regretted very much, as we had hoped to take it to the Islands. The weather, as we drew near Cape Horn, became cool, and we had about five weeks in which we found warm clothing necessary, particularly as we had no fire in the cabin—our captain fearing that there was not a sufficient supply of wood. This I have found not injurious, but on the contrary very beneficial to my health, which had been much impaired from the warm weather, the confined air of our state room, and want of exercise. On the 18th we were gratified with the sight of land. The lofty hills of Statten Island appeared in view, Lat. 54° 40'. We had also a visiter; a little yellow bird alighted on our vessel, to rest its weary wings. For three weeks from the time we first saw land, we were obliged to contend with a head wind, which drove us out of our course. On the evening of the 22d (Statten Island still in sight), the motion of the vessel and the noise on deck gave us warning that a gale had commenced. Miss Patton and myself went up to the head of the stairs. There a scene was presented to our view at once grand and terrifick, and of which I cannot find language to convey any adequate idea. One moment we appeared mounting to the very heavens, and the next sinking beneath the raging billows. All hands were engaged in taking down the sails. I trembled when I saw the danger to which they were exposed, and wondered at their insensibility. The sun was just setting in the west, and its mild rays cast on the light clouds which were floating around, formed a striking contrast to the stormy wind and raging sea—the whole scene exhibiting a sublime display of the greatness, power, and glory of God. I was lost in astonishment at the grandeur of the scene before me, and retired to the cabin with more exalted views of the omnipotence of God than I ever had before. The next morning we learned that our danger in the night had been great indeed. The captain feared that the deck would have been swept, and we were still tossing about, at the mercy of the winds and waves. This proved a gloomy day. The waves broke over the deck with a tremendous noise, and running down the hatchway overflowed our cabin. But I desire to be thankful, that in this raging of the elements, my confidence in an almighty Protector remained unshaken; and I could hear the ocean roaring around me, and the waves breaking over my head, with composure.

On the 29th there was a calm for a short time. I rose early in the morning and went on deck to take some exercise. The ocean was so smooth and unruffled that it reflected the clouds above. On this day, one of the men was in imminent danger of drowning. An Albatros had been shot, and the man had taken the end of a rope and gone out to it, and when he had secured his prize he was attacked by a living Albatros, and in defending himself lost his hold of the rope. The men were all much alarmed, and Phelps, one of our Sandwich Island brethren, nobly committed himself to the deep, and swam to his assistance. Finding, however, that he could do but little, and that he was endangering his own life, he called for a boat, which was immediately sent out, and both he and the man whom he went to help, much to our relief, were brought safe to the vessel. The Albatros is a beautiful, large bird, somewhat resembling a goose, supposed to weigh twenty pounds, measuring from the bill to the tail three feet and a-half, and from the extremity of one wing to the other ten feet. On the 5th of February, after being three weeks driven about by adverse winds, it was pleasing to hear that for the last twenty-four hours we had sailed in the right direction, at the rate of eight miles an hour. A porpoise was caught this day, somewhat different from one before caught in the Atlantic. Its head resembled that of a hog, the upper part of which and down the back to the tail was jet black, and the under part of its body was white as snow. It measured eight feet and a-half in length, and three and a-half in circumference, and was supposed to weigh between two and three hundred pounds. The flesh was excellent, tasting very much like beef. It was quite a treat to us, after being so long confined to salt provisions.

It was a part of the instructions of the Board, that on getting round the cape we should observe a day of thanksgiving, and Thursday the 7th, was set apart for that purpose. The day dawned upon us under the most favourable circumstances. A most delightful breeze was wafting us forward towards the place of our destination, at the rate of eight miles an hour, and yet there was so little motion below, that we might almost have fancied ourselves on land. At ten o'clock in the morning, we assembled for a prayer meeting. Mr. Andrews commenced the exercises by singing and reading the 121st and 124th Psalms. Dr. Judd, Mr. Clark, and our friend Phelps, led in prayer, in a truly solemn and appropriate manner.

In the afternoon we again met for publick worship. Mr. Green preached from the 116th Psalm, the 12th verse—“ What shall I render to the Lord for all his benefits?” He recounted the many mercies we had received, from the first dawning of our existence to the then present day; dwelt much on the benefits received since our embarkation, particularly in our preservation through the danger we had just past, and urged the duty of consecrating ourselves, our time, our talents, and our all, to that almighty Being who had created, preserved and redeemed us; and who had conferred upon us the honour of carrying the gospel to the poor, benighted heathen. The exercises were concluded by singing that most delightful psalm of Watts, “ What shall I render to the Lord, for all his kindness shown,” &c. Soon after worship, we sat down to our evening repast. Every heart beat in unison, and every eye beamed with joy. At eight o'clock in the evening, we all drew around the family altar, renewed our thanks for mercies received, and committed ourselves to our heavenly Father's care through the night. Thus ended this most interesting day—A day long to be remembered with joy and gratitude, and which I trust we shall all look back upon with the most pleasurable sensations.

Feb. 13th. Early this morning we were again cheered by the sight of land. The island of De Marafuera appeared in view, to the east of us. It is some relief to the sameness of our situation to see land even at a distance, I can *now* say that *I* have seen the “ wonders of God in the mighty deep,” and understand the meaning of the Psalmist when he speaks of mounting up to the heavens, and going down to the depths.

The ocean teems with inhabitants. We have seen a number of whales. But of all the tenants of the deep, I think the shark is the most frightful. The boneta and the dolphin are both good for food. We have seen a great many flying fish; and yesterday a large number of the grampus followed the vessel. We have also seen a great variety of birds, and one day a butterfly—three hundred miles from land.

I have become strongly attached to this dear interesting family, with whom I consider it a privilege to be united. Mr. Andrews is regarded a man of talents. Mr. Green, to warmth and zeal in the cause of Christ, unites much resolution and perseverance. Mr. Gulick is mild and amiable in his disposition, but yet bold in reproving sin. Mr. Clark is also mild, humble, serious, and contemplative. Dr. Judd, our physician, is uniformly kind and attentive to the health of the family, and truly devoted to the cause in which he has embarked, and I think eminently calculated for usefulness. Mr. Shepherd, the printer, appears also to possess a true missionary spirit, is very fervent in prayer, and always ready for every good work. With our Sandwich Island brethren, I am much pleased. Mills and Phelps are both men of fine minds. I think them truly pious, and that they promise to be very useful to their brethren at the Islands. George Tyler is farther advanced in years than the others, and neither his natural abilities nor his education is equal to theirs. He has some peculiarities of disposition, but on the whole possessed of many good qualities. He has a large head, and thick hair, which he keeps almost erect: and round his eyes he carries the indelible marks of heathen customs. Tyler is in his element when he is assistant cook, if not controlled; but if he is, somewhat refractory. Henry Taheite is one of the most good-natured, obliging men I ever knew. We find them very useful, and are under obligations for their kindness. Indeed I know not how we should have done without them, in the very unpleasant circumstances in which we were left, in consequence of some misunderstanding between the committee and the owner of the vessel. Instead of having our work done and our meals prepared for us, as we expected, and as the Board also expected, we are obliged to do our own work, in a small cabin, not more than ten feet square.*

(*To be continued.*)

KING GEORGE IV. AND OLD MODERATION.

We do not often make extracts from Newspapers, but we think there is a pithy moral in the following, taken from "The American Daily Advertiser," of Jan. 20th, 1829, which renders it not improper to form an article for the Christian Advocate.

Mr. Poulson—It was a very rainy day, I could not take my usual walk. Looking over the Quebeck Gazette, I found the following articles, taken from the London Morning Herald:

"It is true, that his Majesty seldom ascends or descends the stairs at the Royal Lodge, otherwise than by a chair borne by servants. But it is said this is not adopted from any inability to walk, but from a fear of over exertion.

"One of the new beds in Windsor Castle, including the furniture, cost one thousand pounds (four thousand, four hundred and forty-four dollars, forty-four cents), and it is to be still further ornamented, with costly and rare feathers, displayed on the canopy.—This, however, is not the state bed."—*Quebeck Gazette.*

Now let us imagine his majesty laid on his five thousand dollar bed, with one of his nobles entertaining him with Virtue's description of her favourite sons:

"Thro' health, thro' joy, thro' pleasure and renown,
They tread my steps, and by a soft descent,
At length to age all gently sinking down,
Look back with transport on a life well spent,
In which no hour flew unimproved away,
In which some virtuous deed distinguished every day."

This, may it please your majesty, is happiness.

Now, Mr. Poulson, when his majesty was born, the writer of this was nearly twelve years old; and he can now trip it up and down stairs on a "light fantastick toe," and take his walk of four or five miles in the country, to preclude the necessity of stimulants to provoke an appetite for dinner, or opiates to invite sleep.

"Better to search the fields for health unbought,
Than pay the doctor for a nauseous draught.
The wise for health on exercise depend."

At ten o'clock, in the evening, he retires to his comfortable chamber, where his mattress, feather bed, bedding, silk counterpane and canopy, might be bought for one hundred dollars; here he lays himself down to rest, without pain, without want, free from care and free from anxiety: and although it has pleased the Divine Disposer of events to remove the long beloved occupant of one pillow, he has bestowed on the occupant of the other, blessings that demand resignation, and more gratitude than he has a heart to give—What part of mankind would wish to be King, and be carried up to the five thousand dollar bed, and what part would prefer the one hundred dollar bed of

OLD MODERATION!!

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* In the Missionary Herald for the last month, the want of fidelity to his engagements, in the captain of the Parthian, which appears to have been the sole cause of the inconvenience here complained of, was strongly, and we doubt not justly stated. It is gratifying to observe in what terms of reserve Miss Ogden speaks of this occurrence, of which many would have bitterly complained; and for which there was indeed great cause of complaint.—ED.

Review.

M'CALLA ON CHRISTIAN BAPTISM.

(Continued from page 25.)

The first publick dispute which Luther held with the Romanists, was at Leipsig, A.D. 1519. His antagonist was Eckius, and his assistant Carolstadt. The subjects disputed were, 1. *The Power of the Pope; 2. Concerning the Bohemian Brethren; 3. Of Purgatory; 4. Of Indulgences; 5. Of Penance;* and afterwards of other matters. This dispute was continued from the 9th of June at 7 o'clock A.M., until June the 14th.

An account of this controversy may be found in the first volume of Luther's Works.

It is said, that when Tetzel, the famous preacher of *indulgences,* who first roused the spirit of Luther, heard of this controversy, he declared that the devil had been the cause of bringing it about, and immediately departed from Leipsig.

In the year 1523, a publick dispute was held at Zurich, in Switzerland, between Zuingle and John Faber, vicar of the bishop of Constance. To this conference the magistrates of Zurich invited the clergy of the surrounding country; and liberty was freely given to all who wished it, to attend. The bishop of Constance was himself present, and the concourse of people was great.

The senate now requested, that any person present who thought that he could prove the doctrines taught by Zuingle to be heretical, should come forward, and he should be heard; and the same thing was earnestly requested by Zuingle himself: but no one thought proper to enter the lists.

Zuingle then challenged any of the clergy to dispute with him on the following topicks: 1. *The Invocation of Saints.* 2. *The Authority of Scripture.* 3. *Concerning Councils.* 4. *Of the Celibacy of the Clergy.* But still no one would offer himself to dispute with Zuingle. Whereupon, the senate of Zurich made the following decree. "Whereas, many persons having hitherto circulated, privately, reports against Zuingle, the Rev. pastor and president of our church; and now he having openly declared his opinions, and all being earnestly requested to come forward and convince him of his errors; but no one having attempted to do this, therefore it is decreed by the consuls and senate of Zurich, that the said Zuingle shall go on to teach and preach the sound doctrines of the gospel, as he has heretofore done. And, moreover, it is ordered, that all other ministers of the word, whether in the town or country, shall not hereafter teach or preach any doctrine which they are unable to prove by the authority of holy Scripture. And all persons are hereby charged to desist from all accusations of heresy, against such ministers as proceed, in an orderly manner, in the discharge of the duties of their office; and in case any persons shall presume to violate this our order, condign punishment shall be inflicted on them.

"Given under our seal, this 29th of January, 1523."

Perhaps no publick conference, on disputed points of religion, was ever conducted with more order, or attended with a happier issue, than this. It was followed by the complete establishment of the reformed religion, in this important city. Faber, who was to have been the antagonist of Zuingle, declined on pretence that it was not lawful for him to dispute any where else but in a university, and proposed

Paris or Cologne. Zuingle asked him, if he would be willing to dispute at Wittenberg or Erfurt. He said, not at all;—that these places were too near to Luther. Faber, moreover said, that he would dispute with Zuingle in writing; but as he expected a general council would be called, the next year, he did not wish to anticipate the discussion of subjects, which would then be taken up and decided.

However, after the assembly was dismissed, he brought forward some texts of Scripture, in favour of ecclesiastical traditions, which Zuingle answered, without difficulty. Zuingle again insisted that Faber would attempt to answer any one of the *theses*, which he had laid down; but he would not consent. The state of his mind, however, at the conclusion of this conference, may be conjectured from the last words which he spoke, before his departure. "We might," said he, "live together in a peaceable and friendly manner, even if no gospel existed."

While Zuingle, in one of his addresses, was insisting on the propriety and necessity of appealing to the Scriptures for all our doctrines, a poor priest, who was present, said, "What must he do, whose finances will not admit of his purchasing books of this sort? I say this," continued he, "because it is a fact, that I am not able to buy the New Testament."

The people of Zurich not satisfied merely with having the pure gospel, in the place of useless traditions, resolved that they would put down idolatry, and overthrow every stumbling block of superstition. But not being willing to take a step so important, without due deliberation, they determined to institute another publick disputation, in their city. This was accordingly done, and the meeting was more numerous and solemn than the first. Invitations were sent to the bishops of Constance, Basil, and Curia, and their respective clergy; the university of Basil was also invited, and other persons, in the surrounding towns and villages, to the number of six hundred. The dignitaries of the church, however, did not think proper to attend, nor to send deputies to the meeting. The disputation, nevertheless, took place, and continued three whole days. The principal subjects of discussion were, whether images should be removed from the churches; and whether the mass should be abolished.

Vadianus presided at this conference, supported by two assistants. As soon as the discussions were closed, the president entreated every person present, who was not fully satisfied, freely to express his doubts: but when no one appeared to oppose what had been delivered, addresses were made to the audience by Zuingle, Leo Juda, Vadianus, and one of the consuls. Thus the business ended. During the whole period of the conference, the most perfect order was preserved. From this time the reformation was fully established in the city of Zurich, and in all the country subject to its jurisdiction.

In this same year (1523), a publick disputation was held at Groningen, between the Lutherans and Dominicans; *concerning the monarchical power of the pope.* The disputants on the Protestant side were, Laurentius, and his brother Ludolph; and on the part of the Romanists, Abringius, Lisdorf, and several others.

In the year 1526, a publick disputation was held in Switzerland, between John Comandrus, a Lutheran minister, and the vicar of the bishop of Curia. Comandrus proposed eighteen *theses*, as the subjects of discussion. These related *to the church; to purgatory;* and *to the sacraments.* But in this meeting, the same order was not observed, as in those which had taken place at Zurich; for, after some time, the dispute degenerated into mere altercation; so that the magistrates judged it expedient to put an end to the controversy.

The people of Zurich having now openly shaken off the papal yoke, were urgently solicited by the other cantons, in the Swiss confederacy, to abandon the cause of the Reformation: and Zuingle having, for a long time, been accused of heresy, by Eckius, professor of Ingolstadt, for two whole years, negotiations were on foot, for another publick conference, on the disputed points. At length Baden was fixed on by the cantons, as a suitable place for the meeting. But Zuingle, not judging it safe to trust himself in that place, sent deputies with written answers to the *theses* of Eckius. On the side of the pope, the disputants were Eckius, Faber, Marner, and the deputies of the bishops of Constance, Basil, Curia, and Lausanne: and on the part of the Reformed, the controversy was managed by Œcolampadius, Haller, Wissenburgius, and others. But the result of this disputation was not favourable to the cause of the Reformation. The minds of men became more disturbed than ever, and nine of the cantons voted, that Zuingle should be excommunicated, and popery retained.*

In this same year (1526), the landgrave of Hesse directed a publick disputation to be held, in a town under his jurisdiction. The disputants on the Protestant side were, Francis Lambert, who was appointed to dispute in Latin, and Adam Crator, to answer in German, if any of the opponents should choose that language. At this meeting, the whole system of theology was to be subject to discussion. The names of the Romanists, who entered the lists, were, Nicholas Herboen, a Minorite, Guardian Marpurg, and John Sperber. These priests, after some vaunting, were confounded, and went off: the result was, that the Reformation was established in all the churches of Hesse; and the monasteries were suppressed, and their revenues transferred to the university and hospital of Marpurg.

A. D. 1527, a controversy took place, in East Friesland, in the presence of a great concourse of people of all orders, between Resius and Gerhard Synellus: in this disputation, Synellus being refuted and confounded, became silent, and never afterwards renewed the controversy. Upon which Resius, who defended the truth on that day, being still in the habit of a monk, took off his cowl before the whole assembly, and abjured monasticism, and the whole system of popery. The consequence of this controversy was, that the whole of that province embraced the Reformation.

In the same year, M. Olans, a disciple of Luther, disputed with Peter Gallius, professor of the university of Upsal, in Sweden, in the Swedish language. They also disputed in Latin; and truth was triumphant. From that time, Gustavus, the king, began strenuously to support the Reformation; and to purge his dominions from idolatry and superstition; and made a decree, that divine worship should be celebrated in the vernacular tongue, agreeably to the pure doctrines of the gospel.

At the close of this year, (1527) a celebrated disputation was held in the city of Berne, in Switzerland. Invitations were sent to all the neighbouring bishops and clergy; and ten *theses*, which were to be the subject of discussion, were printed and published beforehand. The doctrines of the reformation were defended, in this conference, by F. Colbius and B. Haller, ministers of Berne. The result was, that the reformation which had been overthrown in this city, the preceding year, was re-established, and popery abjured. And to perpetuate the memory of this transaction, the day on which it occurred was inscribed on a pillar, in letters of gold.

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* Vid. Annal. Ecc. Schulteti.

In 1531, the magistrates of Ulm, having heard the pure gospel preached in their city for seven years, with a view of promoting a more thorough reformation, invited Œcolampadius, Bucer, Blaurerus, and other learned men, to draw up the heads of the reformed doctrine, for consideration and publick discussion. This they did in eighteen *theses*. The magistrates then invited one hundred and twenty persons, priests and pastors, from the adjacent country and neighbouring towns, to examine and discuss these points. One and another came forward in opposition; but were unable to advance any thing subversive of the doctrines proposed. Whereupon, the magistrates decreed—the people consenting—that the *mass, images, festivals,* and other superstitions of popery, should be abolished: and by their order, a publick document was prepared, containing the reasons which led to the adoption of these measures.

In the city of Geneva, A. D. 1534, at the instigation of the magistrates of Berne, a publick disputation was held, between Farrell and Viret on the part of the Reformed, and Fabritius, a Dominican, for the Papists. This controversy took place before a full meeting of the senate, and in the presence of the deputies from Berne. The subjects of discussion were, *The power of the church to make laws—The authority of the Roman Pontiff—Traditions of the church, and other like matters.* Fabritius, being foiled, was condemned to recant, which he declined to do; whereupon, by order of the senate, he was cast into prison.

In the following year, (1535) Bernard, a converted Franciscan monk, obtained leave—Viret and Farrell patronizing him—to hold a publick disputation at Geneva, to which were invited, not only the inhabitants of that city, but of Lyons and Gratianopolis, and as many others as felt a desire to hear the truth investigated. On the part of the priests, Carolus, a Sorbonist, and Chapucinas, a Dominican, came forward as disputants. This polemical discussion was protracted for many weeks, and the issue was not only happy, but very unusual: for they who had undertaken to dispute against the truth, by a rare example of candour, embraced it, and openly confessed that they were convinced of their errors; and afterwards willingly devoted themselves to the preaching of the pure gospel. On this the reformation was introduced, by common consent; and in commemoration of the event, the senate took care that a monument should be erected before the senate house, on which the event was inscribed in large letters, cut in brass.*

In the year 1541, there was a conference held at Worms, between Melancthon and John Eckius, *concerning original sin,* which lasted four days. This discussion was in the presence of the Emperor, who, after the period specified, ordered it to be broken off, and the subject referred to the Diet at Ratisbon.†

The moderator of that conference was Nicholas Pernotus de Granville, a man of an exceedingly subtle genius, and one very desirous of promoting peace: of whom Melancthon, in a letter to Camerarius, says, "If he had not hoped to draw us over, or to have put an end to the controversy, he would never have agreed to preside in such a transaction." There is now extant, an oration of this man, delivered on this occasion, the whole argument of which is, a persuasion to peace and concord. But Melancthon was of opinion, that nothing was so much to be dreaded, as these schemes of conciliation with the Romanists. Granville, for fear of widening the breach, refused to have the principal points in dispute discussed, and insisted that every difference might be easily reconciled. In the mean time the report went abroad, that Eckius, on the articles of *original sin* and *justification*, agreed with the Protestants.

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* Oratio Spanhemii De B. Turretino. Annal. Ecc. Sculteti.

† Vide Opera Melanct. Vol. IV.

The conference being transferred to Ratisbon, there, on the part of the Emperor, appeared Julius Plug, Eckius, and Gropper; and for the Protestants, Melancthon, Bucer, and Nidanus. The presidents were Frederick, duke of the Palatinate, and Granville, before mentioned, with several assistants. The Protestants were anxious to discuss the chief points of difference, but the Emperor refused, and directed them to think of nothing but the means of producing concord. A book containing all the articles of faith was laid before the conference, that each party might mark what they approved, and also what they disapproved, that it might be seen what prospect of agreement there was. But on several important articles, the book was unsatisfactory to both parties. For example, the doctrine of justification was so expressed, that neither was willing to adopt it. Therefore, laying aside the book, they took up this subject—the other articles being postponed—and the question was discussed in this form, "are we justified by faith, freely, for the sake of Christ, or on account of our own virtuous actions?"

The result of this conference was a division among the Papists, respecting the Emperor's scheme of concord. Most of the bishops in the Diet, and the Bavarian deputies, opposed it, whereupon the emperor broke off the conference. The bigotted Papists were much disappointed that their bloody designs, against the Protestants, were disappointed.*

In the year 1546, another conference was held at Ratisbon, the object of which was, to see whether any plan of concord could possibly be devised. This meeting also took place, by an order of the Emperor issued the preceding year, in which he says, "As at the present moment we have not the opportunity of attending to matters of conciliation in religion—a thing which we have greatly at heart—it has appeared good unto us, again to institute, and permit, a conference between a few men, distinguished for probity, the fear of God, justice, and the love of peace." This was the fourth meeting ordered by the Emperor, with the view of reconciling the contending parties: the first was held at Ratisbon, A. D. 1541; the second at Spire, 1544; the third at Worms, 1545; and the fourth, of which we are now treating, at Augusta, 1548. On the side of the Protestants, the speakers were Bucer, Sneppius, Brentius, and George Major; and for the Pontiffs, Malvenda, Cochlœus, Billikins, and Hofmeister. It was directed by the Emperor, that the order of the articles in the Augustan Confession should determine the order of discussion—the three first being passed over as not being in dispute. But this order was not observed; for concerning justification, the first article, it was earnestly disputed. Much discussion, however, first took place respecting the method of conducting the conference—then they proceeded to dispute respecting *justification, the merit of good works, the assurance of faith, &c.* But some of the disputants being called home by their respective princes, an end was put to the conference, before the discussion was completed.†

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* Acta Colloq. Buceri. Opera Melanct. tom. IV.

† Buceri Vita a Melch. Adamo.

A horrid transaction took place, connected with this conference, which it may not be improper to relate. John Diazzius, who had lately been converted from popery, and accompanied Bucer to Augusta, by the permission of the senate of Argentum, was soon afterwards cruelly murdered, in the Upper Palatinate, by his own brother Alphonso, on account of his change in religion.

In 1549, there was a disputation held at Oxford, in England, between Peter Martyr and some priests, the chief of whom was one Smyth; whose servant was sent to deliver a challenge to Martyr to dispute, one day, just as he was going to deliver a lecture. But he declining the controversy on that day, as unseasonable, afterwards every thing was arranged for a publick disputation, and the royal commissioners attended; but Smyth ran away, first into Scotland, and thence to Brabant: nevertheless, the controversy took place, and lasted four days, in which Peter Martyr was opposed by three Popish theologians. The record of this disputation, approved by the commissioners, is still extant.

Another disputation was held in England, A. D. 1550, Aug. 4, between Martin Bucer, for the Protestants, and John Young, Sedgwick, and Perr, for the Romanists. The discussion related to *the canonical books of Scripture; the infallibility of the church;* and *works of the unregenerate.* An account of this controversy may be seen in the writings of Bucer.

A. D. 1554, there was a constrained dispute held, by order of queen Mary, between Cranmer, Latimer, and Ridley, then under close confinement, and certain chosen men of the Romanists: the only object of which was, to find occasion to treat these men with the greater cruelty.*

Thuanus mentions a dispute of a similar kind which occurred, A. D. 1556, in the valleys of Piedmont, in which some of the persecuted inhabitants were forced to dispute with a chosen polemick of the Papists.

In the year 1557, a scheme of concord, so often attempted in vain, was again set on foot at Worms. A meeting was appointed under the direction of Julius Plug—a man celebrated for his equity and moderation, even by Protestants. At this conference, there appeared on the side of the Protestants, Melancthon, Brentius, Andræas, Pistorius, and others; and on the part of the Pontiffs, Michael, bishop of Mersburg, Canisius, Staphylus, &c. In the first place, it was disputed *concerning the rule and judge of controversies; whether the Holy Scriptures or the church.* But the Papists, availing themselves of the unhappy difference which existed among Protestants, proposed that the Zuinglians should be condemned, to which some of the Lutherans, whose minds were embittered by controversy, were strongly inclined: and the theologians of Jena exhibited a paper to that effect, which was read; upon which the Protestants fell into dissentions among themselves, and the conference was dissolved.

(*To be continued.*)

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* See Burnet's History of the Reformation.

SHORT NOTICES OF RECENT PUBLICATIONS.

A SUMMARY OF BIBLICAL ANTIQUITIES, *Compiled for the use of Sunday School Teachers and for the Benefit of Families. By John W. Nevin, Assistant Teacher in the Theological Seminary of Princeton. In two volumes. Utica: Western Sunday School Union. J. Colwell, Printer.*

The design of these neat little volumes is so well explained in the two first sections of the preface, that we have little more to do than to quote them.

"The following little work was undertaken chiefly with a view of contributing some help to the great cause of Sunday School education. That something of the kind is much wanted, for the use of common instructors, in the work of such education, cannot be doubted. The books in which such information as it is intended to contain is to be found, are not within the reach of most of those who are called to take upon them this character; and if they were, they are not adapted to answer effectually the want that is felt in the present case. Most of them have been written for the use of such as have far more than common advantages of education and learning, whose business leads them to much reading, and whose minds are trained to diligence and patience in the pursuit of knowledge. Even the few which have been designed for more popular and common use, are such that their advantages can never extend to the great majority of those who read the Bible: they are too large, and, of course, too expensive, to be generally procured; they are too diffuse, and too much elevated in style or darkened with learning, to be generally read or understood. Since the establishment of Sunday Schools, various short sketches of information on some particular points of Jewish Antiquities, have been supplied in different publications intended for their use, which have, no doubt, answered a valuable purpose, as far as they extended; but all the advantage which such scattered fragments can secure, must manifestly be very limited and imperfect, in comparison with what might be, and ought to be, derived from this quarter of scripture illustration. Evidently, a short, simple, systematic compilation, bringing together, without technical phrase or learned discussion, the most essential points of the whole subject in regular order, into small and convenient compass, is the only thing which can adequately meet the necessity that is experienced in this matter.

"It is hoped that this present attempt may not be without something of its intended use, in furnishing such a compilation, easy to be procured and easy to be read, for the assistance of teachers in Sunday Schools. If it should in any measure answer this design, it will accomplish an object of vast usefulness. If, however, the remarks which have been already made are well founded, a work of this kind may be reasonably expected to be yet more extensively useful. As a help to the intelligent reading of the Scriptures, such a compilation, if not greatly defective in its form, is, no doubt, better suited for the use of *all* common readers, than any larger work. It is trusted, therefore, that this may be found an important assistant to many who wish to understand the Bible for their own private satisfaction; and that, by finding admittance into families and receiving common examination, it may disseminate the information it contains, among multitudes who otherwise would never know the benefit of such information in any degree."

We have not been able to find time for a careful perusal of the whole of this work; but from the portion of it which we have examined, as well as from our knowledge of the author, we are satisfied that it is ably executed; and as there can be no question that such a work was much wanted, we cheerfully and cordially recommend it to our readers, especially to those who are engaged in the teaching of Sabbath schools. They will find it an interesting as well as useful auxiliary. We add the titles of the chapters in the first volume, that the nature of the subjects treated may be seen:

"Geography and Climate—Natural History—Dwellings and Household Accommodations—Occupations—Dress, Meals, Social Intercourse—Domestick Customs and Habits—Diseases and Funeral Customs—Miscellaneous Matter—Political Institutions."

Seventeen Letters, Official and Private, from the Rev. Dr. Carey, *relative to certain Statements given in these Pamphlets lately published by the Rev. J. Dyer, Secretary to the Baptist Missionary Society; W. Johns, M. D.; and the Rev. E. Carey and W. Yates.*

These letters have been sent us by an unknown hand, and we have read them with an intense interest—not only on account of the main subject of them, the late unhappy separation of the original missionaries of the Baptist church in India from "The Baptist Missionary Society in Britain," but likewise, and not less, as laying open the anxieties, and trials, and labours, and hopes, and fears, of those who occupy the missionary field. The communications of such men as Carey and Marshman, on any subject, but especially on the subject of missions, ought to be read and heard with reverence and confidence. We looked earnestly, in the perusal of these letters, to find a statement of the original contract or mutual understanding of the Baptist missionaries, and the Society that sent them; for by this, it appeared to us, the matter in controversy (which principally relates to property in India) ought, in justice and equity, to be decided. The following quotation from the 13th letter, addressed to the Baptist Missionary Society, relates to this point; and we insert it the rather because it contains information and observations of great importance, in our view, in relation to all foreign missionary operations; especially in climates unfavourable to the health of missionaries who are not natives.

"Dr. Carey, and after him, Dr. Marshman and Mr. Ward, were, as you know, sent out soon after the formation of the Baptist Missionary Society, by the Committee, to plant the Gospel in India, with this express stipulation, that they should without delay, make exertions for their own support, and should receive assistance from the Society *only* till they were able thus to support themselves. Within eighteen months respectively of their arrival they were enabled to fulfil this stipulation, and to relinquish all support from England. Thus was the pecuniary connexion between the two bodies dissolved, in the earliest stage of the mission.

"Though thus disconnected in a pecuniary sense, they were still bound to the Committee, more especially to Mr. Fuller, by the most intimate ties which can unite men together, by a common coöperative interest in one of the most illustrious objects of human pursuit. It would be idle to institute any comparison between the strength of union thus created, and any other in which pecuniary dependence must constitute a prominent ingredient. The full and free communion of soul which characterized the first association between Fuller, Sutcliff, and Ryland, the three chief men who presided over the Society at home, and their Colleagues in India, was the offspring of those peculiar circumstances which fall but once within the history of a Society. With the death of Mr. Fuller, this bond of union which had subsisted for nearly a quarter of a century, was weakened. Subsequent events combined, with the death of Dr. Ryland, to dissolve it altogether.

"It is a fact, that no stipulation was made with the Serampore missionaries regarding the disposal of their private funds. But the principles of natural equity, which were admitted by both parties, and which give every free-born man the absolute control of his own property, supplied the deficiency. The Society, as a body created to receive and disburse publick subscriptions, could not interfere with funds not thus received, without departing from the spirit of its Institution. Hence, Mr. Fuller required accounts only of the publick subscriptions with which he entrusted us as the corresponding Committee of the Society; and we confined our annual returns of receipts and disbursements to these specifick sums.

"As our private income gradually increased so as to exceed the necessities of the three families, we expended the surplus in the formation of missionary stations around us. We superintended them ourselves, but sent the missionary intelligence from them to the Committee to be incorporated with the annual Report of the Society.

"With the multiplication of the stations, the efficiency of *missionaries raised up in the country*, became more apparent, and we determined to bend our attention chiefly to this object. The native Christian population had also increased, and required increasing care. We therefore determined in 1818, to establish a College, which might in its gradual development, provide means for more extensively diffusing religion and knowledge in Hindoosthan. Convinced that it would be difficult to raise funds for the College buildings, we determined to attempt the erection of them ourselves, and though we were thereby involved in debt for many years, we have now the happiness of knowing that about £3000 more will complete the undertaking. We need scarcely add, that for this sum also we *do not* intend to apply to the publick.

"The course of circumstances has thus led us first to the establishment of means for our own support—then to the employment of a portion of our surplus income in the extension of the cause by missionaries raised up in the country—after this, to provide for the education of Native Christian youth—and finally to concentrate every plan in one institution, in the hope that it might survive the transient circumstances of our private union.

"Of the three objects connected with the College, the education of non-resident heathen students, the education of resident Christian students, and the preparation of missionaries from those born in the country, the first is not strictly a missionary object, the two latter are intimately connected with the progress of the good cause.

"The preparation of missionaries in the country, was not so much recommended *as enforced* by the great expense which attends the despatch of missionaries from Europe. That the number of labourers in this country must be greatly augmented, before the work of evangelizing the heathen, can be said to have effectively commenced, can admit of no doubt. But the prospect of adequately supplying the missionary exigencies of the country from Europe, is altogether hopeless. Nearly every European missionary has, on an average, cost the publick in his education, outfit, and passage, £700. The first eighteen months of his residence, are necessarily devoted to the acquisition of the language. If we estimate the expense of that period at £300, a charge of £1000 is incurred, before he can be said to have commenced his missionary career. After such an expenditure, it will not be found in the records of any Society, that more than half the number of missionaries sent out, are to be found at their post, at the close of ten years; so hostile is this climate to European constitutions.

"The expense of Asiatic missionaries educated at Serampore College, during the four years of study, amounts to nearly £200 each, including their clothes, &c. and their board through the whole year. Their intuitive knowledge of the language, enables them to enter on their duty without delay; their widows fall back into the society of their relatives, and require but a slender support. If attacked with disease, no long sea voyages are required to restore them to health; and if inefficient as missionaries, they may be severed from the body with little expense. Their constitutions are moreover so assimilated to the climate, that of ten missionaries thus employed by us, during the last fifteen years (some of course, for a shorter period,) we have lost only one by disease. All that is required to fit them for labour, is the grace of God, and an adequate education, and we were therefore led to think that we could not render a more acceptable service to the cause, than to assemble in the College every facility for their tuition."

This letter concludes in the following manner—

"During the last ten years of entire independence, the missionary cause has received from the product of our labour, in the erection of the College buildings, in the support of stations and schools, and in the printing of tracts, much more than £23,000. The unceasing calumny with which we have been assailed, for what has been called 'our declaration of independence,' (which by the bye Mr. Fuller approved of our issuing, almost with his dying breath,) it is beneath us to notice, but it has fully convinced us of the propriety of the step. This calumny is so unreasonable that we confidently appeal from the decision of the present age to the judgment of posterity. If the whole amount of publick money ever expended in any shape by the Society on the three senior missionaries, never exceeded £1500, and if this sum has been repaid with far more than a twenty-fold addition, is not that judgment harsh, which condemns us? If, when we found it necessary for our own security ten years ago, to dissolve whatever pecuniary connexion was supposed to subsist between us and the society, we conscientiously respected every preceding gift—and simply determined that we would not give our *future* income to a body we knew not, and who knew us not—what individual would not have acted in the same manner under similar circumstances?

"We fervently join in the prayer with which your Report concludes, that it may please God to overrule this event, however undesirable in itself, to the furtherance of the Gospel of his Son, and remain,

"Dear brethren,
"Yours faithfully,
"W. Carey,
"John Marshman.

"*Serampore College, Nov. 15th,* 1827."

Audi alteram partem is, we are sensible, a maxim which ought to be regarded in all publick controversies, and on the present occasion we have not heard the other party fully—having only, some time since, seen a statement made by them in a publick paper. We therefore wish to be regarded as delivering no decided opinion on the question in controversy, although we confess we lean pretty strongly to the side of the missionaries. We may be allowed, however, to express our deep regret, that this unhappy controversy should have arisen, and to join in the prayer with which the preceding quotation closes. Paul and Barnabas had "a sharp contention," and separated from each other; but neither of them abandoned the missionary cause, or relaxed his endeavours to promote it—So may it be among our Baptist brethren, in prosecuting their East India missions, which, in more modern times, they were the first to institute in that immensely populous region of the earth; and in which their labours have been attended with signal success. The services rendered by the Rev. Drs. Carey and Marshman to the whole missionary cause, will embalm their memory among the friends of the Redeemer, till the end of time.

Literary and Philosophical Intelligence, etc.

The following interesting account of the celebrated Whirlpool, on the coast of Norway, was communicated in a letter from Captain Doane, in 1825, to the late Hon. A. B. Woodward, judge of Middle Florida, and has been found among many other curious papers on file:

The Maelstrom Whirlpool.—This wonderful phenomena, that has excited the wonder and astonishment of the world, I have seen. There are few of my countrymen who have had the opportunity, in consequence of its situation being remote from any port of commerce. Its latitude and longitude I do not exactly recollect. It is situated between two islands belonging to a group, off the coast of Norway, called the Lovinstaff Islands, between Drontheim, (being the most northern port of commerce) and the North Cape. I suppose the latitude to be about 69° north; but will not be certain. I had occasion some time since to navigate a ship from the North Cape to Drontheim, nearly all the way between the islands or rocks and the main. On inquiring of my Norway pilot about the practicability of running the whirlpool, he told me that with a good breeze it could be approached without danger. I at once determined to satisfy myself. We began to near it about 10 A. M. in the month of September, with a fine trading wind at north-west. Two good seamen were placed at the helm—the mate on the quarter deck, and all hands at their stations for working ship, and the pilot standing on the bowsprit, between the night heads.

I went on the maintopsail yard with a good glass. I had been seated but a few moments, when my ship entered the dish of the whirlpool—the velocity of the water altered her course three points towards the centre, although she was going eight knots through the water. This alarmed me extremely. For a moment, I thought that destruction was inevitable. She, however, answered her helm sweetly, and we run along the edge—the waves foaming round us in every form, while she was dancing gaily over them. The sensations I experienced are difficult to describe. Imagine to yourself an immense circle running round, of a diamater of one and a half miles, the velocity increasing as it approximated towards the centre, and gradually changing its dark blue colour to white—foaming, tumbling, and rushing to its vortex—very much concave, as much so as the water in a funnel when half run out. The noise, too, hissing, roaring, and dashing—all pressing on the mind at once—presented the most awful, grand, and solemn sight I ever experienced. We were near it about eighteen minutes, and in sight of it two hours. It is evidently a subterranean passage, that leads—the Lord knows where. From its magnitude, I should not doubt that instant destruction would be the fate of a dozen of our largest ships, were they drawn in at the same moment. The pilot says, that several vessels have been sucked down, and that whales have also been destroyed: the first I think probable enough, but I rather doubt the latter. I have thus, Sir, given you a lame but a true account.

Mr. Champollion the younger, who heads the French literary expedition to Egypt, arrived at Grand Cairo on the 19th of September last, and wrote letters to his friends in Paris to the 27th, of the same month. He remained for a day on the site of the ancient Sais, whose cemetery or necropolis he discovered and examined. It is a parallelogram, having the smaller sides 1,440 feet, and the greater 2,160 feet long. The walls are 54 feet in thickness, and 80 feet high.

Liverpool, Dec. 1.

Remarkable Occurrence.—About midday on Saturday week, as William Robinson, the manager of the gas-works at Messrs. Wilkeson's factory, near Chorley, was about to fit on a gas-cock in one of the apartments, he was suddenly struck down by the powerful effluvium emitted from the pipe, and died almost immediately. The deceased was perfectly well in health a few minutes before.

A letter from Philadelphia, dated January 26th, to the Editor of the New York Commercial Advertiser, says:—

"I have lately been very much interested in viewing the celebrated Orrery constructed by Rittenhouse about sixty years ago, which has lain amongst rubbish and dust in the rooms of the college for some thirty years past. The trustees lately voted a loan of it to Mr. Joseph Roberts, the amiable and scientific master of the Quaker academy here, who has put it together in a most masterly manner. It is unquestionably the most wonderful production of the kind ever made by man, and well worth a journey to see. Mr. Roberts informed me, it would show the motions of the planets for *two thousand years* to come, without any material variation from the most correct table. The whole is an admirable piece of workmanship, and with its recent brushing up will be one of the chief ornaments of the university."

Silk.—We have received from Alexander Reed, Esq. of Washington, Pa. a piece of manufactured silk, made, *from the silk worm to the loom,* by a young lady, a member of that industrious and enterprising people, the "Harmony Society." This young lady appeared at the Fair held in Washington last fall, clad in an elegant silk dress of her own manufacture. This silk dress was of a quality far superior to the specimen sent us; but as it was all made use of, our friend was only able to send us some of the latter description—this, however, being her first attempt, is probably even more precious in the eye of the agriculturist than that to which more experience contributed its powerful aid, as it shows to the new beginner, *what may be done* at the commencement. The quality of the specimen of silk sent us, is far superior to any thing we had imagined had been arrived at in our country. It is equal to that of many ladies' dresses, and such as no lady would be ashamed to wear on any occasion. This silk is the product of a few eggs sent the young lady three years ago, in a letter, by Mr. Reed, who, as our readers have had occasion to know, is an intelligent encourager of agricultural improvement. In his letter, he says that the stores in Washington are selling sewing silk made in Washington county, where four or five years ago such an idea was laughed at. Mr. Reed bestows a well merited eulogium on the Hon. Charles Miner, member of Congress, from West Chester, Pa. who brought the subject before Congress, and adds—"I have no doubt it would afford him pleasure to know, that we in the 'back woods' are trying to make silk." [*Amer. Farmer.*

Eye of the Whale.—The substance constituting the surface of, and surrounding the cavity which encloses the crystalline humour in the eye of this animal, is so compact and strong, that it is difficult to cut it with the sharpest knife. But for this solidity it would be unable to sustain the enormous pressure to which it is subjected at great depths in the ocean. Supposing the part of the eye-ball exposed to the water to contain six square inches superficial, the pressure upon it, at a depth of 8400 feet (to which whales have been known to dive,) is equal to *twenty-three thousand one hundred pounds weight.*

Mild as was the last winter in the U. States, it is said to have been in the eastern parts of the Russian Empire one of the most severe ever remembered.—We find in the French papers a series of observations on the temperature of that season, kept at Irkutsh, the capital of one of the governments of Siberia. As early as October 30th, the thermometer (Reaumur) had fallen to 29 degrees below the freezing point, and after Nov. 25, it descended to 32 degrees. This extraordinary frost continued with little variation to the sixth of March. On the 23d and 25th of January the spirits of wine fell to below 44 degrees, where the scale of the thermometer ends.

Cure for a Cold.—Take 1 tea-spoonful of flax seed, with two penny worth of stick liquorice, and a quarter of a pound of sun raisins. Put them into two quarts of soft water; and let it simmer over a slow fire, till it is reduced to one; then add to it a quarter of a pound of brown sugar candy, pounded—a table spoonful of white wine vinegar or lemon juice.

Note. The vinegar is best to be added only to that quantity you are going immediately to take; for if it be put into the whole, it is liable in a little time, to grow flat.

Directions.—Drink half a pint at going to bed, and take a little when the cough is troublesome.

This recipe generally cures the worst of colds in two or three days, and if taken in time, may be said to be almost an infallible remedy? It is a sovereign balsamic cordial for the lungs, without the opening qualities, which endanger fresh colds on going out. It has been known to cure colds, that have almost been settled into consumption, in less than three weeks.

The preparation is a tea spoonful of vinegar to half a pint of the medicine. [*U. S. Telegraph.*

Bookselling Enterprise.—It is stated that Messrs. Carey, Lea & Carey, have disbursed to authors and editors during the last year, upwards of $20,000, and that they, during the current one, will exceed that amount of expenditures, eight or ten thousand dollars.

Earthquake.—A note written upon the margin of the Portsmouth, N. H. Journal states that a slight shock of an earthquake was felt in that town on Friday night at a quarter before eleven o clock.

It is ascertained that oil, filtered through charcoal, will burn equal in brightness to the best gas.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

To accommodate ourselves to our space, we were compelled in our last number to divide THE PLAN *for rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.* The following is

Continued from p. 48.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or Missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian Church have appointed a Missionary Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all noncommunicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the session of each congregation is manifestly the natural and proper organ. Let the session point out the most proper and practicable method of obtaining subscribers, let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the trustees of the General Assembly; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their names be forwarded to the Corresponding Secretary of the Board that their names may be made publick.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive, and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution, from those who may be able and willing to make such donations; and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may, in a discreet and delicate manner, remind such individuals of the importance of aiding in sending the gospel to the heathen, and to the destitute in our own land.

The foregoing presents a simple plan of execution; and if it be followed up with spirit, the whole Presbyterian Church may in a few years be, as it is most desirable that it should be, actively engaged in Missionary operations. But to produce this effect, the Sessions must make and continue some active exertions. Now as *personal responsibility* affords the best security for a careful and persevering attention to any business, especially if it be of a publick nature, it may be well that each Session fix on *some individual*, who may attend to the collection of their Missionary funds, and be charged with superintending the whole concern in the congregation. If this office be found burdensome, it may be, after a fixed period, passed from one individual to another. It may also be well if the Session should make it a standing rule to have two meetings at least in a year, expressly for the purpose of attending to Missionary concerns. As the minister of every congregation is always the Moderator of its Session, much—very much—will depend on his taking the lead, cordially co-operating, and discreetly and zealously urging forward an attention to Missionary concerns, both in the Session, and generally among the people of his charge: and it is hoped that no minister in the Presbyterian Church will refuse his aid, in a matter of such high importance to the Christian Church, and the salvation of immortal souls, as the sending of the gospel to those who are perishing in ignorance and sin.

SIXTEENTH COMMUNICATION.

The Executive Committee, have received from the Monthly Concert in the Third church, $7; from the Monthly Concert in the Eighth church in Philadelphia, $6.15; from annual contributors in the Rev. John Coulter's congregation of Tuscarora, $12; from annual contributors in the Rev. James Linn's congregation, at Bellefonte, $31.78; from Mr. J. A. Mines, $33, a part of advance returned; from Mr. John M. Dickey, cash paid him at Wyalusing, $7.37½; at Smithport $5; at Warren, Pa. $10; by a Baptist 37½ cents; from Mrs. Bryson, on account of her son Samuel Bryson, in full $20; from the churches at Mifflintown, and Lost Creek, under the pastoral care of the Rev. John Hutchinson, $20; and from the congregations of Centre, Ash Pole, Laurel Hill, Red Bluff, Bethel, and Little Peedee, by the hands of the Rev. Colin M'Iver, $125.20. The following additional contributors have been returned from Bellefonte, viz. Mr. Wm. Patten, Mrs. Vandyke, and Miss Sarah Miles.

The following names of contributors are reported from Mifflin and Lost Creek churches, viz. of $1; John M'Alister, Esq. —of 25 cents, Mrs. Sarah Sharon, Miss Margaret Sellers, Miss Jane Jaimeson, Miss Margaret Calderwood, Mr. John Jaimeson, Mr. Samuel B. Wilson:—of 50 cents each, Mrs. Jane Elder, Miss Mary Bryson, Mrs. Sarah M'Alister, jr. Miss Sarah Abram, Mrs. Martha Wilson, Miss Nelly Moore, Miss Eleanor M'Meen, Messrs. Samuel Sharon, Hugh M'Alister, Esq. John M'Alister, Joseph Sellers, Thomas Vance, Hugh M'Alister, jr. Wm. Sharon, Robert Wilson, Moses Burge, Wm. M'Alister, Esq. and John Stuart, Esq.

On the 7th Dec. the General Agent preached in the 1st, 2d, and 3d churches in Albany, N. York, which are now under the pastoral care of the Rev. Henry R. Weed, the Rev. Dr. John Chester, and the Rev. William H. Williams. On the 8th he discoursed in the church at Greenbush, in which the Rev. Thomas S. Wickes is Pastor. On the 9th he preached at the ordination and installation of Mr. Williams, in the Third Church in Albany. On the 10th he preached in the 2d church in Troy, under the pastoral care of the Rev. Mark Tucker; in which place J. W. Parkins, Esq. an English gentleman, paid the Agent $10; saying that he would be a subscriber for twenty years, and pay in advance. On the 11th he preached in Lansingburg, in the congregation lately the charge of the Rev. Dr. Samuel Blatchford, but now of the Rev. Wm. B. M'Ilvaine; and in the evening of the same day, in the 1st church in Troy, in which the Rev. N. S. S. Beman is pastor. On the 12th he preached in the congregation in Hudson, over which the Rev. William Chester presides; and on the 14th in the congregations of the Rev. Messrs. M'Cartee, Snodgrass, and M'Elroy, in the city of New York.

Dr. Chester is confined by sickness in Philadelphia; but his spirit went with his brother in the ministry, on his visit to the dear people of his flock and they reciprocated his attachment to our cause of missions. The other brethren named gave their personal countenance to the representative of the Board of Missions; and with many of their people manifested their disposition to render the fifty cent measure as universal as possible. To these pastors he renders his thanks for their brotherly reception of him; and to them and their sessions, under God, must the Board look for the furtherance of their cause, and the continuance of any favourable impressions which may have been produced.

E. S. Ely, *Gen. Agent.*

The following report of a missionary appointed to labour for two months within the bounds of the Presbytery of North River, is so fair a sample of communications of the kind frequently received by the Executive Committee: and so accurately depicts the situation of many hundreds of feeble churches within our bounds, that we shall publish it entire. Names of persons and places being altered, it would suit for a report from nearly half of our 57 missionaries.

REPORT.

As I was detained by providential circumstances from commencing my labours on the 12th, I started on Wednesday the 13th for

Pleasant Valley West. Here is a little congregation and church presenting a picture of moral desolation, not more than 32 families, most of them in very moderate circumstances, are friendly to the Presbyterian order. Included in these are 19 members of the church. Two only of this number, however, are males, and one of these conducts in a manner hardly consistent with his Christian profession. Scattered over a considerable extent of country, scarcely seeing each other, generally destitute of preaching unless they go to other towns, and having thus but few opportunities to "stir up each other's minds by way of remembrance," religion is exceedingly low among them. They see those around them too generally devoting the Sabbath's sacred hours to business or amusement, and mourn over the desolations of Zion. In this unpromising spot, I commenced my labours by attending a funeral. I spent 6 days among them, visiting from house to house, distributing Religious Tracts, and preaching the gospel. I was every where received by them with kindness, and was deeply interested with my visits, observing among some of the members of the church, marks of fervent piety, and among those who were unconverted, some instances of anxiety for the salvation of their souls. During my stay here, I visited 31 families, preached 6 sermons, one of which was on a funeral occasion, and distributed upwards of 600 pages of Tracts. On the Sabbath a collection was taken and $1.33 collected for the Missionary Fund of the General Assembly.

Tuesday, Aug. 19th. Rode to New Paltz, another vacant congregation. Though the church here is indeed considerably large, consisting of upwards of

100 members, still the circumstances of the people render it difficult for them to support a minister all the time. After attending a deeply interesting Conference of the churches here, during which I attended prayer meeting in the evening of Tuesday, I was directed by the committee to spend the remainder of the week there, till Saturday morning. I accordingly commenced, as usual, a course of visiting from house to house. On the next day, I was requested to attend the funeral of a mother and her infant child, who had on the day before been called from time into eternity.

I complied and preached on the occasion, and distributed about 600 pages of Tracts to those who had been spectators of the scene. In addition to this sermon I preached two others, while I tarried there, visited 16 families and distributed about 600 more pages of Tracts. In one of the meetings, particularly, very deep and solemn attention was given, and some feeling was manifested.

Saturday, Aug. 23d. Went to Poughkeepsie early in the morning, and preached one sermon on the Sabbath, while Brother Walton preached two at Holbrook's Corner, Northeast. Tarried in that place till Wednesday, visiting the sick, and attending religious meetings of one kind or another for that day—road to

Freedom. Here I found a little church in an interesting state. During the last winter, the Rev. Mr. Patterson had been directed in Providence to this place, and an interesting revival of religion had been the result of his labours under the influences of the Holy Spirit, in which about 30 became the hopeful subjects of renewing grace. These, uniting with some of the members of the church at Pleasant Valley, had been regularly organized into a church, and were then engaged in the interesting labour of erecting a house for the worship of God. In this employment they were busily engaged when I visited them, and their attention was so much engrossed with this, that they seemed to have lost in some degree, their anxiety for the salvation of sinners. Still I was deeply interested with my visit there; tarried among them 10 days, visited 41 families, attended 2 prayer meetings besides the Monthly concert, and preached 4 sermons. One other meeting was appointed in which I had intended to have preached, but a powerful rain, for almost three days in succession, prevented any from attending. On the whole, though the attention of the church was engrossed with the business in which they were engaged, I was happy to see the union that prevailed among them, and to behold them enjoying to so great a degree the comforts of religion. After spending 10 days there, I went to

Pleasant Valley, and preached for Mr. Clark 2 sermons, while he supplied the people in Freedom.

Tuesday, Sept. 9th. Rode to Amenia North, on my way to Holbrook's Corner. This is situated in one of the most beautiful countries that I ever beheld, but its moral state, unhappily furnishes an affecting contrast to the beauty of its natural scenery. The church consists of about 30 members, considerably scattered, and most of them females. On stopping at a public house, I found three of the members of this little church, and was deeply interested with my visit. On the next day, I visited one family, left an appointment to preach at Paine's in Amenia on the Sabbath evening following, and about noon started for

Holbrook's Corner, Northeast. This I found in an interesting state. About a year ago, some of the members of the churches in Sharon and Salisbury Con. who resided in Northeast, together with a considerable number who were friendly to the doctrines and government of the Presbyterian church, thinking that Holbrook's Corner was an eligible place to erect a meeting house, associated together for this purpose, though strongly opposed, and with great unanimity, proceeded to erect a handsome edifice, and have now nearly completed it. Among this people at the first time, I spent 4½ days, visited 28 families, and preached 3 sermons. The attention of some seemed to be arrested, and though now some difficulties exist, it is probable that they will soon be removed, and that ere long a minister will be settled there. The church seem to be anxious to witness a revival among them. I was interested with my visit, and hope it was not in vain.

After preaching one sermon in Amenia, I spent the most of the week in attending the meeting of the Presbytery at Southeast, and on Friday went to Pittsburgh Hollow. Here is a church which has consisted of nearly 100 members, but by removals and deaths their number now is less than 50. Being generally destitute of preaching, they have sunk into a state of apathy, though some manifested a desire to enjoy the ordinances of religion. Though I had caused notice to be given nearly 2 weeks before of preaching there, still very few indeed attended. My intention was to preach there on Sabbath, and at the meeting house at the Vail neighbourhood, on the next; but the latter being preoccupied by the Methodist brethren, at the request of some who were anxious to have preaching, I spent the week among them, visited there and at the Vail neighbourhood 32 families, and preached 8 sermons, and attended prayer meeting. On the Monday following I rode to

Amenia North, where I spent 3 days, visited 6 families, and preached one sermon.

Oct. 2d. Set out for North East. Business calling me to Poughkeepsie, I was absent two days, but while at Holbrook's Corner, I visited 6 families, preached 5 sermons there; and within that time, preached 3 sermons for Mr. Armstrong, and one for Mr. Bronson. I tarried at North East till Friday the 16th of October, preaching and visiting and attended one prayer meeting. Some feeling manifested itself, and one of the members there, Mr. Elihu Paine, presented me with a dollar for the Missionary fund.

To sum up the whole, I have been blessed with remarkable health, made 161 family visits, preached 33 sermons, and attended 3 prayer meetings, besides two monthly concerts; and, including 10 cents given me to cross the river, have collected $2.43 for the missionary fund, and distributed about 3000 pages of Tracts. Although conscious of much unfaithfulness, I am thankful that God in his providence, directed me to this station. With my sincere prayer that the blessing of God may ever accompany you in your labours,

I remain brethren, respectfully yours,

John A. Hempsted.

Amenia South, October 20th, 1828.

Report of Mr. John M. Dickey, to the Board of Missions, presented Dec. 22, 1828.

I have to report, that I have spent four months as a missionary, in the northern counties of Pennsylvania. My intentions were to have continued six months, agreeably to your directions, but from unforeseen circumstances, have been prevented. The counties in which I laboured, were Bradford, Tioga, Potter, M'Kean and Warren. Some of these are thickly settled. Potter and M'Kean, have but few inhabitants, and are yet in a wilderness state. Most of the people are from New England, and if not Presbyterians in their principles, are favourable to Presbyterian preaching. They are very destitute of the means of grace; and in every place received me gladly; and often on parting, I was requested to thank you for remembering their wants. They gave as a reason for seeking missionaries, and sending them soon, that the country contains a number of small congregations, which are kept together, even without preaching. Many of the New England settlers were members of the church before coming into this wilderness; and they have pitched their little tabernacles in most of these settlements, so that there are now foundations laid, which if not occupied, will be swept away with those who first emigrated to the country. Religion is stationary, although the population is rapidly increasing; and *one* missionary will be of more service now, (humanly speaking,) than *ten* some years hence.—Agreeably to their desire, I would recommend to your notice, Ornell and Wyalusing, Bradford county, Lawrenceville, Tioga county, Smithport, M'Kean county, and Warren, Warren county.

During the four months, I preached 75 sermons, attended a number of prayer meetings, visited 8 schools, formed one missionary society, and received $22.75.

SEVENTEENTH COMMUNICATION.

The Missionary Society of North Carolina, auxiliary to the Board of Missions, met at Raleigh on the 7th of November, and adopted the following:—

1. Resolved, That an Executive Committee shall, as soon as may be, after the adoption of these resolutions, be appointed for the Presbytery of Concord, from their own body, to be denominated "The Western Executive Committee of the Presbyterian Missionary Society of North Carolina," whose business it shall be, exclusively to manage the affairs of missions within the bounds of the Presbytery of Concord.

2. That another Executive Committee, for the Presbyteries of Orange and Fayetteville, be appointed, to be styled "The Eastern Executive Committee;" and that, to this Committee shall be committed, for management, the business of Missions within the limits of these two Presbyteries.

3. That these Executive Committees draw of the proceeds of the permanent fund, according to the amount heretofore contributed in the district of country occupied by these committees respectively.

4. That these Executive Committees shall consist of five members; of whom, one shall be Chairman; one Treasurer; one Corresponding Secretary and General Agent; and one Recording Secretary; any three of whom shall be a quorum.

5. That it be the duty of each of these Committees to make report of their proceedings, to the Society, at its annual meeting.

6. That all monies, hereafter collected, be appropriated to the Committee, within the bounds of which they have been collected.

It was on motion,

Resolved, That the thanks of this Society be given to the Rev. Mr. Plumer, for the sermon which, by their appointment, he delivered this morning.

The Rev. John Robinson was appointed to preach the next annual sermon; and the Rev. Mr. Goodrich his alternate.

The following persons were then elected officers for the ensuing year.

Hon. Henry Potter, President.
Rev. J. Robinson, 1st Vice President.
J. Caldwell, D. D. 2d Vice President.
C. M'Iver, 3d Vice President.
Wm. M'Pheeters, D. D. Treasurer.
S. F. Graham, Secretary.

Western Executive Committee.—Rev. J. Robinson, Chairman, Cabarrus Co.—Rev. R. H. Morrison, Secretary, Charlotte, Mecklenburg Co.—Rev. Jas. Stafford, Rowan Co.—Rev. R. H. Chapman, D. D. do.—Rev. J. M. Wilson.

Eastern Executive Committee.—Hon. Henry Potter, Chairman, Fayetteville.—Rev. Colin M'Iver, Recording Secretary, Fayetteville.—Rev. Jos. Labaree, Granville Co.—S. S. Dawney, Esq. Treasurer, Granville Co.—Rev. S. L. Graham, Corresponding Secretary and General Agent.

Those wishing employment as Missionaries, west of the Yadkin river, may make application to the Rev. R. H. Morrison, Charlotte, Mecklenburg Co., N. C. Those wishing employment in any part of the state, east of the Yadkin, may make application to the Rev. Samuel L. Graham, Oxford, Granville Co. N. Carolina.

The Executive Committee, for the eastern part of the state, are convinced that a number of Missionaries could be immediately employed by them, if suitable ones could be obtained.

The following is an extract from a letter to our Corresponding Secretary, by the Rev. Samuel L. Graham, above named; dated

"*Brownsville, Granville County,*
"*N. Carolina, Dec.* 11*th*, 1828.

"Sir,—You are probably aware that, for a number of years, the Presbyterian Missionary Society of North Carolina, has been auxiliary to the 'General Assembly's Board of Missions.' No correspondence, however, has taken place between our Society and your Board for several years, if ever. Is it not time that this relation should be something more than nominal?

"Perhaps it may be gratifying to you to learn something of our Missionary Society, and its operations. It embraces the whole state of North Carolina, and ought to receive the united contributions and prayers of about seven thousand communicants, and sixty ministers, although, as yet, it has enjoyed the zealous co-operation of but a small portion of our Presbyterian population. It has a permanent fund of about 3000 dollars, and is somewhat in debt for Missionary services already performed. The Eastern Executive Committee have two Missionaries now employed, and would gladly send out more, if they had the means, or could ascertain where they were to be had. We have a most destitute population to supply with the means of grace. In this county alone, as enlightened and as religious as most others, it is very well ascertained, that there are at least ten thousand adult persons, who are living and dying without the hope of salvation. And this is considered a very fair specimen of the whole state; at least as favourable as the fact would prove to be if the like pains were taken in other counties, to ascertain the spiritual condition of the people. There are *thirty* counties in the state without a single Presbyterian minister or congregation. Judging from the past, I have no hesitation in saying, that in all these places, and in many others, where there is scarcely any preaching of any kind, good congregations might soon be built up, if we had the ministers of the zeal, self-denial, and faith, suited to such situations.

"Now, Sir, after the foregoing brief and hasty sketch of the desolations of our state, will it be necessary for me to say to you that, if you can send us any Missionaries they will be most cordially and thankfully received. And any counsel and assistance which the Executive Committee, of which I am a member, can give, shall be most cheerfully afforded. At all events, we should be glad to hear from you on the subject.

"There was no regular report laid before our society at its present meeting. Within the last seven years, it has assisted in the building up of ten or twelve congregations, the most of which now support their ministers without aid from the society: at least the minister is supported, either altogether by his congregation, or in a way that does not make it necessary that he should receive a portion of his support from us."

By a letter from the Rev. Wm. Torrey, at Buenos Ayres, dated Sept. 15th, 1828, the Executive Committee are happy to learn, that the articles of clothing, and of church furniture, forwarded to him by Capt. Denton, had arrived in safety; and that in all probability, since the return of peace, Protestant Missionaries to that country would soon be able to meet their own expenses.

After having failed in several efforts, the committee are now happy to state, that they have succeeded in procuring a Missionary, who has arrived in Morgantown, Virginia; and that in Stroudsburg, Pennsylvania; Middletown and Westchester, Pennsylvania; Warrenton and Palmer's Springs, North Carolina; Tarborough, North Carolina: on the West branch of the Susquehannah and the Sinnamahoning; in Denton and its vicinity; in Maryland; in Franklin, Ohio; and in the two locations in the city, they have been instrumental in establishing stated supplies for a year.

EIGHTEENTH COMMUNICATION.

A Brief Statement of the past and present condition of the Presbyterian Church, with her prospects and wants.

In 1704, or 124 years ago, the Presbyterian church in the United States was organized by the establishment of the Presbytery of Philadelphia.

In 1716, or 112 years ago, we had one synod and four presbyteries.

In 1788, the Synod of New York and Philadelphia resolved itself into four synods; which were 1st, the Synod of New York and New Jersey; 2d, the Synod of Philadelphia; 3d, the Synod of Virginia; and 4th, the Synod of the Carolinas; for the purpose of forming the General Assembly; which first met in 1789. Some idea of the extent of the jurisdiction of this high ecclesiastical council will be gathered from the statement that in May, 1828, *one hundred and fifty-six members and delegates attended,* whose travel to and from the Assembly exceeded 55,000 miles: to defray the expense of which $2851 36 were collected; which would give the attending commissioners a fraction more than five cents a mile. In 1808, or 20 years ago, we had seven synods and thirty-two presbyteries. In 1818, or 10 years ago, we had eleven synods and fifty-three presbyteries. In May, 1828, we had sixteen synods and ninety presbyteries; having gained in the last ten years thirty-seven presbyteries; fifty-eight in the last twenty; and eighty-six in the last 112 years.

We had by our last annual reports 1285 ordained ministers, and 194 licentiates; making in all 1479 Presbyterian preachers of the gospel.

We had 242 candidates, in various stages of preparation for the sacred office; of whom 186 were beneficiaries, of the Assembly's Board of Education, of the Presbyterian Branch of the American Education Society, of our presbyteries, or of some auxiliaries to these: and for their aid our churches in the year ending last May, expended $16,230.80½; which would have afforded to each, on an average, $87.26, towards his board, clothing, and books.

Of our ministers, 31 deceased last year; 20 are pastors of congregational churches, not under the care of the Assembly; and 45 are presidents or professors in Colleges, or professors in Theological Seminaries.

Of our ordained ministers 240, from age, infirmity of body, missionary engagements, school-keeping, unfitness for the ministerial work, or some other causes, are without the charge of congregations; while 970 of our bishops are acting as stated supplies or settled pastors.

In May, 1828, we had 1968 churches; having gained in the last twenty years, 1221; and 764 in the last ten.

Of our churches, at the present time, 636 are destitute of both pastors and stated supplies; depending wholly on itinerant missionaries for an occasional sermon: but 502 of our churches, said to be supplied, have the services of no more than 226 ministers; so that 276 of them are really without preaching every Lord's day. This would make our really vacant churches amount to 912: and the number actually supplied by ministers and licentiates is 1056.

We have returns of 146,308 communicants; of whom 15,095 were added by certificate or examination last year. If we subtract those nominal *additions* which were mere *translations* from one of our congregations to another, and a number of real additions from the world, equal to all the removals from our communion by death or otherwise, we shall find the actual increase of our communicants returned to be 11,023. The actual increase of the year ending May, 1827, was 7,793; and less than that ending May, 1828, by 3,230 persons.

In the Presbyterian church, 3,389 adults, and 10,790 infants, were baptized last year; making a total of 14,179 baptisms.

The missionary funds collected and expended, during the same period, by the Presbyterian church, so far as reported, amounted to $23,993.50. The missionaries, sent out by the Board of Missions, from May, 1827, to May, 1828, were 31; and 16 were sent by some of its synodical and presbyterial auxiliaries, making 47. Seven of these missionaries became settled pastors. The number of missionaries actually employed within the bounds of our presbyteries, though not reported to our Board, was not less than 300.

The first General Assembly appointed three missionaries; and from that time until the present, the work of missions has been increasing in our portion of the Church of God; yet it is true, that within a few years past a large portion of our funds have flowed through other than our own Presbyterian channels. Our missionaries gathered and organized last year eight new churches; and in former years, with very little aid from any other body than the *Connecticut Missionary Society*, may be said, under the smiles of Heaven, to have founded, as nearly as I have been able to ascertain numbers, 350 Presbyterian congregations in the state of New York; 60 in Pennsylvania; 6 in Michigan; 200 in Ohio; 45 in Indiana and Illinois; 21 in Mississippi and Louisiana; 41 in Alabama; and 177 in Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, and Florida; amounting to 900. The labours of the Connecticut Missionary Society have been most effective in the states of Ohio, Pennsylvania, and New York; and to this society the Presbyterian Church ought to acknowledge its everlasting debt of gratitude. The labours of the *American Home Missionary Society* have just commenced within our bounds; that association having, about two years and a half ago, succeeded to the *Young Men's Missionary Society of New York*; and the last year they more or less aided in the support of the gospel in 200 Presbyterian Churches. We feel thankful for their co-operation; but it is mere justice to our Board to say, that these 200 churches were gathered principally through the exertions of the General Assembly, before, as fellow labourers, their service amongst us commenced.

Since the meeting of the last General Assembly, the Board of Missions have employed *sixty-eight* missionaries; whose time of service allotted to them equals 366 and a half months; or the labours of one minister for thirty years and six months and a half. Thirty-seven of these missionaries are enabled through our assistance to continue pastors or stated supplies in their respective charges for a year, twenty-five spend a less time than a year in regularly preaching in several contiguous feeble congregations; and no more than six of our labourers can be considered as exploring missionary agents. Since May last, we have expended for missionary purposes $4982.31; and have derived, from a variety of sources, $3742.46; exclusive of interest accruing on the funds held for missionary purposes by the treasurer of the trustees of the General Assembly. The excess of our expenses over our collections has been $1239.85; which amount has been paid by funds in the treasury prior to May last. The disposable monies still on hand do not much exceed $1200, and we shall need, in addition to this sum, $4662, to meet our present engagements, which amount to $5862. This summary, we trust, will convince the friends of the Board that they have not been idle, and that it is necessary for those who wish us success in earnest, to be diligent in procuring and forwarding pecuniary aid.

The general agent has officially visited *thirty-seven* different Presbyterian congregations, and has travelled in the service of the Board 1650 miles.

Of our missionaries, seven have been appointed to labour in the state of New York; twenty in Pennsylvania; eight in Ohio; five in Indiana; three in Missouri; one in the Arkansas territory; three in Kentucky; one in Tennessee; three in Louisiana; two in Florida; four in North Carolina; four in Maryland; two in Delaware; one in New Jersey; one in the territory of Michigan; and three in other places.

There are probably fifteen baptized members, who are pew-holders, supporters of, and attendants on, publick worship in our Presbyterian Churches, for every communicant in our connexion; and if so, then our body in the United States contains 2,194,620 persons. If our denomination should be kept from disunion, and the blessing of God should be continued, as it has been for the last twenty years, in 1848 there will be at least 5,000,000 of persons under the care of the General Assembly; for we have more than doubled in numbers in the last twenty years. At that time, to give every thousand people in our connexion one pastor, we shall need 5000 ministers. Of our present preachers, 600 will probably decease before that time, leaving of the 1479 no more than 879. To these add the 1528 which may be gained in twenty years at the rate of our increase during the last ten years, and it will give us 2407; and will leave a deficiency of 2593 to make up the 5000; so that 2,593,000 of our people, or more than our present whole number, will then be without one man in a thousand to show unto them their transgressions—if our increase of preachers shall not exceed that of any former period, in the proportion of about *three* to *one*. How wide is the field which is opening before us! Truly our portion of the harvest is great, and the labourers are few. If we consider the relative strength of the Presbyterian Church in the United States, every candid mind will be satisfied that we ought to perform more service in the building up of Zion than any other two denominations of Christians in our country; for of those to whom much is given much will be required.

Two-thirds of all the colleges, Theological seminaries, and other academic institutions in this country, are under the instruction and control of Presbyterians. The Congregational Churches of New

England, and the Presbyterian Church together, have the charge of more than *three-fourths* of all these fountains of literary influence.

The Baptist and Methodist Churches, in the United States, contain, not far from 2,500,000 people in each; but they are comparatively poor, and include a larger proportion of slaves than other denominations.

Our ministers, in the state of New York alone, are 448; and all the Protestant Episcopal ministers of all grades in the United States, do not exceed, according to their own estimation, 567. In one synod, that of Albany, we have 206 ministers; and in the state of New York, 25 presbyteries. In Pennsylvania we have 317 churches and 194 ministers. *Four* out of our sixteen synods contain 532 ministers.

The Congregational ministers, exclusive of about 100 Arian, or Socinian, or fence-riding teachers, are estimated at 720, and their churches at 960. The Methodist ministers, exclusive of their *local* exhorters, who correspond very much to our ruling elders, are 1465; and their members of classes 381,997. The Baptist Church in the United States is estimated at 3723 congregations, 2577 ministers, and 238,654 baptized persons, which are of course, all communicants. The proportion of non-communicating members in these two last named societies, is far less than in the Presbyterian Church.

Let our ministers and churches then consider how much is expected from them by our blessed Lord, and act accordingly. Particularly let them decide whether every communicant ought not to form and express a purpose of contributing fifty cents, or a less sum annually, to the missionary operations of the General Assembly. The aid of others we *solicit;* but that of the communicants the Presbyterian Church has a right to *claim.*

The Board of Missions earnestly entreats all who possess a ready mind to this work, to give their names to their pastors, their elders, or some of the agents of the Board, that the same may be enrolled under the following

Form of Subscription.

"The persons whose names are under written, belonging to the Presbyterian Church at ——, under the pastoral care of the Rev. ——, have expressed their purpose, so long as God shall enable them, to pay to the session of said church, on or before the 25th day of December, in each year, the sums respectively annexed to their names; that the amount of this subscription may be paid to the Board of Missions of the General Assembly, as the annual contribution of this congregation."

E. S. Ely, Cor. Sec. & Gen.
Agent of the Board of Missions.
Philadelphia, Jan. 5th, 1829.

(*To be continued.*)

NOTICE.

The Rev. Dr. Ely has been succeeded in the office of Corresponding Secretary and General Agent of the Assembly's Board of Missions, by the Rev. Joshua T. Russell, late of Newark, N. J. We think it proper to state, that Dr. Ely consented to accept the office in question, only as a matter of experiment; expressing his doubts from the beginning, whether he should find it practicable to unite its duties with those to which he was already pledged: He was able, however, during the summer and autumn, to travel pretty extensively, and has rendered many and very important services to the cause of missions. But more than three months since, he stated to the Board, that the resignation of this office was indispensable. Since that time, the Board have been anxiously inquiring for a suitable successor, and have at length engaged the reverend gentleman whose name we have announced, and whose experience and known qualifications for this office, afford the best assurance to the Board and to the publick, that its duties will be ably and faithfully performed; especially as his whole time, and attention, and efforts, will be devoted to this single object. To him all communications relative to the concerns of the General Assembly's Board of Missions should now be directed.—Address, ***The Rev. Joshua T. Russell, Philadelphia.***

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of Thomas M. T. M'Kennan, Esq., of Washington, Pennsylvania, one instalment of the sale of a quarter section of land in Columbiana Co. Ohio, given by Rev. Wm. M'Millan, for the Contingent Fund	$100 00
Of Rev. John W. Scott, a quarter's rent, for ditto	87 50
Of Rev. Dr. Moses Waddel, per J. J. Woodward, one instalment of John R. Golding, Esq., for the Southern Professorship	50 00
Of Rev. Wm. Blauvelt, of New Germantown, N. J., in Newton Presbytery, per Rev. Dr. John M'Dowell, for the New York and New Jersey Professorship; from Lamington, $36—Fox Hill, $8	44 00
Amount received for the Seminary	$281 50

Received for the Board of Missions, viz.

Of Capt. James Moore, from 22 subscribers in the First Presbyterian Church	$107 00
Of Robert H. Smith, Esq., subscriptions in Second ditto	16 00
Of Rev. Dr. E. S. Ely, General Agent of the Board of Missions, as stated below	203 03
Of Rev. Jacob W. Brewster, collected at the Monthly Concert of Prayer in Sackett's Harbour, for Foreign Missions	20 00
Of Solomon Allen, Esq., collected at the Monthly Concert of Prayer in the Sixth Presbyterian Church	23 00
Amount received for the Board of Missions	$369 03

Dr. Ely collected the above sum of $203.00 from the following persons, viz.

From Mr. Ashmead, of the First Church, Philadelphia	$2 00
Mr. George D. Porter, Mifflin	50
11 subscribers in Third Church, Philadelphia	5 50
Collection after rotation service in ditto	9 62½
Robert Coburn, of ditto	5 00
John Little, of ditto	2 00
Contributors in the Hart's Log Church, by Rev. John Peebles	20 00
Contributors in Frankford Church, by Rev. Thomas J. Biggs	41 12½
Ditto in the Seventh Presbyterian Church, Philadelphia, by Rev. Wm. M. Engles	116 28
Mr. Ludlow, for one copy of the Philadelphian	1 00
Amount of Rev. Dr. E. S. Ely's collections, as above credited	$203 03

View of Publick Affairs.

EUROPE.

European intelligence to the 27th of December ult. is the latest we have seen.

BRITAIN.—The British parliament is expected to meet in an early part of the present month. Lord Liverpool, who was obliged to resign his office of prime minister, in consequence of an attack of palsy nearly two years ago, expired on the 4th of December. Few statesmen have sustained so pure and estimable a character, or discharged the duties of office with as much ability and success as this nobleman. The great Tunnel under the Thames is said to be abandoned, for the want of funds to carry on the work. Sir Walter Scott has been chosen Lord Rector of the University of Glasgow. The Irish Catholicks seem to be at issue with the English Premier, the Duke of Wellington. The Duke admits that the settlement of the controversy is very desirable, but pleads for delay. We will make room for the following short letter of his Grace, to Dr. Curtis, the Catholick primate of Ireland, in reply to one received from him which we have not seen.

London, Dec. 14, 1828.

"My Dear Sir,—I have received your letter of the 4th inst. and I assure you that you do me justice in believing that I am sincerely anxious to witness the settlement of the Roman Catholick Question, which, by benefiting the state, would confer a benefit on every individual belonging to it. But I confess I see no prospect of such a settlement. Party has been mixed up with the consideration of the question to such a degree, and such violence pervades every discussion of it, that it is impossible to prevail upon men to consider it dispassionately.

"If we could bury it in oblivion for a short time, and employ that time diligently in the consideration of its difficulties on all sides, (for they are very great) I should not despair of seeing a satisfactory remedy.

"Believe me, my dear sir, ever your most faithful humble servant,

"WELLINGTON."

Some changes are likely to take place in the English ministry. The premier, it appears, wishes that Mr. Huskinson should again take office, which he hesitates to do, unless his friends, who went out with him, shall also be invited back.

As we take our accounts of the war between the Russians and the Turks from the English papers, we shall here give a brief epitome of the last advices from the scenes of action. The editors of the London newspapers complain grievously, and with justice, of the difficulty which exists in obtaining, till after a considerable delay, a correct view of the real state of hostile operations, and their results, between the mighty belligerents. The Austrian court is understood to be adverse to Russia, and favourable to the Turk; and this gives a colour to all the information that comes from that quarter. In addition to this, the stock jobbers, both on the continent and in Britain, manufacture and publish so many falsehoods, with a view to their influence on the funds, that a good deal of time is usually requisite to come at the simple truth. We believe that the following facts are pretty well ascertained. The Russians have raised the sieges both of Shumla and Silistria. The fortifications of Varna are under repair, and the fortress, with its mountainous and woody environs, is garrisoned with twelve thousand Russian troops, some mention a much larger force, for the winter. In retreating from Shumla the Russians were attacked by a very powerful body of Turkish cavalry, which however was repulsed with considerable loss. The retreat from Silistria was attended with a great loss of military stores and heavy artillery, destroyed by the Russians themselves, because the removal of them was impracticable, on account of the remarkable inclemency of the season, and the badness of the roads. The plan for the disposition of the Russian force for the winter appears to be, to garrison all the places taken from the Turks on the coast of the Black Sea and its vicinity, and to keep a powerful force on the north side of the Danube, and thus to preserve the most of what they have gained in the campaign now closed, till the opening of the next in the coming Spring. On the other hand, the Turks hold Shumla, Silistria, and other places of strength; and, it is reported, are determined, at every expense, to recapture Varna. They are far better calculated to defend than to attack a fortress, and we doubt if they will make a serious attempt on Varna. Yet they may, for they are greatly encouraged by the retreat of the Russians. The present Sultan is certainly a man of superior talents, and of unyielding firmness, as well as of a ferocious and blood-thirsty disposition. He has disgraced his Grand Vizier, and confiscated his property, for making some false movements in attempting to raise the siege of Varna—and that high military rank has been conferred on the brave Pacha, who refused to capitulate, on other terms than being allowed to retire with his few faithful adherents to the Turkish camp —Jussuf Pacha, who capitulated, is also disgraced. He has been accused of treachery; but if he had been guilty of this, he would certainly not have been permitted to wear his head. The Sultan is straining every nerve to increase his army, both in numbers and in discipline. The emperor of Russia is doing the same, and if peace shall not be concluded, or put in train for conclusion, before the month of April ensuing, another campaign will commence, more sanguinary, it is probable, than the last. Both the belligerent powers are straitened, and perhaps equally so, for the want of funds. If they find themselves too poor to continue the contest, humanity may gain by their poverty.

The price of grain in England has fallen a little, and the supplies from abroad have been more liberal than was expected some time since.

FRANCE.—Letters from Paris (says a British paper) state that a portion of the French troops in the Morea, will return to France immediately, and the whole of them will leave as soon as Col. Fabvier shall have fully organized and fully disciplined, under

French officers, a corps of 10,000 of the natives, for the maintenance of the authority of the President. A Toulon paper states that at a council of ministers lately held at Paris, it was determined that an expedition of 55,000 men should be sent to Algiers. The army in the Morea is to form a part of this expedition, which it is added, will be commanded in chief by General Maison, who is to be made a field marshal. In the port of Toulon great activity is said to prevail. The frigates Cybele and Iphigenie were to sail for the Morea very shortly. The price of bread in Paris has greatly advanced; and the government has in consequence brought into consumption a supply of corn from the public granaries. It is said that one-tenth of the population of the capital is now receiving the benefit of this publick charity.

Spain.—Among many articles which we have lately seen in the papers of the day, relative to the affairs of this kingdom, there is none of great importance. It is stated that the Russian ambassador, and the American minister, have recently had a number of conferences with the Spanish minister for foreign affairs, and that the subject of discussion is believed to be, the independence of the South American republicks. It is also asserted as a fact, that the Spanish court has absolutely refused to pay the French troops lately employed in conquering that country for Ferdinand. The claims of the United States are also refused. But truly a nation cannot pay its debts without money, any more than an individual; and poor Spain is poor indeed.

Portugal.—Don Miguel, the usurper of the throne of this kingdom, has had a fall from his horse, which has broken some of his bones, and endangered his life—Indeed the last accounts mention a rumour of his death; but *it wants confirmation.* The kingdom is in a wretched state. The destined consort of the usurper, the daughter of Don Pedro and the rightful claimant of the throne, is still in Britain, where she is treated as one entitled to royal honours. But the unhappy refugees in that kingdom, are in great distress.

Greece.—The most recent and authentick intelligence from this country, in whose behalf we, in common with our countrymen in general, have long taken an intense interest, is of a very cheering kind. Every thing, of course, after such an awful convulsion and desolation as this country has experienced—every thing must be in a broken and disorganized state. But every thing good, we hope, will gradually find its proper place—and, among other things, and above all other things, we hope that pure Christianity will again visit the regions, into which it was introduced by the apostle Paul—We take the following interesting article from a British paper.

"The deliverance of the Peloponnesus has brought back the inhabitants to their homes. Not only are they coming down from the mountains, enfeebled by hunger and misery, but they are also returning from the neighbouring islands, where the more wealthy had taken refuge, and are beginning to repeople the towns. Twenty thousand families have returned from Zante and the environs, and are settled at Patras and Corinth. Egina being no longer subject to the laws of quarantine, there is a great stir among the population.

"Strangers cannot behold, without emotion, the affecting scenes which present themselves to their view, when whole families arrive on the shore in frail skiffs, wet it with their tears, and, raising their hands to Heaven, return thanks for having pitied their misfortunes, and softened the hearts of the Powers."

Russia and Turkey.—Nothing of much importance appears in the publick papers, relative to the concerns of these great powers, beyond what we have chronicled under the article Britain. The harvest of the last year, in several of the Russian provinces, is said to have been more than usually abundant.

Austria and Prussia.—These great powers are at present quiescent—The former manifestly wishing that the Turks may get the better of the Russians, and willing even to help them, if she dared. Prussia seems rather partial to the Russians; but doubtless is, like all the other European states, jealous of the overgrown and still extending empire and domination of Russia.

Poland—is, in fact, no more than a Russian province. But its inhabitants have a kind of hereditary hatred of the Turks, of whom their progenitors were once the most formidable opposers. Prince Constantine, therefore, the elder brother of the emperor Nicholas, who now rules the destinies of the Poles, will, probably, not find it difficult to array them against the Turks, as it is said he is doing—with the expectation of bringing them into powerful action, in the next campaign.

Sweden.—We suspect that this is the happiest nation of Europe at present. It prospers in peace, under the wise administration of its ruling monarch: and the heir apparent to the throne is represented as a prince of the highest promise. A surplus revenue of two millions sterling is said to be in the publick coffers: And a happy marriage is announced between prince Christian and one of the king's daughters.

ASIA.

It appears by Calcutta papers of as late a date as the 29th of August last, that Bombay and Calcutta have suffered dreadfully by the Cholera.—The Canton Register, of April 26, says, the Tartar Pretender to the Chinese Throne has been restored, and peace and commerce will be restored with the Northern Provinces.—The Canton Register, of May 3, contains some remarks on the Opium Trade, and in favour of its being made free—and also on the Foreign Trade generally.—The officer at the head of the Customs in Canton requests foreigners to trade with the Hong Merchants and not with Shopmen. He says it is *treasonable* for the latter to do the business of Hong Merchants. The Americans have made a complaint against this measure, and against the British E. I. Company and Houqua. The Bengal Hurkaru says "it is difficult to conceive by what authority the British Company's Factors arrogate to themselves a right to interfere with the American trade, and we are satisfied that the meddling spirit displayed on this occasion is not likely, in the end, to prove conducive to the Company's interest. The tendency of it is to involve Britain in disputes with other nations, and it is easy to perceive, therefore, that it is not likely to serve as an argument in favour of the renewal of the charter." The Governor of Batavia has issued a proclamation regulating the trade of the Molucca Islands.—The inhabitants of the Solomon Isles killed the captain, mate, and three seamen, of the British whale ship Alfred. They also attempted to poison the crew of the John Bull.—A great scarcity of grain exists in New South Wales. More than all produced has been required for consumption—none has been, or could be, spared for planting, and the alarming scarcity must extend to the next year.—It is proposed to carry on the whaling business in an extensive manner from New South Wales—Some expeditions have been successful.

AFRICA.

It seems that some of the Barbary states are likely to come into serious collision with Britain and France. In addition to what we have stated in another article in regard to Algiers, we find a paragraph under a London date of December 13th, which says, "Tangier has been blockaded by two of his Majesty's ships of war; our consul, Mr. Douglass, having been put into close confinement."

Another British governor, Lumsley, has died at Sierra Leone, as well as several other officers of distinction. Even the natives, it is said, have been sickly during the last year, and that a considerable mortality among them has taken place. This station we think will be, and perhaps ought to be, abandoned, and one more favourable to European constitutions selected—Such a one the British could easily obtain. It was fortunate that the first site selected for the American colony was so soon forsaken, and the healthful region of Liberia substituted for it.

AMERICA.

BUENOS AYRES.—The latest intelligence from this republick is in substance as follows—In consequence of the peace, the troops of Don Pedro are making preparations to leave Montevideo—they having already dismounted many guns on their late military fortifications. Admiral Brown has retired from active service, but with the appointment of Brigadier-general. The minister of foreign affairs for Buenos Ayres has addressed a communication to the minister of foreign affairs for Chili, inviting that republick to join in endeavouring to prevent the threatened war between Colombia and Peru—We hope this mediation may be successful. The most recent intelligence from the last mentioned republicks, represents them as on the eve of commencing hostilities.

MEXICO.—A civil war of a very serious aspect has broken out, and been carried to a considerable extent, in this great republick. It has been occasioned by the irritation produced, in consequence of the election of Pedraza to the high office of President of the republick. The rival candidate, Guerrero, seems to have been the more popular man, at least in the city of Mexico, and some other important places. His partizans took up arms in opposition to the government, as soon as they heard that their favourite had not been elected. For some time, we regarded this occurrence as unhappy indeed, but one which would not long disturb the general quiet. It has proved otherwise—The partizans of Guerrero, and of his general, Santa Anna, are in full possession of the city of Mexico, having, after a bloody conflict of three days' continuance, entirely subdued the troops of the government. Other towns are declaring in their favour. The insurrection in the city broke out on the 30th of November; and after the insurgents had become victorious, they pillaged the city to the amount, it is said, of *eight million of dollars.* The richest merchants were the greatest sufferers; and the native Spaniards were not only deprived of their property, but many of them were cruelly murdered. In some parts of the republick the government troops are still in force, and what will be the issue, cannot be foretold. But what republican but must feel regret and mortification at this occurrence, and others of much the same kind, in several of the South American states? And who does not now see, that good republicans cannot be made without knowledge, virtue, a right education, and religious freedom?

UNITED STATES.—What cause have the people of this country to be thankful to the God of Providence, that they have been conducted to their present state of unrivalled prosperity, without any of those scenes of confusion and bloodshed, which are now witnessed in our sister republicks of the South? And with what zeal ought we to cherish, and with what vigilance to guard, those institutions, to which, under the smiles of heaven, we are indebted for the liberty, peace, prosperity and happiness, which we now enjoy?

The detail of congressional proceedings we do not attempt to give; but under the influence of the reflections to which we have just given utterance, and to which we were led by the existing state of things in Mexico, we cannot forbear to express our grief, and we had almost said, our indignation, at the manner in which the two hundred memorials presented to Congress, from various parts of our country, praying for a repeal of the law which authorizes the carrying of the mail, and the opening of the post offices, on the Lord's day, have been treated in the Senate of the United States. We are ready to ask, whether such numerous petitions, on any other subject—commercial, agricultural, or scientific—would have been treated in the same manner? We do not believe they would. And are the friends of religion in this land a set of men who deserve less regard than any other? We hope the signers of the petitions will note well the ayes and noes on this question, when it is finally taken; and remember them at the next election of members of Congress. We do verily believe, that there is no *one* thing that has contributed so much, and still contributes so much, to the existence and preservation of our national freedom and happiness, as the observance of the Christian Sabbath, and the influence of its sacred duties. Destroy these —and the nation has begun to destroy them—and it will not be long before the prevalence of vice will destroy whatever else is valuable. And has not the Legislature of our nation the right—or is it not rather an imperious duty of the Legislature, to take measures to preserve *that*, which preserves the well being of the community? This single inquiry will show the fallacy of that tissue of common place declamation about religious rights, which makes up the report, that has been offered on this subject, to the Senate of the United States. The very admission at the beginning of that report —that Congress do well not to sit on the Lord's day, except on extraordinary occasions—nullifies all that follows. Is it, we wonder, less offensive to God, or his people, that the mail of the United States should be driven on the Sabbath through the length and the breadth of this whole Christian community, post offices be opened, and religious assemblies be frequently disturbed—than that Congress should assemble in the city of Washington on that day, and debate on the subjects of legislation? We hope that what has been done is not *intended* as a stepping stone to something more: And we hope that Congress do not forbear business on the Sabbath, *merely* to secure a day for repose, or amusement. But let the friends of religion, in our country, not be discouraged—Let them *persevere and unite.* Their voice, if they do, will at last have influence where it is now disregarded; and they will have the satisfaction, not only of having obeyed a divine command, but of having served—nay, of having saved, their country.

We perceive that arrangements are making for the retirement of the existing President of the United States, and for the accession of his successor. Who does not sympathize, deeply sympathize, with the President elect, in the death of his consort, at the very time when it would have been most desirable to him that she should have lived—to share his honours and to superintend his domestick establishment? But so fleeting are the prospects of happiness in this world; and so important is it to secure "that better part which shall not be taken away," by death itself. Report says that Mrs. Jackson was decidedly pious—If so, she has now a distinction infinitely higher and better than she would have had, if her earthly existence had been ever so long protracted.

THE
CHRISTIAN ADVOCATE.

MARCH, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXIX.

We are now to consider what is forbidden in the first commandment. "The first commandment (says our Catechism) forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God, and the giving that worship and glory to any other which is due to him alone."

It will readily be perceived by all who carefully attend to this answer, that it consists of two parts:—First; it affirms that this commandment forbids a denial of the being, or a refusal of the suitable worship, of the true God. Secondly; that it also forbids the giving of that worship and glory to any being, or object, which is due to the true God alone. The subject matter of these prohibitions may be expressed in two words, ATHEISM and IDOLATRY. Let us briefly consider each of these; keeping in mind that our principal object here is, to show in what these sins consist, or the various kinds or instances of them—The guilt incurred by the commission of these sins, will be more particularly considered in discussing the next answer.

I. The first commandment forbids ATHEISM. This term is derived from two Greek words (*α θεος*), the meaning of which is, *without God*, that is, without the true God. An atheist, therefore, is one who denies, or refuses to acknowledge and worship, the true God. This description will embrace a considerable variety of character, which we shall endeavour briefly to exhibit and illustrate.

Atheists are commonly, and justly, divided into two great classes—*speculative* and *practical.* Speculative atheists are of various kinds—

1. Those who explicitly and understandingly deny an INTELLIGENT *first cause of all things;* and profess to believe that the material universe, as we now behold it, is eternal; or that matter is eternal, and assumed its present form by chance, or by a fortuitous concourse of atoms, or by something which they call *fate;* or else that it is self created; and that all sentient beings, as they now exist, have either existed eternally, or are self created, or that they came into being by certain operations or combinations of matter, which they suppose is endued with something which they call *a plastick nature.* These are the opinions which are denominated *pure atheism:* And they are so ineffably absurd and difficult to believe, and the indications of con-

summmate wisdom, design and contrivance, are so strikingly visible in all that we behold, and the impression on the human mind of some great and intelligent first cause, is so early, and general, and powerful, that many have very seriously questioned, whether there ever was a speculative atheist, of the kind or character which we here consider. It has been supposed that the avowal of the monstrous notions we have mentioned, has proceeded from affectation of singularity at first, and has afterwards been persisted in from pride and obstinacy, while there has been no real conviction of the understanding at all —no deliberate and settled belief, of what is so abhorrent to all reason and common sense. It has indeed been long my opinion, that atheists, of the kind we now have in view, ought to be regarded as men *partially insane*—not, by any means, innocently so, but who have become so by a wicked and voluntary perversion of their intellectual powers, and by being, in the just judgment of God, "given over to strong delusions to believe a lie." In many instances, they have shown that reason and conscience have occasionally burst upon them, in spite of themselves, and made them tremble under the apprehension of a God, and of a judgment to come. Yet I am not prepared to say that there have not been other instances of perfect atheistick hardness and insensibility, which nothing could move. There certainly have been martyrs to speculative atheism. A man by the name of Vanini, was burned to death for atheism, at Toulouse in France, in 1629; and to the last moment he obstinately adhered to the profession of his unbelief—several other instances of a similar kind might be mentioned. The world, I think, had never before witnessed such an open and general avowal of speculative atheism, as was seen in France, during the late revolution in that country: and it may deserve a passing notice, that a favourite dogma of some infidel writers, namely, that atheism is more tolerant than Christianity, received a most practical and awful refutation, at the time when this avowal of atheism took place. No tolerance was allowed, either to religious or political opinions, when they differed from those of the party who held a temporary sway. Never did human blood, not shed in battle, flow so freely; never was human life held so cheap. The friends of religion were first proscribed and murdered in crowds, and without distinction or mercy. Then each ruling faction, while it held the ascendant, sent its rivals to the fatal guillotine, till all who remained in life became at length horror smitten, by perceiving the situation into which their atheistical and sanguinary system had brought them. Surely this was permitted by a righteous God, to show that when men deny *his* existence, their *own* will speedily become a curse—to themselves and to all around them.

2. There is a species of atheism which, from its most distinguished advocate Spinoza, a learned Jew of the 17th century, resident in Amsterdam, has been called *Spinozism.* Those who embrace this system have been called Pantheists, because they profess to believe that the Universe is God, or that every thing in existence is a part of God. This however was in fact, with some unimportant modifications, the system of many of the ancient philosophers. Probaby, also, it was the real system of Confucius, the celebrated sage of China; and it is at this day the avowed system of the Soofees, the philosophers of Persia.

3. There is much of what is called *interpretative* atheism; that is, either an utter ignorance of the true God, or sentiments which imply a denial of some of his essential attributes and plain manifestations. The apostle Paul, referring to the

state of the Ephesians, while they were ignorant of the gospel and in a state of idolatry, says, they were (αθεοι εν τω κοσμω) *atheists in the world.* Thus the voice of inspiration declares idolatry and ignorance of the true God, to be *virtually* atheism; and this description will comprehend all the pagans, both of ancient and modern times. It will also comprehend all those who live under the light of the gospel—and the number is lamentably great—who are really as destitute of all just ideas of God as the heathen themselves. Farther,—Since it is impossible to have any just conceptions of the Divine Being, without believing that he governs the world, those who deny his providence are justly chargeable with atheism; and those who do not conceive of him as just and holy, as well as good and merciful, must take part in the same charge; and they who use blasphemous language, and make blasphemous charges against, or appeals to God, are deeply implicated. Dr. Clark, moreover, in his "Evidences of Natural and Revealed Religion," maintains that the sentiments of our modern deists and scepticks, must of necessity, if pushed to their proper consequences, terminate in downright atheism; and Bishop Butler has shown, most conclusively, in his "Analogy," that the chief objections which are urged by infidels against the gospel, stand in all their force against the course of nature; that is, against the works and order of God in creation and providence. Thus it appears that the class of *interpretative* or *virtual* atheists, is exceedingly large and comprehensive.

But the class of *practical* atheists is still much larger. It comprehends all those "who live without God in the world," be the profession of their belief what it may. The apostle Paul speaks of those "who profess that they know God, but in works they deny him:" and the Psalmist declares, "the fool hath said in his heart* no God;" that is, I wish there were none.

Let me for a moment point your attention to several descriptions of character, chargeable with practical atheism, according to the answer of the Catechism now under consideration—

1. Those are to be considered as refusing by their practice to *acknowledge* God, who do not seek direction and assistance from him in the important concerns of life; who form connexions of the most lasting kind, and enter on enterprises and undertakings which are to have a decisive influence on the whole of their earthly existence, and perhaps on their eternal well being also, without ever asking counsel of God, seeking to know their duty from his word, observing the indications of his providence, acknowledging his hand in what befalls them, or looking to him for success, or a happy issue, as that which he alone can grant—In all these interesting concerns and circumstances, "God is not in all their thoughts."

2. These are plainly guilty of not *worshipping* God, who live in the habitual neglect of all, or any of those exercises of prayer—ejaculatory, secret, social and publick—which were particularly specified in my last lecture. O that men would reflect on the practical atheism of "restraining prayer" before God!

3. Men are chargeable with the guilt of practically refusing to *glorify* God, when they pursue their own honour, pleasure and happiness, in any way forbidden by God; when they perform actions, either civil or religious, from a regard merely to their own reputation or aggrandizement, without any reference to the glory of God, or regard to his laws; when they ascribe the

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* The words *there is* are added by our translators. It is plainly a wish, or a feeling, and not a deliberate opinion, which the inspired writer charges on the fool.

glory of what they possess or do, or the station and power to which they are elevated, to their own wisdom, sagacity, or prowess, and not to the providence and blessing of God; when they are grieved for what disgraces themselves, without any, or little concern, for the dishonour done to God; and when they prefer the profits and honours of this world, to the favour and enjoyment of God, as their chief or highest good. In all this, there is undoubtedly a degree, and in many instances a high degree, of practical atheism. The punishments inflicted on Nebuchadnezzar and Belshazzar, are memorable instances of the displeasure of God, manifested against the sins here described.

4. We may be said not to worship the true God, "as God, and our God," when we draw nigh unto him with the mouth and honour him with our lips, while our hearts are far from him; and when we fail in our Christian profession, and in our addresses to his throne, to recognise, in the exercise of faith, our covenant relation to him, and his to us.

In all these ways, my dear youth, the guilt of practical atheism may be incurred: and I must not dismiss the subject without remarking, that a measure of this sin is too often found cleaving to the people of God themselves. Being sanctified but in part, the atheism of their natural state, like other evil principles and propensities, sometimes finds an unhappy, although it be but a temporary indulgence. Holy Job appears to have been justly reproved by Elihu, for charging God with injustice (Job xxxiii. 10, 11); and a more rash and wicked speech can scarcely be imagined, than that of the prophet Jonah, when he said, in reply to his Maker, "I do well to be angry, even unto death."

As for those blasphemous thoughts or imaginations, of which some of the most pious men who have ever lived have most grievously complained, and which are often thrown into the mind, not only without its voluntary choice, but to its utter and instant abhorrence and amazement, they are indeed a great affliction, but while not indulged or approved, they are without guilt in the suffering party. Temptation, while resisted, is not sin. "The Holy One of God," our Saviour himself, was tempted to the awful blasphemy of worshipping Satan; and what he endured in his agony, when the "powers of darkness" were let loose upon him, must have been distressing beyond all our conceptions. He was "tempted in all points as we are, yet without sin." He is "touched with the feeling of our infirmities," and to him should be the special appeal and address of his afflicted people, under the temptations here contemplated.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

From the German of the "Evangelical Church Journal."

Berlin, Feb. 1828.

The following particulars, in relation to the latter days of Albrecht of Haller, have been extracted, by a faithful hand, from the "Biographical Magazine of Remarkable Personages," edited by a society of learned men.

Haller exerted the last energies of his mind to vindicate religion and revelation against freethinkers. He was from his youth up, a warm admirer of his religion; he made a thorough study of the New Testament his peculiar business; and evinced himself in his life and writings a zealous friend and able defender of revealed truth. But in his advanced life, this master spirit became the prey of his strict and gloomy orthodoxy;* and among other things held a firm belief in the devil, as one condition of his salvation. In the indulgence of his most lively and unbounded imagination, he permitted himself to fall into scepticism; occupied his thoughts more in considering the justice than the goodness of the Deity, and entangled and lost himself in the fathomless labyrinth of divine predestination and grace. In his torturing anxiety in regard to his salvation, he compared himself to a man, who stood upon the brink of a precipice, and every moment awaited his fall. On a certain occasion, inflamed by his ardent love to the sciences, he broke forth in the following words in a letter—"Alas, my poor brain, that must be changed into dust! Alas, all the knowledge and science, which, with untiring diligence, I have brought together, and which now soon, like the dream of a child, must be wholly lost!" Ever painfully concerned about the salvation of his soul, ever dejected on account of his deficiencies and errors, it was in prayer that he now found the strength and comfort which he so much needed.

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* This sentence, with several that follow it, pretty strongly indicate, that the writer of this account of Haller wanted some-

The emperor, Joseph the Second, who on a return tour to France, made a circuit in order to visit him, finding him encompassed by papers and books, asked him, whether employment did not too much tire and exhaust him. Haller replied, that employment was the only balm of his life, whereby he forgot for a time his infirmities. "Do you still make poetry?" continued the Emperor. "That was the sin of my youth," answered Haller—"Voltaire only makes verses in his 80th year." A neighbouring clergyman, soon after this visit of the Emperor, came to Haller, and congratulated him on account of an honour that had been conferred upon him. The old man answered nothing but—"Rejoice when your names are written in heaven." In his diary he wrote—"My vanity and self-love have met with something very flattering. But let me, O God, never forget, that my happiness does not depend upon men, from whose favour or displeasure I in a very few minutes shall have nothing to fear or to hope. Let me ever bear in mind that this alone is true happiness, to know thee, to love thee, to be assured of thy favour, and to find in thee a reconciled God and Judge." Again, in December, 1777, he wrote in his diary—"Probably this is the last time that I shall handle the pen. I cannot conceal it, that the thought of being so near my Judge is terrible to me; how shall I be able to stand before him; since I am not yet prepared for eternity, as it appears to me that every Christian ought to be. O my Redeemer! be thou, in this to me so awful a moment, my intercessor and advocate; grant me the aid of thy Spirit to conduct me through the gloomy valley of death; that like thee, my Saviour, I may die triumphant, and full of faith, exclaiming—It is finished, Father, into thy hands I commend my spirit." "My friend," said he, to the physician who attended him, "I die, my pulse has stopped, and thus departed." This happened 12th December, 1777, at eight o'clock in the evening, after he had lived seventy years.

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thing of that orthodoxy, of which he thinks Haller had too much. Such men would do well if they would, like Haller, seek and find relief for a labouring mind in prayer, instead of seeking it in the rejection of some of the plain truths of revelation. It is their usual practice, to refer the gloom either of occasional or constitutional melancholy to the effects of an orthodox faith, even when it is this at last which actually affords relief. We never before heard that Haller, at any period of his life, indulged in scepticism; and the statement on that point here is almost self-contradictory—We could not permit an article, interesting on the whole, to go to our readers without these remarks. Ed.

FOR THE CHRISTIAN ADVOCATE.

DRELINCOURT'S COMPEND OF CONTROVERSIES.

CHARLES DRELINCOURT was a celebrated French Protestant divine of the 17th century. Few works have been more popular, more extensively useful, or more frequently printed, than his "Consolations against the Fears of Death." His "Charitable Visits" also, have had a most extended circulation, have carried the comforts of the gospel to many a soul, and have established the reputation of the author, as a faithful and able minister of the New Testament, and an experienced and spiritual Christian. His "Compend of Controversies" between the Protestants and Romanists, has not, as far as I know, appeared in the English language, although he lived to see many editions of it published in his own. In 1674, the *twentieth* edition, only five years after his death, made its appearance; but from that period to the present it seems to have been consigned to oblivion. This has been owing, not to the work itself, not to the satiety of publick curiosity, not to the improved state of the church in France, rendering a work of this kind unnecessary: but to the state of the press, and the suppression of the rights of conscience, soon after the last mentioned edition of the work was published. In 1685, the edict of Nantz was revoked by Louis XIV. and the Protestants were devoted to massacre and exile. The evils which were endured by the hapless victims of Catholick bigotry, at that time, are thus described in *Gallia Reformata*, a work edited by the Rev. Mr. Quick of London. (vol. i. pp. 131, 132.) "They [the papists] fell upon the Protestants, and there was no wickedness, though ever so horrid, that they did not put in practice, that they might enforce them to change their religion. Amidst a thousand hideous cries, they hung up men and women by the hair, upon the roofs of their chambers, or by hooks in the chimneys, and smoked them with wisps of wet hay, till they were no longer able to bear it; and when they had taken them down, if they would not sign an abjuration of their pretended heresies, they then put them up again. Some they threw into great fires kindled on purpose, and would not take them out until they were half roasted. They put ropes under the arms of some and plunged them often into deep wells, until they would promise to change their religion. They bound them as criminals are when put to the rack, and in that posture put funnels into their mouths, and poured wine down their throats, till its fumes had deprived them of their reason, and they had in that condition made them consent to become Catholicks, or until the doleful outcries of these poor tormented creatures, calling upon God for mercy, compelled them to let them go. They beat them with staves, and dragged them, all bruised, to the Romish churches, where their enforced presence was reputed as an abjuration. They kept them waking for seven or eight days together, relieving one another by turns, that they might not get any rest or sleep. In case they began to nod, they threw water in their faces, or holding kettles over their heads, they beat on them with such continual noise, that the poor wretches lost their senses. If they found any sick, who kept their beds, whether of fevers or other diseases, they were so cruel as to beat an alarm of drums about their beds, for whole weeks together, till they had promised to change."

Torture and death, or flight from their country, were the only alternatives left to the Protestants who were determined to adhere to their faith. Half a million took refuge in other lands. Some abjured, and many died under the hands of their persecutors. The French Protestant church received a blow, from which it is now only beginning to recover. For those who outlived the storm, thought it necessary to temporize; lukewarmness and errors crept in, and benumbed the energies, and defiled the testimony of the church. Infidelity gradually arose and overcast the land. The clouds thickened, and the gloom increased, until the lightnings of Divine vengeance rent them, and they fell in showers of blood. The calm and the comparative liberty, which have succeeded the period of the revolution, the usurpation of Napoleon, and the restoration of the kings, have given men opportunity to reflect. The cause of Christ begins once more to revive in France. The Protestants are protected by the constitution of their country; and they begin to bear a bolder and brighter testimony to the truth, than has been known in that land for several generations.

The Reformed Church of France begins to look back with interest upon its better days, when its Dumoulins, its Drelincourts, its Amyrauts, its Duboses, its Mestrezats, its Durants, its Claudes, and its Bailles, bore forward the standard of the cross, and made its enemies cower beneath the thunder of their eloquence. The natural consequence of this, is the republication of the works of these departed worthies; or, at least, such portions of them as the spirit of the times, and the present exigencies of the church, render appropriate and acceptable. Among others, the *Abrégé des Controverses* of Drelincourt has been presented once more to the French publick, after it had become a rarity to meet with it. Respecting the republication of this work, we shall here make some quotations from the remarks of the editors of the *Archives du Christianisme.* "This excellent work is generally known and esteemed by the pastors of the reformed churches of France. It has become extremely scarce; and in reprinting it the publishers have in view no other end than that of enabling the faithful 'with meekness to give an answer to every man that asketh them a reason of the hope that is in them.' 'This work,' said a very respectable Catholick ecclesiastick, some weeks ago, speaking of the republication of this book, 'this work will be so much the more mischievous, that there is nobody here capable of refuting it.' This was undoubtedly a fine eulogium and a strong recommendation; but at the same time, a most consoling truth; for to refute this writing of Drelincourt, it would be necessary to refute the word of God, on which it is founded from one end to the other." "We cannot sufficiently urge our readers to procure this book; it will be precious to them, more especially in the religious circumstances in which they are placed, whether it be to illustrate or to fortify their faith, (for the refutation of error itself establishes the truth,) or to resist the captious reasonings of those, who 'compass sea and land to make one proselyte,' or finally to lead back to the gospel, to Jesus and salvation, some of our brethren, who are wandering in the mazes of a Neologism, which thinks itself philosophical, or are retained in bondage under the yoke of the Roman bishop."

Although, happily for us, "the yoke of the Roman bishop" has, as yet, found comparatively few in this country, who are willing to wear it; yet it is evident, that in some portions of our land, his disciples are on the increase; and considering the devotedness, subtlety, and diligence of his missionaries, and the spiritual ignorance of many who are exposed to their influence, it seems that some little manual of the controversies, pending between the Protestants and Romanists, should be put into extensive circulation among us. I know of no work better calculated to supply the want of the Protestant publick, in this respect, than the Compend of Drelincourt. He simply, and in few words, states the errors of the Roman church, and meets them with the "sword of the Spirit," the unerring word of God. And as the Romanists object to the truth and authority of the Protestant versions of the Bible, he brings his Scripture proofs from the French version, made by the divines of Louvain, in strict conformity with the Latin Vulgate, and thus transfixes the Roman errorists with their own spear.

If, in the better judgment of the editor of the Christian Advocate, it should not appear unsuitable to his pages, the writer would with pleasure furnish a translation of the Compend, with the hope that it may pave the way for its appearance before the American publick, and conduce to the defence and extension of the truth, and the salvation of his fellow men.

The preface to the reader, and more especially the author's address to Roman Catholicks, are interesting; but for the present, I shall pass them over, and proceed to give a specimen of the work itself. And here, on account of its convenient length, I select

ARTICLE VI.

THE ROMAN CHURCH TEACHES, that *it is necessary to receive, with the obedience of faith, many things which are not in Scripture.* Bellarmine *de verbo Dei,* lib. 4, cap. 3. Coton, lib. 2, cap. 24. Baile, Tract. I. Du Perron against Tilenus.

LET US HEAR THE SCRIPTURES. Gal. i. 8. "Now, if we, or an angel from heaven, preach the gospel to you otherwise," (the Greek word does not signify *otherwise,* but *besides, beyond,*) "than we have preached it unto you, let him be accursed." It is on this account that we hold those in abhorrence who teach the sacrifice of the mass, the fire of purgatory, the invocation of saints, the adoration of images, and other similar abuses; for we find nothing of the kind in the gospel.

Exod. xxv. 40. God speaks thus to Moses. "Observe, therefore, and make them according to the pattern which thou haſt seen in the mount." If Moses, who had seen God face to face, must not put a loop in the tabernacle, for which he had not the divine command, how great must their audacity be, who would introduce into our religion, doctrines which neither Christ nor his apostles ever taught?

Deut. iv. 2. "You shall add nothing to the word which I have commanded you, and ye shall take nothing from it; keep the commandments of the Lord your God, which I have commanded you." If the Jewish church was forbidden to add any thing to what God had commanded by Moses, how much less ought the Christian church to add to what has been taught us by the evangelists and apostles?

Deut. v. 32. "Observe therefore, and do what the Lord your God has commanded you: turn neither to the right nor to the left." Note, God not only forbids "turning to the left," that is, to doctrines manifestly wicked; but also "to the right," as for instance, to human inventions which have the appearance of devotion.

Deut. xii. 32. "Only that which I command you, ye shall do it to the Lord, and ye shall neither add to it nor take any thing from it." They would oblige us to receive the ordinances of men with the commandments of God; but God would have us to do ONLY what he commands us.

Jer. xxxii. 35. The children of Israel "have built the high places of Baal, which are in the valley of Hinnom, to consecrate their sons and their daughters to Moloch, which I have not commanded them." Note, God points out here the most horrible of all sins; for they who consecrated their children to Moloch, made them pass through the fire, and some they burned in the fire; meanwhile, the reason alleged for condemning them, and making them abhorred, is that God "had not commanded them." This is a general reason, which condemns all that men, of themselves, have introduced into religion.

Prov. xxx. 6. "Add nothing to his words, that thou may not be reproved, and that thou be not found a liar." The Roman church sins against this commandment, therefore we rightly reprove her; and every day she is convinced of her falsehoods.

Gal. iii. 15. "Although it be but the testament of a man, if it be confirmed, no one annuls it or adds to it." How then dare they violate the testament of the Son of God, since it has been ratified by his death, and sealed with his blood?

Col. ii. 18. "Let no one seduce you at his own pleasure, by humility and religion of angels, intermeddling with things which he has not seen, being inconsiderately puffed up by the affections of his flesh." Note, the apostle, in order to oppose the worship of angels, contents himself with showing that it is a human invention; to teach us that we ought to banish from religion all that men have invented of themselves, whatsoever appearance it may have of devotion.

Rev. xxii. 18, 19. "Now I testify to every man who hears the words of the prophecy of this book, if any one shall add to these things, God shall add to him the plagues written in this book. And if any one take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and out of the things which are written in this book." These maledictions apply to the Roman church; for it adds many things to the whole Scripture, as indulgences, the celibacy of ecclesiasticks, monastick vows, distinction of meats, &c. It also diminishes from it, as the second commandment of the law, the cup in communion, &c.

PHILALETHES.

We accept our correspondent's proposal to publish in the Christian Advocate, at least a part of Drelincourt's excellent abridgment. EDITOR.

Miscellaneous.

SPEECH IN THE GENERAL SYNOD OF ULSTER.—IRELAND.

No inconsiderable portion of our readers, we well know, take a special interest in the *religious* as well as the *political* state of Ireland. To such we shall need no apology, for the space which the following speech will occupy in the pages of our Miscellany—We probably could insert nothing that would gratify them more. Nor will it be read without pleasure, and we think edification too, by all who are friendly to orthodox sentiments, and to maintaining in their integrity the formularies of the Presbyterian church, in our own country. All the usual arguments and allegations of the *no creed* advocates, are here exposed, and placed in a true and strong light; and the favourers of latitudinarian opinions, whether those opinions tend to Arianism, or to any other *ism* that militates with "the form of sound words" adopted by the Presbyterian church, will, if they peruse this speech, find themselves in the powerful grasp of a man of the first order of intellect, united with a fervent and rational piety; and if they are not silenced, it will be because "e'en though vanquished they can argue still." We have been pretty familiar, for many years, with speeches made in deliberative bodies, both civil and ecclesiastical; and we do not speak without reflection when we say, we have never heard or read one, that, in all the properties of a masterly speech, we think superior to this. In order to understand it fully, it will be necessary to state, that for a length of time the Synod of Ulster has been polluted with a leaven of the Arian heresy, and that this was occasioned—mark it—by suffering men to enter the gospel ministry, exactly as was done at Geneva, by waving a regard to the established orthodox standards of the church. Within a few years, however, there appears to have been, in the Synod of Ulster, an increase, at once, of orthodox sentiment and of fervent practical piety; and the consequence has been, a determination by a majority of the Synod, to purge that body of the defilement by which it has been too long contaminated—Not indeed by deposing or excommunicating the Arians, but by using means to detach them, if it can be fairly done, from their present connexion; and at any rate to prevent the entrance of any more into the Synod. With this view a resolution was passed, we believe in the year before the last, that every member of that Synod, whether minister or ruling elder, should be required to make a declaration of his faith, in regard to the doctrine of the Trinity. In the printed minutes of the meeting of the Synod in June and July last, which are now before us, we find the following entry—

"Conformably to the resolution of the previous year, such Ministers attending the present meeting, as were absent from the last, were severally called on to express their belief concerning the doctrine of the Trinity. Thirty-eight Ministers voted 'believe;' four voted 'not;' one withdrew; and three did not answer to their names."

And at the next session, we find the following record:—

"A declaration of belief, respecting the doctrine of the Trinity, was required from such Elders as had not been constituent members of last Synod. Fifty-nine voted 'believe;' fourteen voted 'not;' two protested against any such question being put; and two declined answering."

At the sixth session of the Synod, June 27th, 1828—"After prayer, it was moved and carried, that the following regulations, recommended by the Committee of Overtures to the adoption of the Synod, &c. should be taken into immediate consideration.—

Overtures.

"I.—That many of the evils which now unhappily exist in the General Synod of Ulster, have arisen from the admission of persons holding Arian sentiments, contrary to the accredited standards of this Body, as founded on the Word of God; from the occasional admission of others, who, though nominally holding, in sound words and profession, the *form* of godliness, were yet deniers of the *power* thereof; and, consequently, destitute of that zeal which is necessary to the dissemination of the Gospel.

II.—That while we are individually bound to use all Scriptural means to guard against the continuance of these evils, it is also our duty, as a Church, to adopt such regulations as may, with the Divine blessing, prove effectual to prevent the introduction of Ministers unenlightened by the Spirit of God; and to advance spiritual religion in our Church Courts and Congregations.

III.—That before any person be recognised as a candidate for the Ministry, he shall, previously to entering a Theological class, be enjoined to present himself at our annual meeting, to be examined by a Committee of this Synod, respecting his personal religion, his knowledge of the Scriptures, especially his views of the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit; and, likewise, as to his motives for offering himself a candidate for the sacred office of the Ministry; and that should any such examinant be found opposed to those doctrines, or appear to be destitute of vital godliness, he shall in no case be recognised as a candidate for the Ministry, in this Synod.

IV.—That Students, after having finished their Theological course, and their trials in the Presbytery, shall again present themselves for a similar examination, before the same Committee; and it shall be the duty of that Committee to ascertain their soundness in the faith, by requiring from them a statement of their views of the doctrines contained in the Westminster Confession of Faith.

V.—That if any person thus licensed, be afterwards found not to preach the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit; or to avow any principles in opposition to these doctrines, he shall not be continued in fellowship with this Body.

VI.—Persons who are already preachers in this Body, but have not been licensed according to these regulations, shall, previously to ordination, be required to undergo a similar examination.

VII.—Should any person be licensed or ordained, in opposition to these regulations, such license or ordination shall not be deemed valid by this Body.

VIII.—The Committee for these examinations, shall annually be appointed, in open Synod."

These overtures, after an ardent and prolonged discussion, were all carried: and afterwards "Mr. Cook gave notice, that he intended to move, at the next meeting, [in 1829] for a consideration of the state of the Synod, with a view to reform existing evils." It appears that it was on rising to announce this notice, that Mr. Cooke delivered the subsequent speech—in which he plainly adverts to what had been offered by his opponents in the preceding debate. In reading the speech, we were struck with the similarity, or identity rather, of the arts, and arguments, and positions, and evasions, which Mr. Cooke had to encounter and expose, with those of latitudinarians among ourselves, and indeed, in every period of the church—We are sorry that although we give the speech in our smaller character, we can insert only a moiety of it in our present number.

Authentick Report of the Speech of the Rev. Henry Cooke, delivered at the General Synod of Ulster, July, 1828.

Rev. Mr. Cooke addressed the meeting—On rising to give notice of a motion for a review of the state of this Church, for the purpose of providing a remedy for existing evils, I hold it to be a duty I owe to myself and to this house, to give, first, an explicit statement of my views, and of the reasons upon which they are founded. I owe this statement to myself, that I may correct the misrepresentations of last year; and I owe it to this church, that all may be prepared to judge of the nature and purport of my intended motion.

On reading the reports of the Synod of last year, at Strabane, I was not a little surprised with the picture there drawn of my opinions and proposals. In these reports, I am represented as proposing that there should be some kind of Committee, whose business would be to visit, read, and pray with all Arian ministers; and, if this were unavailing for their conversion, to suspend, or perhaps finally degrade them. This plan was called fanatical, and I was, consequently, honoured with the name of fanatic. My opponents exulted—my friends were surprised at the folly, as they called it, of such an absurd proposal; and I do assure you, Sir, I have no friend more surprised than I was myself, when I found such a proposal ascribed to my invention. I speak, Sir, under the correction of this house, when I say, that the man who has given me as the author of the plan has, to use the gentlest language, been guilty of misrepresentation. (Hear, hear.) I never made such a proposal to this house—(hear, hear,)—yet it has run the circuit of some Irish Newspapers—has been blazoned in some English and Scottish Socinian Magazines—and, if I recollect well, has been honoured with Italics, in order to arrest the attention of the readers by its folly or absurdity.

The plain fact, Sir, is, that some such a proposal was made in this house; but it was not made by me. It was made by one of the most talented and eloquent opponents of my views of church fellowship. Whatever merit or demerit—whatever praise or blame belong to it, they are not mine—they are the sole, original, and undivided property of Dr. Wright; to whom I now thus publickly restore the entire and undisturbed possession.

The circumstances that led to the proposal were the following:—In commenting upon my evidence, in which I had given my opinion that there were 35 Arians in this Synod, Dr. W. asked, "Who are these Arians? Will Mr. C. point them out to me, that I may visit them, read with them, pray with them, and thus endeavour to turn them from darkness to light, and from— ?"——The sentence was cut short in this place, but it was again asked—"Will Mr. C. point out who they are?" I answered at once—"I was ready, in open Synod, to take the list, and, to the best of my judgment, point them out to Dr. W." I speak under the correction of the house, when I affirm, that this is a true statement of the case. (Hear, hear.) And, for my part, I must confess, that had there not been appended to the report of it, when attributed to me, the idea of suspension, or degradation, to give it an air of ridicule and persecution at the same time, I am far from seeing in it any absurdity; and, though I neither claim nor will receive the honour of the invention, I should be happy to think that Dr. Wright had, during the past year, carried his own plan fully into his practice.

How any man, in reporting our proceedings, could attribute to me the idea of employing suspensions or degradations, in punishment of men's opinions, is more than I can comprehend. Where I can, in the judgment of charity, attribute it to mistake, I shall not search for a worse origin; but this house will bear with me, when I thus publickly correct the error, and again repeat, that, to employ any ecclesiastical punishment whatsoever against any man's opinions never once entered into my mind. It must be in the recollection of this Synod, that I openly deprecated such a plan; that I compared the two sides of the Synod to the contending herdsmen of Abraham and Lot, in Gen. xiii., and proposed, that as we could not agree about the pasturing of our flocks, we should respectively make choice of the east, or west, or north, or south, and separate, that we might remain at peace. Instead of the horrible apparatus of suspensions and degradations, my plan was merely the unshackled exercise of our respective judgments, and a peaceable separation between men who could not agree. The correctness of this statement must be in the recollection of the house. (Hear, hear.)

Before I come to the subject immediately claiming our attention, I feel bound to advert to another mistake. I had said in my evidence before the Commissioners of Education, that I considered there were thirty-five Arians in the Synod. But when the report of the Synod at Strabane gave the appearance merely of ten, I was instantly set down as ignorant of the true state of the Synod—and guilty of a voluntary exaggeration of the number of its Arian members. Various were the accusations I had to sustain under this head. First I was accused of speaking as if possessed of a "discerning of spirits," when I called men Arian who had never avowed their opinions. You will, therefore, bear with me when I set myself right with the publick upon this subject. I pretend to no such extraordinary gift of discerning men's secret opinions; but I judge on the ordinary principles of the reason and revelation which God has bestowed upon me. Sir Walter Scott has more than once observed, that there is a sort of freemasonry, or natural tact, by which even children can discover persons that are likely to be kind to them. Even children can discover those slight symptoms of attention that escape the eye of unconcerned spectators. And I do believe there is a similar capacity in any man of ordinary attention to discover, by slight, and apparently trivial, circumstances, the dispositions and opinions of other men. But I need not have recourse to such principles of observation. In religion I know, or I discover, an Arian, just as in politics, a Whig knows a Tory, or a Tory knows a Whig. Men may vainly imagine their opinions are unknown, but there is no cloak of concealment impenetrable to the commonest observation.

Besides, I plainly stated to the Commissioners the principles upon which I judged of the number of Arians in the Synod. The first principle I stated to be, *open declaration.* The second I stated to be, *defect in their declaration of sentiments.*—There are a few members of this Synod who have always avowed their Arian sentiments. I knew them because they wore no cloak. There are others who have never openly avowed Arian doctrines; I knew them, not by what they avowed, but by what they did not avow. The doctrine of the Supreme Deity of the Word, who became flesh, forms such a noble and unshaken corner-stone for the temple of God, that he who holds it, as the foundation of his faith and hope, cannot conceal from the world the glories of his confidence. He who holds the Saviour to be "God manifest in the flesh"—who feels the full acceptation of his "coming into the world to save sinners"—he who acknowledges his dignity "as the mighty God," yet confides in his atonement as "the prince of peace"—he, I say, who thus believes, and thus feels, cannot be silent. The incontrollable thought takes full possession of the soul, and "out of the abundance of the heart the mouth must speak." When I, therefore, find a minister who preaches not, or who speaks not, of this doctrine, I believe, I know, he holds it not,—for to believe, and yet be silent, are totally incompatible. Upon these principles I formed my judgment, and the result of this year's inquiry has fully established the correctness of my estimate. The number of those who have openly avowed Arianism, or something akin to it, or who have, for the reasons they have stated, refused or declined to answer, now amounts to thirty-two. There are of the thirty-five, to whom I alluded, some who have not been yet present; and some who, from age, cannot be present—and when all shall thus be added, I am sorry to say, that so far from being incorrect in overrating the Arians of this body, I have underrated it by three or four members. The number of Arian members in this Synod I would now say amounts, most probably, to thirty-nine.—Should any of the members, whom I have thus classified, deny the correctness of my opinions, they are at liberty so to do; and I shall rejoice in their denial. But before they do so, I beg them to consider the principles upon which I have formed the calculation, and demonstrate the error in my premises before they deny the conclusion.

I must now, Sir, advert to a charge, in part, at least, directed against me in the eloquent and learned address of my friend Mr. M'Cance. He traced the origin of these present discussions in Synod to the examinants before the Commissioners of Education: and though he did equally attach blame to the Arian examinants, yet as I was the first member of this body summoned before them, I presume I am entitled to the first or chief share of his disapprobation. I reply to my friend's charge—first, by rectifying a point in his chronology. This Synod will recollect, that in 1824 the Commissioners of Education gave to this body official notice of their appointment. At that same meeting, it will be recollected, that the subject of the Arianism of our members came under publick consideration. Dr. Bruce, a divine of high standing in the literary world—a man who, from his local circumstances, was supposed well qualified to judge, had published to the world, in the preface to his sermons, that Arian opinions were "making silent but extensive progress amongst the members of the Synod of Ulster," or words to that effect. The subject came before the Synod. The charge was indignantly repelled. Instead of making progress, it was universally admitted that Arianism was rapidly losing ground; and the unanimous contradiction of the Synod to the doctor's statement, was publickly sent forth to the world. I feel reluctantly compelled, by Mr. M'Cance's charge, to refer thus to matters that are gone by. I acquit Dr. B. of any wilful misrepresentation. He acted merely as other men too often do. Attached to his own favourite opinions, he too hastily concluded that other men felt a similar predilection. He published what he believed. But the Synod believed otherwise, and published a decided contradiction. Let not Mr. M'Cance, then, charge the origin of these discussions upon me; but charge it to Dr. Bruce—who is justly entitled to the first portion of the praise or the blame that may be due. Praise, I call it—and Mr. M'Cance may call it by any other name he chooses.

It was on considering the state of the Synod, with a view to contradicting Dr. B.'s statement, that I was first led to examine the supposed quantum of our Arianism; and the accuracy of my estimate is now tolerably apparent. The publicity of the matter would no doubt lead the Commissioners of Education to the subject; and I answered, when they questioned me, according to my best knowledge and belief. But the blame of Mr. M'Cance seems to attach both to myself and others, because we answered the questions of the Commissioners; and he openly intimates, he would not have answered to any such interrogatories. Will Mr. M'Cance, however, consider, that the Commissioners had the royal warrant for examining upon oath; that the oath compelled us "to tell the whole truth, and nothing but the truth, in answer to such questions as should be asked;" and then let Mr. M'Cance say how we could have refused the answers we had already sworn to give.

But, in fact, I cannot see how any man could hesitate to answer to the truth of all he knows about religion. Whatever opinions I hold in religion, I glory in proclaiming them. The declaration may entitle me to the honourable soubriquet of enthusiast, or fanatic, or bigot, or what you will, but will never deter me from "giving to every man that asketh, an account of the hope that is in me;" or of plainly stating how far, in my opinion, error has made breaches in the walls of our Zion. If any man entrust me with a secret, I shall endeavour faithfully to keep it; but my opinions in religion, or my opinions of the religious sentiments of others, I shall never consider as a secret—but shall, at all times, openly declare them to every one who has a right or an interest in ascertaining their nature.

But whilst I thus vindicate myself and fellow examinants from the charges adduced against us, I must also vindicate the majority of the Synod at Strabane, in issuing the direction for the attendance of members this year, to render an account of the doctrines they preach to their people. They have been accused by Mr. M'Cance of "dragging aged and venerable men from their distant homes, to bear testimony." I know the meaning of being dragged to death, as were the primitive Christians by Paul, before his conversion; I know the meaning of being dragged to execution, as were many of our Scottish forefathers, in the days of persecution;—but I do confess I cannot understand how any man is said to "be dragged to give testimony," when there is no pain, no penalty, either to the refusal or announcement, and the whole terrifick proofs consist merely in asking a minister's opinion upon a fundamental doctrine of Christianity. No man who puts value upon what he believes to be truth can ever feel reluctant to declare his opinions. And no man declaring his opinions, without pain or penalty for refusal, can ever be said to be "dragged" to give testimony.

Against the whole past proceedings of the Synod, and against the object contemplated in my notice of a future motion, three broad grounds of objection are exhibited.

The first of these objections represents the proceedings of the Synod as opposed to "the right of private judgment."—Whether our proceedings be, or be not, opposed to the right of private judgment, I shall not take upon me to determine; as I must confess myself, up till this hour, ignorant of what the "right of private judgment" can possibly mean. This is a startling confession of ignorance in the midst of "the march of mind," and in the full blaze of the "lights of the nineteenth century." But the fault is not mine. No member of Synod has condescended to explain what he means by "the right of private judgment." Does it mean that every man has a right to think as he pleases? as the lights of the late French, and of some modern schools of philosophy, seem to intimate; then, at once, I totally deny its authority. Let me look at thee, thou idol called "Right of private judgment!"-I am told that if I deny to worship thee, I shall be branded as a rebel to thy high and legitimate powers. It may be so: yet will I not tremble before the philosophical idol men have conjured into existence, nor bow before the image they are pleased to set up. If by "right of private judgment" we are to understand a "right to think as we please," then what we have a *right* to think, it never can be *wrong* to think. We cease then to be accountable for our opinions—indeed accountability becomes impossible; for where there can be no wrong, the ordinary idea of accountability disappears. Then, as our actions arise from our opinions, where opinions cannot be wrong, actions cannot be wrong. Thus virtue and vice are confounded for ever, and the distinctions between moral right and wrong disappear from the universe.

But have we not been told, one thousand times, that the Protestant religion is built upon "the right of private judgment?" God forbid it were built upon any such flimsy foundation. The Protestant religion is built upon the command, the word of God—upon Prophets and Apostles, Jesus Christ himself being the chief corner-stone. There it rests unshaken upon the rock of ages, and the gates of hell shall not prevail against it.

I know it has been the practice of many called philosophers, and of not a few called divines, to fix upon human principles, when they should have ascended to divine principles. Hence the modern doctrine concerning "right of private judgment." When I therefore deny all allegiance to this phantom king, I am bound to point out to this assembly what principles I consider to be entitled to the legitimate sovereignty. These seem to me to be the following:—

1. It is the *duty* of every man to search the Scriptures.—John v. 39.

2. It is the *duty* of every man to be fully persuaded in his own mind.—Rom. xiv. 5.

3. It is the *duty* of every man to receive the dictates and guidance of Scripture, as the revealed will of heaven.—2 Tim. iii. 16.

4. A fourth principle, or rather corollary, necessarily follows from the foregoing, viz.:—That, as publick bodies are composed of individuals, they, as publick bodies, are subject to the same laws as individuals. Consequently, it is the duty of publick bodies to search the mind of God in the Scriptures, to be fully persuaded in their own minds, and, in all their decisions, to be guided solely by the authority of what God has revealed. Now, if these four principles include what is meant by the "right of private judgment," let me just entreat our opponents to reduce their phraseology to some more intelligible, some more definite, some more Scriptural standard. And let me assure them, that, if these principles include their "private judgment," we will be the last in existence to recede from one iota of them. Let them convince us of departing from one of these principles, and we will thank them for the correction—but, till they bring this conviction, which I am persuaded they will never attempt, we will say with Luther, when accused before the Diet—"Here we take our stand: we can pursue no other course: and God be our help."

Another ground of accusation taken against us is—that we are unfriendly to liberty. This ground is untenable; for we are the determined friends of the civil constitution of the empire. To our puritanical forefathers, even the infidel Hume has acknowledged, that Britain stands indebted for every principle of our freedom. We are the lineal inheritors both of their religious creed, and their political principles. Even our present effort to free ourselves from the shackles and thraldom of Arianism, is not an effort to enslave others to our opinions, but to liberate ourselves from their influence.

The last accusation brought against us is—that we are acting against charity. Last year at Strabane, a little after the commencement of our discussions, the charges were again and again rung upon "the unity of the Spirit in the bond of peace."—Ephes. iv. 8. I did there openly accuse, of erroneous interpretation, those who employed it. I did so, by reading the whole context referring to the "one faith, one Lord, one baptism," &c.; and also by directing attention to 1 John v. 6. "It is the Spirit that beareth witness, because the Spirit is truth." Now, as the doctrine of Trinitarians and of Arians cannot both be true, I argued they cannot both come under the "unity of the Spirit." They would more properly rank under the "contradictions of the Spirit," if such an idea were possible. It is not a little remarkable, that not a single speaker has this year employed this once favourite text. And now I will venture to prophesy, that I shall as certainly reform another quotation, upon which the charge of uncharitableness has been brought against us. "Charity," we have been told, "suffereth long, and is kind, believeth all things, hopeth all things, endureth all things." But mark, Sir, how exactly in these quotations, they have followed the example of that noted polemic, who, wanting to prove angel worship from the Bible, wrote, in his treatise, this proof —"I fell at the feet of the angel to worship him." He quoted defectively—they have quoted defectively; for they have forgot the important additions which the Apostle makes to the character of charity, "charity rejoiceth in the truth." Now, I do defy any man to say, that Trinitarianism and Arianism are both true; consequently, charity cannot rejoice in their junction.

Having now, Sir, cleared away the rubbish with which, during a period of twelve months, misrepresentation has been permitted to disfigure the subject; and having now beaten in the advance guards of our opponents, we come to take our ground, and establish our defences. Scripture is adduced against us—we shall prove that we stand on it. Reason is brought against us—we shall fearlessly appeal to its decisions. Custom is brought against us—we shall appeal to honesty. The nature of our views has been misunderstood or misrepresented—we shall endeavour to explain and vindicate our proceedings.

1. We take, then, as our first position—That it is the duty of every Christian, and of every church, to try the doctrines of those who preach. 1 John iv. 1.—"Beloved, believe not every Spirit, but *try* the Spirits whether they be of God." Rom. xvi. 17—"Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the *doctrine* which ye have heard, and avoid them." 2 John 9—"Whosoever transgresseth, and abideth not in the *doctrine of Christ*, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Rev. ii. 2.—"I know thy works, and thy labour, and thy patience; and thou hast *tried them which say they are* APOSTLES, and are not."

Now, Sir, for my own part, I do declare, that I cannot discover how these plain texts of Scripture can, by possibility, be explained otherwise than to establish my first proposition. Mr. Carlisle has, I know, said of some of them, they are directions to private Christians, and not to churches. I cannot admit the distinction; what is a rule to one Christian, must be a rule to ten thousand. But, even admitting it in its full import, still the directions to the Romans, and to the Laodiceans in Revelations, are directions to churches. The duty thus expounded to two primitive churches, must be a rule to others, even to the end of the world.

2. We take, as a second position—That the primitive Scriptural method of "trying the Spirits," was by plain questions on the fundamental doctrines of the Gospel. Our Saviour sets the example. Matt. xv. 13—"Whom do men say, that I, the Son of Man, am?" 15—"But whom say ye that I am?" Matt. xxii. 42—"What think ye of Christ?" "Whose Son is he?" When they answer, *even in Scripture language*, he is the Son of David, our Saviour puts an additional question, to ascertain in *what sense* he was called the Son of David. 45—"If David then call him Lord, how is he David's son? And no man was able to answer him a word." Had the examinants lived till our days, we had taught them two answers:—In the first place, they could have replied, we are teachers of the people, and are therefore under no obligation to answer; or, they might have replied, we have given you an answer in Scripture language; be content with that; we go no farther than our guide. But I forget that we are now in the nineteenth century; and that we have consequently outstripped these ancients in the "march of mind."

3. We take as a third position—That it is the duty of every preacher of the

gospel, to give to the church of which he is a member, an account of the doctrines which he preaches. Gal. ii. 2.—"And I went up by revelation, and communicated unto them that gospel, which I preach among the Gentiles; but privately to them which were of reputation, lest by any means I should run a hard race in vain." Here the Apostle Paul hesitated not to give to the church a retrospective view of the gospel he had been preaching for many years past. And that not even to the churches among whom he had been preaching, but to the church at Jerusalem, where he had not been since his conversion. It will require no argument to prove, that what Paul did, we, as successors of the Apostles, are bound, after his example, to do.

4. Our fourth position is—That error in any of the fundamental doctrines of the gospel is destructive to the churches. 2 Tim. ii. 17.—"And their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is already past; and overthrow the faith of some." I now put it home to my orthodox brethren, for to them I specially address myself; and I call upon them to answer—if an error respecting the resurrection "eateth as a canker," and "overthroweth the faith of some," what must be the effect of an error respecting the Lord Jesus Christ himself? Will it operate as a sanative medicine? Will it establish the faith of the church? Let them answer this to God, and their own consciences.

5. We consider it the duty of the teachers and rulers of churches, to refuse their authority to the preaching of doctrines which, in their consciences, they believe to be erroneous, and subversive of the faith once delivered to the saints. 1 Tim. i. 3.—"I besought thee to abide at Ephesus, that thou mightest *charge some that they teach no other doctrine.*" I do now beseech my orthodox brethren—(I use the word orthodox distinctively, not offensively)—I do beseech them, I say, to pause over this text, and apply it as the measure of their own conduct. Do they believe that Arianism is the doctrine of the Gospel? Do they not believe that it is subversive of the gospel? Yet do they not, year after year, give their publick license to Arians to preach the gospel? Do they not, year after year, ordain them to minister in the gospel? And have they ever made an attempt to tell them that the Supreme Deity of Christ is the foundation of the gospel? And have they ever attempted to charge them that they preach no other doctrine? Our fathers in the ministry, by the manner in which they conducted this church, have been instrumental, I grieve to say it, in laying a snare for the feet of us, their sons. We have, accordingly, been entangled in it, and are so till this hour; and I do beseech my brethren, for the sake of consistency—for the sake of Scripture truth—to ponder the paths of their feet, and make an earnest, an humble, a persevering effort, to free themselves and future generations from this unhappy entanglement.

6. We consider it, upon Scripture warrant, to be the duty of the churches to follow after *uniformity*—not a uniformity to be produced by pains and penalties, and legal enactments; but by a strict adherence to Scripture truth and apostolical practice. 1 Cor. i. 10—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined in the same mind, and in the same judgment." Now, are Trinitarians and Arians joined in the same mind, in the same judgment? Do they speak the same things in their private intercourses or their publick ministrations?—They are divided about the very first principles of religion—about the great object of their testimony; and while they remain contradicting one another, yet apparently forming one church, it can only serve to increase the doubtings of the sceptick, or create suspicions in men's minds of their mutual insincerity. "The great object for which Christ erected a church was to bear witness of him." Matt. xxiv. 14;—and except there be uniformity in that witness, I cannot discover upon what principles her testimony is entitled to acceptance. The orthodox member testifies, that Christ is "God manifested in the flesh"—the Arian member testifies, "he is some created angel"—the Socinian member testifies, "he is a mere peccable mortal like himself;" and the orthodox member licenses and ordains the witnesses whose testimony is so directly opposed to that which he himself has delivered. I do most respectfully, yet earnestly, beseech my brethren to weigh these considerations in Scripture scales. It is now high time that we "awake out of our sleep." The night is far spent—the day is at hand. Let us watch and be sober, that at such time as the Lord cometh, we may be found as servants doing his holy will.

I believe we have Scripture authority for endeavouring to purify the church from the errors in doctrine or in practice, that may from time to time arise. 2 Tim. ii. 21—The Apostle has been addressing Timothy on his duties as a Christian minister. In the 17th verse he has impugned the erroneous doctrines of Hymeneus and Philetus, who had overthrown the faith of some. And now, in the 21st verse, he adds—"If a man shall purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." "A man that is an heretic, after the first and second admonition reject." 1 Tim. vi. 5—"From such withdraw thyself." 2 Thess. iii. 6—"Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us."

I am fully aware how my friend, Mr. Carlisle, will criticise these texts, and endeavour to show that they are inapplicable to our circumstances. He may do so. Yet I feel it necessary to suggest to him the following questions. Was the duty of Timothy, a Christian minister, intended as an example to other Christian ministers? Was it not his duty to purge the church of the erroneous teaching of Hymeneus and Philetus? Is Arianism, or is it not, heresy? I confess I dislike the use of the word heresy, because it has been so abused by the church of Rome; yet, as it is a Scriptural term, I take it as I find it. I use it in no invidious sense, but merely to obtain a plain answer to a plain question. I ask farther, if we are commanded to *withdraw* ourselves from every brother that walketh disorderly, even in the common concerns of life, are we to remain united with those who walk disorderly in the church of Christ? I put the question home to my orthodox brethren, are the doctrines of Arianism according to the tradition received from Paul? If they are not, do not they who preach them walk disorderly? And is it not our duty to withdraw ourselves from them?

I have thus, Sir, endeavoured to take and illustrate some of the Scripture grounds upon which we rest our cause. And I come now to exhibit the reasonableness of the means by which, under the good providence of God, we propose to advance the purity of this church.

The first of those means to which I shall advert is, a Scriptural, plain, and publick declaration of the doctrines which we teach. This will apply to the examination of entrants to the ministry, and to the continuation of communion with those who are already ordained.

A publick confession of a church's faith should never be a *test to be imposed* upon any man. But it is a publick declaration to all men of what that church believes, that they may know upon what terms, and on what professed principles, they enter her communion.

As the church I have already shown to be a witness for God, so a publick confession of her faith is necessary, to let the nature of her witness be known. In this way we know what the church of Scotland testifies, what the church of England testifies, what the Greek or Italian churches testify—and we are enabled thus to judge into what communion we can enter with a good conscience, and the hope of edification. I may be told that all this information may as well be received in the present state of this Synod, for we all allow that the Bible is our confession. Granted. But I ask you what Bible is your confession? Is it the Trinitarian Bible, which we consider announcing that the "Word was God?" or is it the Arian Bible, which announces the "Word was Divine?" or is it the Socinian Bible, which, I believe, has it "Reason was Divine?" Answer me *what Bible* is your confession, and then I shall understand you. But, until this be done, to say that the Bible is our confession, is a mere casting of dust into our eyes, which we must either avoid by closing them altogether, or getting, as speedily as possible, into a more salubrious atmosphere.

Another use of publick declarations of faith is, to show how far we and other churches can agree. This is a most desirable object. I rejoice to see how essentially we coincide, on all important doctrines, with churches that stand distinguished from us by many barriers of mere external discipline. We are not within the same enclosure; but we are sowing the same seed; we are labouring for the same master; we are actuated by the same spirit. We know what we are, because we have mutually declared our sentiments; and we rejoice that our declarations have demonstrated our kindred and agreement.

There is still another important use of publick declarations of faith, in the vindication which, at present, they afford, and in time to come they may afford, to the religious character of those churches by which they are exhibited. The Protestant churches of Germany, Switzerland, Scotland, England, &c. &c. found it absolutely necessary, at the period of the reformation, to give confessions of their faith, in order to vindicate themselves from the many and injurious charges that were brought against their principles. The ancient church of the Waldenses have found their publick confessions of great importance, towards vindicating the character of their forefathers from the grossest aspersions; and the time may come, when the Presbyterian church, comprising the Synod of Ulster, may find an equal vindication of her religious character, in the open confession of the principles of her faith. Foreign churches can know nothing of our religious character, but by the religious opinions we publish and avow. And future times can know nothing of what we have been, but by the record we leave behind us of the faith we have embraced.

I am fully aware that, in this age of liberality, the man who stands up as the advocate of creeds or confessions, exposes himself to a thousand hostile attacks. For the liberals of this age are only liberal to themselves—with one exception, indeed, that they are most liberal of abuse to every man who dares to lift the hand of opposition against them. Well, be it so. I only pray that I may be enabled to bear misrepresentation or invective with composure and forgiveness; and that God may enable me now, and at all times, to vindicate the cause of truth, and exhibit the fallacy and inconclusiveness of the arguments by which it is assailed.

That an improper use has often been made of creeds and confessions, I willingly admit; but when I have admitted so much, I have only said, that, in the hands of men, every thing has been abused. Reason, the word of God himself, the Lord's Supper, and every good gift of God, have been abused; and so evident is this fact, that it has passed into a logical proverb—that we are not to argue from the abuse of any thing. Taking it, then, for granted, that every honourable opponent will argue from other principles than the abuse of creeds, I shall proceed to explain the sole purpose of church creeds, and then vindicate their use from the objections now urged against them.

Every man has a creed, for every man believes something; and a creed is merely what a man believes.

The sole purpose of a creed, then, is to show what a man believes, or what a church believes. Every thing beyond this comes under the head of abuse. When we call upon a man then for his creed, we merely ask, what does he believe? and I confess I can see no principle, either of politeness or religion, that forbids the question, nor any principle of honesty that entitles any man to refuse a reply.

I have given to the subject all the attention in my power, during the entire progress of the discussion; and the arguments urged against reference to creeds, seem to me reducible to the following arrangement. I shall state them in order, that I may meet them with a refutation:—

1. It has been argued, that "we wish to impose a test." There is a double fallacy in this argument. We *impose* nothing; for imposition implies power, with pains and penalties for refusing compliance. Thus, in popular use, the word *test*, signifies something to be taken, in order to qualify for office; and which, if taken, the right to the office follows. Confessions of faith have been so abused—but any such abuse must be far from our minds. Were a man to sign a confession of faith again and again, I should not consider him one whit better qualified for the ministerial office than before his signature. My conviction of the sincerity of his profession, the scripturality of his views, and the sanctity of his life, would, in my mind, be his sole qualifications: for the signing of a creed I consider not as a test—I merely view it as a means of putting to a man this plain question, What do you think?

2. The second argument against the use of any creed is derived from the danger of binding men to any uninspired phraseology. On this subject, let me explain the practice, and vindicate the conduct, of the General Synod of Ulster. At an early period of the Synod's history, it was found, that some persons scrupled to admit certain phrases in the Westminster confession, the acknowledged record of the faith of the Synod. These scruples arose, not from opposition to the doctrines of the confession, but from the phraseology in which some of them were expressed. The Synod, therefore, enacted—that persons, when required to make a declaration of their faith, might have liberty to explain, in words of their own, the sense in which they understood any particular phrases; at the same time satisfying the Presbytery that they did not reject the doctrine, but merely scrupled at the phraseology. This order of Synod was called, "The Pacific Act;" and has been the ordinary law in subscribing Presbyteries down till this time. For my own part, I would not wish to bind any man to express his faith in any particular, uninspired phraseology whatever. I would leave him to the free and unrestricted selection of his own words, where he could not adopt mine; but I would beg him to furnish me with such words as would clearly enable me to comprehend his meaning.

3. But if you are willing to sanction a man's selection of phrases, then why not be contented with mere Scripture phrases? Here let me remark, that all the opponents of creeds and confessions would, I believe, at once surrender and throw down their arms, were churches to accept of their declarations of faith in mere Scripture phrases. And why are they not contented with such declaration? Why, just because it is no declaration. Let me respectfully beg your attention to this point. A confession in Scripture phrases is indeed a declaration of what *God has said*, but not an account of the *meaning man attaches* to God's sayings. Mr. Montgomery has undertaken to show, that he holds no

opinions inconsistent with the Word of God. In other words, as he is generally understood to be an Arian, and as he may fairly be considered as the representative of the entire body of the Arians of this Synod, Mr. M. undertakes to prove that Arianism is consistent with the Word of God; and that by consequence, the faith of Trinitarians is inconsistent with that Word. Now, how does Mr. M. effect this demonstration? Why, by declaring that he believes his Bible. This is a specimen of that form of sophism, which, by proving too much, is found to prove nothing. I know Mr. M. abhors Socinianism as much as we do. Now, a Socinian will join Mr. M. in declaring that he believes the Bible. Therefore, on Mr. M.'s principles, the faith of the Socinian is also consistent with the Word of God. That is, the Arian and Socinian creeds, which are inconsistent with one another, are yet both consistent with the Word of God.

But let us examine Mr. Montgomery's confession of faith a little more minutely. When Philip, says he, baptized the Ethiopian nobleman, it was upon this simple declaration, "I believe that Jesus Christ is the Son of God." "And I," said Mr. M. "do most decidedly believe this." Mr. Montgomery has also undertaken to prove that Arians hold all the doctrines that can justly be required of them, in order to church-fellowship with Trinitarians. The text adduced to prove this was 1 John iv. 14: "We do testify that the Father sent the Son to be the Saviour of the world; and whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." "Most cordially," said Mr. M., "do we believe this doctrine; we subscribe to it with all our hearts and consciences." Now, all this looks very fair, and sounds most orthodox, and after all contains not one word to the purpose. Had we asked Mr. M. what the Bible had called Christ, he had answered rightly, "The Son of God." But we ask him not what the Bible *says*, we ask him what he thinks the Bible *means* by "Son of God." Does it *mean* that he was "God manifest in the flesh," or does it mean that he was an angel or created spirit; or does it *mean* that he was a man of like infirmities with ourselves?—When Mr. Montgomery has answered these plain questions, we shall then be able to estimate the amount of an Arian confession. —And I do appeal to Mr. M., by the value he puts upon simple truth, whether the use of equivocal language be worthy of the character of an honest man? The language of Scripture is not, indeed, naturally equivocal. But the introduction of Arian and Socinian doctrines have made it so. Must not then every man, upon the principles of common honesty, employ such explanations as will show to every one the real sense and meaning he attaches to the divine Word. Ramohun Roy, a Bramin, and sort of a Socinian, will immediately adopt Mr. Montgomery's creed. Christ, he will tell you, was the Saviour of the world, for he saved men from error by his use of excellent precepts—Christ, he will tell you, was the "Son of God;" for by "Son of God," he means merely a good man. Let it then be remembered, that when we ask a man for his profession of faith, we ask him not for the *words of the Bible*, but for an honest declaration of the *meaning he attaches* to these words.

4. To the use of confessions it has been ingeniously objected by Mr. Fletcher Blakely, that we require first to understand the Bible, and then we make a confession *a rule for understanding the Bible;* which we are presumed to understand before the confession was made. To this I answer—a confession is no *rule for understanding the Bible;* a confession is a mere declaration of what we believe to be the *meaning of the Bible.*

5. The same individual has argued, that by a confession we *add to the Bible.* Did the gentleman but weigh this charge, I am convinced he would retract it. What! does he mean to bring us under that awful sentence pronounced in the book of Revelation, against those who add to the word of God! I cannot believe him so liberally uncharitable. His charge arises from his continual mistake about the nature and purposes of creeds. They are not made to add to the word of God, or to have any authority as the word of God; they are merely intended to declare what we believe to be the meaning of the word of God. They are not to be considered an authoritative declaration of what God has said, but of what we believe to be the import of his saying.

6. He has likewise charged us with an invasion of the rights of private judgment. In answer to this I shall suppose that Mr. B. subscribes to my description of "private judgment;" and if he do, I deny that the making of a confession of faith is an invasion of private judgment. I aver that it is an exercise of private judgment. An individual comes to the Bible, and by every means which God has bestowed upon him, he endeavours to ascertain its meaning. He propounds this meaning to others; and on a similar examination, they agree with him. This agreement is a mere aggregate of private judgments. Well, in their union of private judgments, they determine that persons denying doctrines which they hold to be fundamental and essential, shall not be considered of

their company. Ah! replies the objector, if you deny me admission, you invade my private judgment. It may be so, reply the others; but if you intrude, you invade our private judgment. We leave you, Sir, undisturbed, to the choice of your own companionship; nor shall we intrude upon you farther than by our opinion, if you will listen to it. If we cannot convince you of your error, and our correctness, we beg to part, and to part in charity. But surely, Sir, if your private judgment be to overturn our private judgment, this is not liberality, but tyranny over our own consciences.

7. From the same quarter we are charged with presuming to express matters *better than God.* Another awful charge, and just as unfounded as the foregoing. What is it we presume to express? Not what God should have said, but what we *believe he meant, by what he did say.* I have yet to learn that there is any presumption in telling, in the plainest language, what opinions we do hold; or in giving our best interpretation of any portion of the divine word. A creed is merely such a statement, such an interpretation. Were the objector to carry his imaginary principle to its legitimate consequences, he would never preach another sermon. The moment he would commence an interpretation of Scripture, a statement of what he believes the Scriptures to mean, he would be horror struck with the idea of attempting to express the matter better than God; and his entire services would consist of a mere recitation of the words of the Bible.

8. We are charged with putting our creeds into the place of the Bible. I answer, we do no such thing. But as different persons understand the Bible in different senses, we declare, by a confession of our faith, *in what sense* we understand it.

9. We are charged with claiming infallibility. I pause not to argue the church's infallibility. But I shall fearlessly announce, that there is a Scriptural sense, in which every true believer is infallible. This I learn from Jesus Christ, the Lord. —John vi. 45. "And they shall be all taught of God."—Now I know that God must be an infallible teacher, and that every one, taught of him, must, in the Scriptural sense, be infallible. But in declaring our creed we claim not to be infallible interpreters of God's meaning, but honest interpreters of our own; or, if you will so have it, infallible interpreters of our own meaning. I do believe that every honest man is able infallibly to declare what he believes—what he disbelieves—or where he is in doubts. Now, this is all that we, by a declaration of our faith, propose to do. It is not fair to conjure up the phantom of Romish infallibility, and charge us with all the enormities committed under its guidance. We disclaim all connexion with its origin and principles. But, without presumption, it will be admitted, that we know our own opinions, and that we can honestly, that is infallibly, declare them to the world.

10. But, as in all cases, the appeal to matters of fact must form the strongest arguments, so we have an open and bold appeal to the condition of those churches that have adopted publick confessions. The church of England, we have been told, is overrun with Arianism, notwithstanding the orthodoxy of her thirty-nine Articles. For any thing I know, this may be the case; but so far as my personal knowledge extends, it is totally untrue. My acquaintance with the ministers of that church is certainly not very extensive, yet it is far from being inconsiderable. And I am bold to aver, that within the entire circle of my acquaintance, there is not an individual that I believe to be either Arian or Socinian.

The church of Scotland has also been adduced as an example of the inutility of publick confessions. We were told last year, by a member of this house, who may be presumed to be well acquainted with the state of the Scottish church, that it is infested with the diseases of Arianism, of even Socinianism, to no inconsiderable amount; and is as much diversified in religious sentiment as we ourselves can possibly be.

I cannot presume to speak of the church of Scotland as matter of personal knowledge. Yet I know most of the ministers of Edinburgh, either personally or by religious character—I have a similar acquaintance with many of the ministers of Glasgow, and its neighbourhood—and so far as my acquaintance extends, and it is not inconsiderable, I feel enabled to enter against the statement alluded to my decided protest. I have no doubt the individual who made it, did honestly believe it—yet I am bound, on the knowledge I have of the church of Scotland, to say, I do not believe it. Such a statement about the church of Scotland appears to me to rest much upon the same kind of evidence on which rests the statement concerning one of her greatest ornaments; I mean Dr. Chalmers; which statement was not only made in this Synod, but formed into a foundation for two arguments. And yet it has no foundation of truth, beyond the imagination of the individuals by whom it was originally propagated. It was, Sir, openly stated, last year, in this house, that Dr. Chalmers, when a minister of the church of Scotland, had been a Socinian!! I have since made inquiries upon the subject from a source that cannot be doubted: and I can tell to this house that the statement is totally erroneous. Dr. C. was at all times of his ministry a Calvinist. True, he has said, in his Address to the people of Kilmeny, that he had tried upon them, for years, the influence of "a moral experiment;" but this merely alluded to the more legal form of his preaching, previous to his adoption of that evangelical strain which has since delighted and enlivened the hearts of listening thousands. A Calvinist may preach the law, and give it a prominence over the doctrines of grace; and this is the sole foundation for the charge of Socinianism in the distinguished individual with whom the character of the Scottish church was involved. I do then say that those churches, in proportion as they have openly, uprightly, and determinately, employed their acknowledged creeds, have, in that proportion, preserved their doctrinal purity,—while we who have connived, like Geneva, at the neglect of our creeds, have, in the proportion of our neglect, been invaded with Arianism, or occasionally, Socinianism; and are found, at this day, not going hand in hand with one mind and one judgment, but contending, like children, about the first principles of the faith, and wasting in polemical debates the blessed days that should be dedicated to the higher purposes of edifying the body of Christ.

(*To be continued.*)

STATE OF RELIGION IN THE NORTH OF GERMANY.

(*Continued from p.* 61.)

At the beginning of the 19th century, irreligion had attained such an ascendancy over the manners of the higher classes of society in Berlin, that a man might mingle with them in all the relations and intercourse of life, without hearing any conversation which had the remotest connexion with piety; without meeting any individual who ventured either to reprove or resist the prevailing vanity and thoughtlessness of mankind; and without hearing of any publication, calculated to awaken the mind, coming from the press, to carry alarm into the soul of the sinner, and rouse him from his delusive and deadly self-confidence. Religion, if it existed at all, consisted in occasionally visiting, for the purposes of ridicule, the church of some poor despised orthodox clergyman. The best educated of the priesthood appeared to have no other end in view, but to render the duties of their office inefficient and nugatory. They made religion subservient to their own views of morality; they professed to exalt the soul to a state of independence, in the exercise of its powers; and thus to constitute it its own legislator. In this imaginary state of exaltation, they acknowledged reason alone as their supreme guide in all the concerns of life, and dispensed with the aids of religion—Just as a full grown man dispenses with the leading strings of childhood. They preached up the *autonomy* of reason, that is, its sovereign legislative power, adequate to all the wants of man. On a certain occasion, one of these preachers rose up, and harangue[illegible] an audience of thirty or forty pe[illegible]sons, against the prejudices gen[illegible]rally entertained in favour of crow[illegible]ed churches; because, said he[illegible] man might be a very good citi[illegible] and a very acceptable servant o[illegible] Most High, though he did n[illegible] tend church.

In the *Universal History* [illegible] Becker, the most widely circulate[illegible] of all his historical works, the Old Testament is daringly turned into ridicule; and Jesus Christ is described as a hair-brained enthusiast, who, along with John the Baptist, had formed the mad design of establishing a terrestrial theocracy; but perceiving the project to be impracticable, that he endeavoured to withdraw from the visionary enterprise with a good grace, by representing all his views as having a relation solely to a spiritual kingdom. Now there are perhaps very few families in Berlin, who do not possess this book, and by whom it is not used as the text book of all the historical instruction given to children.

Religious instruction was very partially attended to, and but few traces of it remained 50 years ago, in any of the publick schools: at present, alas! scarcely a vestige of family devotion remains, and pastoral visits, which have long been gradually decreasing in frequency, are now almost entirely unknown.

Infidelity and profaneness, moreover, had just attained their full growth, when we were delighted with beholding the blossoms of a fairer plant beginning to unfold. Men of lofty imaginations, and warm and generous hearts, could not endure a system of ethics, which denied all, and demolished all, that had previously existed, without substituting any equivalent. Philosophy and poetry took the lead, in breaking the fetters of infidelity, and extending the limits which a cold, calculating, and timid spirit had assigned to the operations of the human mind. While Schelling subjected the doctrines of religion to the examination of the understanding and conscience, whose province Kant had limited to mat[illegible]s of fact and moral principles, [illegible]eiermacher, whose inquiries had [illegible]n a similar direction, claimed, all the subjects of religious be[illegible], a particular field of intellectual [illegible]estigation, distinct from that which is generally assigned to philosophy. Meditation on the attributes of God—the feeling of an absolute dependence upon Him—and not any knowledge obtained by the aid of ratiocination, were the characteristics of the tenets he propounded.

He regarded the religion of every country, and of every age, as different exhibitions of human nature, which however it might vary in form, was always substantially the same. His school was devoted to the study of the fine arts and belles lettres. His disciples were downright enthusiasts, who fancied that they breathed a purer atmosphere than other men, and affected to commiserate those who believed and obeyed the common principles of morality. The two brothers, A. W. and F. Schlegel, with some others belonging to this coterie, published the Athenæum, a journal intended to serve as the circulating medium of their peculiar views. Several of this party afterwards embraced the Catholick religion—an event easily explained from what we have already stated. The most distinguished of these converts were Frederick Schlegel, Zachariah Werner, and Louis Tiech. Louis Tiech published, about a year ago, a romance, entitled "The Revolt of Cevennes," in which he delineates, under the guise of his own peculiar creed, and with references to existing facts, the religious wars of France in the time of Louis XIV.

These new views had at first very little influence upon the church; but in progress of time, the popular preachers who adopted them gained high celebrity, and attracted immense crowds to their respective churches. Hanstein, who died about seven years ago, took the lead in this march of popularity.

While this reaction, which however had not its origin in sound gospel truth, was extending its influence over the higher ranks in Berlin, very signal and blessed effects attended the peaceful ministrations of Jaenicke, the pastor of a small Bohemian church in that city. His preaching collected together large crowds of genuine Christians; who, by meeting often in the same place, were led to form more close and friendly associations; and the Board of Missions of Berlin, founded in 1800 by Jaenicke, was the result of an active and interesting correspondence, carried on by him with the Christian churches, both of neighbouring and remote countries.

Fashionable people were sometimes offended at the familiar and searching style of his sermons; but his church became a school of the true faith, both to the lower and the higher orders of the people. Jaenicke at length stood almost alone in bearing testimony to the truth of God. The few ministers who coincided with him in doctrine were taken away by death, and their successors were men of very opposite characters. Still, however, he continued to preach and act as a faithful apostle, proclaiming, with immoveable firmness, *Christ crucified and risen again*, as the only anchor of faith and hope, to the souls of those entrusted to his charge. His labours were eminently blessed to the people of Berlin; and when the religious feelings and opinions of the inhabitants of that city were lately aroused and quickened, a remnant of Jaenicke's followers were found, with whom the newly awakened converts could with pleasure unite. The small church of the Moravians, which, as in other places, so here also, was preserved from the overwhelming flood of infidelity, but whose influence, nevertheless, was very limited, became a second point of concentration, to the new inquirers after the path of godliness.

This letter is meant only as an introduction to a series of interesting facts, which I intend to publish; and which I shall forthwith transmit to you, in the hope that they may prove alike interesting and edifying to your readers.

Accept the assurance, &c. of your devoted friend in the Lord,

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A MISSIONARY SEA JOURNAL.

(*Continued from page* 72.)

Feb. 19th.—We were this morning much alarmed by the intelligence that a water-spout was fast approaching us. Had it been permitted to come in contact with our vessel, we should, in all probability, have been buried in the deep. But the Lord again appeared for our deliverance. A gun was immediately fired, which had the effect to disperse the threatening appearance.

March 22d.—We are now 13 degrees north of the Equator, and expect, should the wind continue favourable, to arrive at the Islands in the last of next week. Soon this dear interesting family will be separated, and we shall enter upon our labours, in our respective stations. It is yet altogether uncertain where, or with whom, I shall be situated; but I feel willing to leave the disposal of my future lot to my heavenly Father.

Yesterday was observed as a day of fasting, humiliation, and prayer, preparatory to entering upon the scene of our future labours. I am looking forward to this interesting event with the mingled emotions of joy, hope, and fear. I ardently long to commence my work in a heathen land, and I feel encouraged to hope that the Lord will make me useful. But when I look forward to the great object I have in view, and feel my own weakness, I tremble and say, "Who is sufficient for these things." But I feel thankful that I am enabled to go daily to the inexhaustible fountain, for the supply of every needed grace.

Saturday, 29th of March.—After being 21 weeks confined to this floating prison, the joyful sound of "*land O*," saluted our ears; and the snow clad summit of Mouna Kea appeared in view. Every eye beamed with joy at this cheering sight. My feelings, as I gazed on my future home, were indescribable. On Sunday morning, we were in sight of Oahu, and about three o'clock we came to anchor in the harbour. Mr. Bingham, who was apprized of our arrival, came on board in the evening, accompanied by Mr. Chamberlain and Mr. Goodrich, and also Mr. Stetson, the first mate of the Enterprize, an American vessel in port, in which there is a revival of religion. We had a most interesting interview. They had appointed a meeting on board the Enterprize, and Mr. Gulick was prevailed upon to accompany them, and to preach—He did not return till morning. From our friends we learned that Mrs. Bishop had gone to rest.

Oahu, April 8th.—About ten o'clock, on Monday, the 31st of March, every thing being in readiness, all, except Mr. and Mrs. Andrews, and Mr. and Mrs. Gulick, who remained to make some further arrangements, were seated in boats, bade adieu to the Parthian, and were conveyed on shore. Here we were met by Mr. Bingham and Mr. Chamberlain, who were waiting to receive us. We were soon surrounded by hundreds of the natives, who lined the shore, and greeted us with a friendly *mahoi.* To spare our feelings, it was thought best that the young ladies should ride; and though it was revolting to us to be drawn by our fellow creatures, we on the whole thought it best, and were soon seated in a little handcart, with six of the natives drawing before, and two pushing behind, and one holding an umbrella over our heads; and in this style we proceeded to the house of Mr. Bingham, about half a mile from the place of landing. On our way, we called at the house of Kaahumanu, who had been apprized of our arrival, and was prepared to receive us. She met us at the door, with great condescension. After resting a few moments, the distance to Mr. Bingham's house being short, we proceeded on foot, accompanied by Kaahumanu. On arriving at the mission house, and being introduced to Mrs. Bingham and Goodrich, we were refreshed with a glass of wine, and some good sweet water--the first we had tasted since we left America. Then the hymn "Kindred in Christ for his dear sake, a hearty welcome here receive," was sung, and thanks offered up by Mr. Green for our safe arrival, and prayer for our future usefulness. It was a season of deep feeling. Every eye was suffused in tears. About one o'clock we sat down to a table, spread with a variety of different kinds of vegetables, and the fruits of the Islands. We were honoured with the Queen's company. She is really a stately personage. Her dress was a blue silk, with a sprig muslin scarf; two strings of beautiful feathers ornamented her neck, and she wore a Leghorn hat. While eating, her attendants arrived, with a present of bananas, and a watermelon, I think as good as any I ever ate in America. After dinner the Queen took her leave, and the time between this and tea was filled up with a constant succession of visiters—as fast as one set took their leave another arrived. In the evening, our friends arrived from the Parthian, and as our mattresses had not been brought on shore, and as we could not all be accommodated at Mr. B.'s, we separated, and part went over to Mr. Goodrich's. I retired to bed, but not to sleep. The interesting events of the day, the excitement, the degradation I had witnessed, the uncertainty of my future destination, and a variety of feelings, all conspired to banish sleep from my eyes. I rose before day, and from the window watched the opening dawn, on the mountains of Oahu. Kaahumanu loads us with kindness; every day she sends us a handsome present. Our present arrangement is, that we all remain here, till we hear from the other stations. The missionary packet has arrived, and it is probable we shall soon have a general meeting, when there will be a consultation, and a decision will be made.

Thursday, April 3d.—We were to-day introduced to the chiefs, at the house of Kinou, one of the former queens of Riho Riho. Mrs. Green, who had been sick, and had not recovered her strength sufficiently to walk, was drawn in a handcart; the rest proceeded on foot. When we arrived at the gate, we were met by Boki, the governor of the fort. After being presented to him, he conducted us to the house, which is a spacious building in two apartments, in the native style. The floor was covered with matting; near the centre stood a table covered with a clean white cloth, on which were laid the presents sent to Boki and the Queen. A little beyond was placed a sofa, covered with crimson damask, on which were seated the ladies of the chiefs, dressed in handsome silk, with striped silk scarfs. On each side were placed chairs for the mission family, and for Kaahumanu, who honoured us all with a smile and friendly shake of the hand. Her dress was composed of crimson crape, and a blue crape shawl, elegantly embroidered with green, pink, and yellow silk. Mills, Tyler and Phelps, and several persons of distinction, were seated round on the mats, in the native style, and the enclosure was filled with the lower class. After the ceremony of introduction was over, Boki's letter of approbation was read, and interpreted by Mr. Bingham, and answered by Mr. Andrews. The presents, which consisted of a Bible for the Queen and Boki, and some small books for the ladies, were presented. After this we proceeded to the church, where a sermon was preached by Mr. B., and two couple were united in the bonds of matrimony—they were neatly dressed. In the evening, there was a prayer meeting, attended by the mate and six sailors from the revival ship, all the hopeful subjects of divine grace. On the Sabbath, it was truly pleasing to observe the stillness and solemnity which prevailed. Not a solitary native was seen, till the bell rung at 7 o'clock for the native service. Mr. Bingham preached from the words—"How beautiful upon the mountains," &c. At 11 Mr. Green preached in English, and in the afternoon Mr. Goodrich in the native language. It was a scene calculated to affect the most obdurate heart. To see at least three thousand souls on heathen ground, all attentively listening to the word of life, excited the most delightful emotions in my mind; and I never more sincerely rejoiced that I had been permitted to land on these shores, and in the delightful prospect of ending my days here, than on this interesting occasion. My heart aches, and my spirit sinks, when I witness the wretchedness and degradation which every where meet my eye; yet it is so much better than I had anticipated, that I am agreeably disappointed. And the friendly disposition manifested by the natives, affords the most ample encouragement. My time is at present much occupied, having a number of letters to finish, as there is a vessel in port, which will sail for America in a few weeks. I shall not close my letter, however, till a short time before she departs. The missionary packet, which arrived a day or two since, will sail to-morrow. Mr. Gulick will go in it, and the brethren will return with him, and there will be a general meeting, and a decision made in regard to our location.

A few hours after my arrival here, I received your letter, which you sent, expecting it to reach me in Boston. It had been taken out of the post office, and put into the hands of Dr. Judd, who in haste put it among a packet of letters for Mr. Bingham, and forgot it. I neither saw nor heard of it till after we landed, and was quite surprised to receive a letter from America so soon. I feel grateful for your kind advice, with respect to a prudent care of my health. It is as you say—I feel now able to go through almost any fatigue. My health never was better. I have increased in flesh, and see so much to do, that I know not how to remain quiet, and feel as if no labour would be too great. But we are advised by those who have been long in the field, to spare our strength at first. And I hope to profit both by their experience and your advice. Nothing can exceed the anxiety of the natives to obtain books; they will give almost any thing, for one sheet of the gospel of Luke.

May 1st.—Since visiting the above, some of the brethren from the other stations have arrived, and there has been a consultation, on the measures which it would be best to adopt. After much deliberation, it has been decided that Mr. Andrews should go to Lahaina, Mr. Gulick to Tanai, Dr. Judd, Mr. Clark, and Mr. Shepherd, to remain here, Miss Ward also to continue at this station, Miss Stone to go to Kailua, Miss Patten to Lahaina—I shall accompany Mr. Gulick to Tanai. Our friends expect to embark for their different stations on Monday next—We shall probably remain here some time longer. On Sunday last we united with the church, and for the first time joined with the first fruits of missionary labours here, in commemorating the dying love of our risen and exalted Saviour. O my dear friends! this was a season of peculiar solemnity; a season upon which I shall always look back with the most pleasurable sensations. I could scarcely restrain my feelings, when, with a trembling hand, I subscribed the covenant, and solemnly renewed my engagement to be the Lord's. Mr. Bingham, in a most affectionate manner, gave us, in the name of the church, a cordial welcome to all its privileges. Mr. Richards said much to encourage, animate, and excite us to diligence, zeal, and faithfulness, in this gracious cause. We certainly have every thing to encourage us to go forward with diligence, in the missionary work. We have arrived here at a most favourable time, and under the most auspicious circumstances, have been received with the strongest expressions of affection, by those already in the field, and who have borne the burden and heat of the day. The young king, and all the chiefs, have expressed their approbation; and all classes are eager to obtain the word of life. The field is ripe for the harvest, and there is nothing to prevent our immediately entering upon our labours; and I trust, if we do not weary in well doing, we shall in due time reap an abundant harvest. O my friends, could you take a view of this moral waste, could you see the degraded state of these our fellow beings, how would your hearts be pained and your tears flow, and your bosoms heave with sighs! O how earnestly would you desire to send more and more labourers into the field! How fervently would you pray for the salvation of these perishing immortals! Here are thousands and thousands of souls, famishing for the bread of life, and but few to direct their wandering footsteps in the path to heaven. A thousand labourers would not supply the pressing wants.

May 6th.—Yesterday afternoon, after committing our friends to the care of the missionaries' God, we accompanied them to the place of embarcation, and, with feelings of tender regret, bade them adieu. They are gone to commence their toils in the cause of Christ. May he who has called them into the field, be their shield and their exceeding great reward. While Miss Patten was preparing for her departure, several of the native females, members of the church, who are in the habit of visiting us, called to take their leave of her. Some of them shed tears, and all expressed their regret. In the evening, they returned to sympathise with me, on the loss of my friend. It is expected that Mr. Goodrich will return to Hilo, as soon as the schooner is at liberty. It is probable Mr. Gulick will be the last to leave this place. It was decided by the brethren, that Mr. Green should go to the North-West Coast, to ascertain the prospect of establishing a missionary station there—He will wait here for a favourable opportunity. I am much pleased with my present prospect. Mr. and Mrs. Gulick are an amiable and interesting couple, truly devoted to the missionary work, have uniformly treated me with the greatest kindness, and I have no doubt they will do all in their power to promote my happiness, while I remain with them. It is however probable that part of my time will be spent with Mrs. Whitney, whose health, like the rest, is but feeble, and will probably need assistance. I expect to engage in teaching, as soon as I acquire a competent knowledge of the language. Tanai being the most retired station, will be most congenial to my feelings; and I do hope through grace I shall be enabled to do something for the Redeemer's cause, in this part of the vineyard of the Lord. I desire to be thankful that God has given me a heart to pity these degraded creatures. I think nothing but compassion for their souls, and a desire to contribute my feeble aid in improving their moral condition, could have induced me to resign all the pleasure and advantages of refined and polished society, and all the blessings of a gospel land, for a residence among these gloomy hills of darkness, and my neighbours the wild untutored savages. This encourages me to hope that I shall not be altogether useless. *Now*, my dear friends, I begin to experience some of the trials of a missionary life, and know something of that which waters the missionaries' path with tears. But I think I can say too, that I know something of the consolations of those who forsake all for Christ. Yes, my friends, I can still say "none of these things move me." I lean on the almighty arm of my covenant God for support. "He is my refuge, my fortress, my high tower, my deliverer; in him will I trust." Blessed with his smiles, and enjoying his presence, "Cheerful I'll tread this desert through." I will not fear the terrors that I meet, being confident that Judah's Lion will guard my way, and safely guide me home. I conclude with earnestly requesting you to write, immediately on the reception of this; send your letters to Mr. E. and he will forward them. Let me know every particular of your family—how your church prospers—every thing will be interesting. Give my warmest love to all my friends, particularly Mrs. Dare and Mrs. Osborn. I shall write to them at some future time; at present I am much engaged. I need not urge you to remember the cause of Zion here; I know you will bear us on your hearts. Do pray that I may grow in grace, and every missionary qualification.

Farewell, dear, dear friends.

MARIA OGDEN.

THE BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. II.

3. We are now to consider how far the union of different churches, in the prosecution of missionary operations, may be proper and advisable.

In forming a union for missionary operations, we think the design must always be, to promote harmony and brotherly love among the associating denominations, and to call into exercise more wisdom, strength and efficiency, in sending the gospel to the destitute, than would have been employed in this good work, if each denomination had been left to act by itself. No farther therefore than union may serve to promote such a design, can it be desirable and proper; for to any extent, or in any degree, in which it might interfere with the objects specified, it would plainly be injurious to the general cause, and of course would better not take place.

Now, as to the promotion of harmonious and fraternal feelings between different religious denominations, it should be kept in mind, that this object will never be obtained by any attempt to unite Christian sects, while they differ on any of the important doctrines of the Christian system, or even in reference to any leading principles of church government, or ecclesiastical order. An attempt to unite denominations that are tenacious of discordant peculiarities, so far from promoting kind feelings, will only produce greater alienation, by making each party more keenly sensible of what it dislikes in the other. If a *formal* union for missionary purposes is organized between parties, not *cordially* agreed beforehand in what each considers as important, they must exercise a degree of forbearance and self denial which the world has not yet seen, if they do not soon manifest, that each is still desirous to promote its distinctive and favourite opinions and views;—if it is not apparent that measures are often advocated or opposed, just as the different partizans severally consider them as friendly, or hostile, to their peculiar wishes. The unavoidable consequence of this will be, either that the parties will separate, with less friendly feelings than those with which they came together; or else that one will decisively preponderate, and order every thing as it pleases, and the other will make but feeble exertions, or none at all, to afford aid, because its own desires have not been gratified but disappointed. Thus brotherly love will not be increased, but diminished, by such a union; and missionary operations will evidently not be carried on as extensively, or efficiently, as they probably would have been, if they had been undertaken and conducted by the parties separately.

Much countenance and assistance, in missionary operations, will often be given by several denominations, to a particular one with which they have no stipulated connexion, when that one is seen to be liberal, discreet and zealous; and this, even in cases in which there would have been insurmountable objections to a formal union. The funds by which the Moravians, or the Unitas Fratrum, have sustained their missions, have heretofore been, and we believe still are, greatly aided by the members of other communions; especially by those who belong to the established church of Britain: and it is a well known fact, that in almost every place in which Moravian missionaries are located, they are countenanced by the civil authorities to whom those places are subject, and sometimes receive pecuniary grants likewise, on account of the acknowledged meekness and discretion of the missionaries of this church, and the happy influence which they exercise on all the social interests of the community.*

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* Since writing the foregoing paragraph, we have seen appended to the Christian Observer for October last, "Extracts from the Tenth Report of the Committee of the London Association, in aid of the Moravian Missions." Thus it appears that there is, in the established church of Britain, a regularly organized committee, for aiding the missions of this denomination. The report before us gives a statement of the stations and present missionary operations of the Moravians, and many interesting extracts from the journals of the missionaries; and at the close of the whole, we find the following:—

"In addition to the above extracts, it may be useful to state, that by the exercise of the rigid economy above noticed, the brethren usually maintain their missions at an annual expense of about £10,000; but they can seldom raise, in their own congregations, above a fourth part of the amount: the support, therefore, of their missions, depends *mainly* upon the active, liberal, and persevering efforts of members of *other religious communions.* They have often experienced distressing embarrassments, and must long since have relinquished their stations, and have yield-

In like manner, the conviction which has pervaded the mind of the Christian publick, that the Baptist missionaries in India are promoting the interests of our common Christianity, by their ability and enterprise in translating the Holy Scriptures into many languages of the East, and by their general zeal and devotedness in the missionary cause, has obtained for them repeated and very liberal contributions and donations, from other Christian denominations. When their printing establishment, many years since, was nearly destroyed by fire, they received from the Presbyterian church in this country, a very handsome sum, to aid in repairing their losses; and we believe, that what Mr. Ward obtained from this denomination, about nine years ago, for the establishment of a Baptist college in India, was scarcely less, if it was not more, than he received from all other sources in the United States.

Nor can we forbear to consider the American Board of Commissioners for Foreign Missions, as exhibiting a striking example of the efficiency of missions conducted by a single denomination, aided by funds derived from others, approving highly of the manner in which those missions are conducted. This Board, it is well known, was projected and formed, and for some time almost wholly supported, by the Congregational and Independent churches of New England; and from the members of those churches have the members of the Prudential Committee, from first to last, been uniformly selected. Now, it is by this committee in fact, (whatever may appear in form) that all the plans of the A. B. C. F. M. are devised, and all their measures matured and executed. The committee, no doubt, may and do, avail themselves of information, hints, and suggestions, from whatever quarter they may come; and composed, as it is, and ever has been, of wise and good men, a great regard has been paid to the views and wishes of the Christian publick, in all that has been done. To the chartered board several members of the Presbyterian church now belong; and many more, both of this church and of some others, are reckoned among its honorary members. Still it is the Prudential Committee, consisting entirely of Congregationalists or Independents, that really both project and manage the concerns of that Board; and nothing of which they do not approve, is, we believe, ever done, and very little which did not really and strictly originate with themselves, has, we think, ever been attempted. Let it by no means be supposed, that we disapprove of this method of procedure. We approve of it cordially and entirely. We think it right and just in itself, that the Congregationalists and Independents, who gave birth to the institution, and who have uniformly and largely contributed to its support, should direct and manage their own plans and efforts; and without being understood to approve of every individual act and project of that committee, we do say unequivocally, that we would not change its organization, or place in it an individual, who is not a Congregationalist or an Independent, if we could do it by a wish. We believe that its aptitude to do good, much—very much—depends, on an entire unity and concert, in plan and in action, which not im-

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ed up those Christian enclosures a prey to the powers of darkness, but for the spontaneous and continued bounty of such benevolent friends, chiefly residing in England and Scotland."

"What a powerful confirmation is here, of the truth and importance of our statement, that even a small and comparatively feeble denomination, conducting missions without any formal or stipulated union with others, may derive aid from them to a large extent, by the prudence, zeal, and Christian temper, with which its missions are carried on. It appears that *three-fourths* of the funds of the Moravians, are derived from the voluntary donations of other denominations.

probably might be marred, by the introduction of a single member of another denomination. We also think that they have manifested very great activity, zeal and address, and perhaps as much liberality as is to be expected in the present state of human nature—more we may expect in the Millennium—in conducting their affairs; by which they have deservedly obtained the confidence, and been aided by the contributions, of almost all the warm friends of the missionary cause in the United States.

We have been thus particular in remarking on the A. B. C. F. M., because we really regard it as exhibiting a striking instance of the efficiency in missionary operations, which may be exercised by a single denomination, when its measures are taken and executed with such wisdom, prudence, energy and liberality, as to command publick and general approbation and confidence. We have done it also, because we know that many—regarding appearances more than realities—have viewed, and still view, this Board, as an imposing example of the good effects to be produced by the union of several denominations. It is indeed the union of several denominations, to support the approved missionary operations of one; but in no other light than this can we regard it: and the example goes far to show, that this is probably the best, and perhaps the only kind of union, of different religious sects, that is necessary or useful, in missionary operations. It is best calculated to promote peace and harmony, and to preserve that unity of design and action, on which efficiency essentially depends. It also provides for the supply of funds, quite as effectually, and probably more so, than can be done by any other means. We do not believe that if the A. B. C. F. Missions had been originally so constituted, as that every religious denomination which has hitherto contributed to its funds, should have had its representative in the Prudential Committee, the amount of funds would have been nearly as large as it has actually been, nor the amount of successful missionary labour performed half as great. And as to the wisdom that would have been called into exercise, by what are denominated *united councils*, we believe that the probable distraction of those councils, would have rendered the wisdom *actually exercised*, in planning and executing the measures of the A. B. C. F. Missions, far less than that which has always distinguished the Prudential Committee of that Board, constituted as it has ever been.

It seems to be questionable then, whether any union of different churches, other than that to which we have just adverted, be really advisable and useful, in the prosecution of missionary operations. If it be, we think it clear, that it ought to be attempted only between churches whose publick and acknowledged formularies of faith and of ecclesiastical order, are confessedly the same—differing only in the language used in the formularies, and in some circumstances admitted on all sides to be unimportant.

As to the often repeated maxim that union is strength, it is true only when properly explained. A union, as we think we have fully shown, which is only *formal*, and not *cordial*, produces no strength. On the contrary, by causing discord and divided counsels, it enfeebles every thing, instead of invigorating any thing; so that sects that cannot cordially unite, will do much more, and do it much better, by acting separately, than by an attempt to act connectively.

Again. A body may be too large, as well as too small, to act with the greatest efficiency. This is an admitted truth, demonstrated by numerous unequivocal examples. Every historian who has recorded the fall of the Roman empire, declares that it fell by its own weight; and every attentive observer, may see that the Roman church is falling, from much the same cause. It is the manifest design of Providence, that (till the arrival of the millennial age at least) no human sagacity or arrangements shall suffice, to conduct in the best manner, the multiplied concerns of a great community, of indefinite extent. Beyond a proper extent, therefore, union is not *strength*, but *weakness*; and we mistake if plain indications are not visible, that certain missionary corps have already more to do than they can do well—in the widely extended, and exceedingly multiform operations, which they are called to superintend.

On the whole, then, we are brought to this conclusion, that the union of different religious sects for the prosecution of missionary operations, is proper and advisable, if at all, only between small denominations of Christians, and these such as have publick formularies of faith and church government that harmonize, in every particular that is important in itself, or that is deemed to be so, by the parties who coalesce.

(*To be continued.*)

Review.

M'CALLA ON CHRISTIAN BAPTISM.

(*Continued from page* 78.)

Of all the publick disputations ever held on the subject of religion, that which took place at Poissy, in France, was the most important. This occurred Sept. 4, 1561, by the appointment of Charles IX. king of France; and the cause of this conference was, in the royal proclamation, stated to be, "the providing a remedy for the religious disturbances of the kingdom, that all occasion of offence might be taken away by the correction of abuses, and that the publick tranquillity might be restored." And it was declared to be the royal pleasure, that the clergy engaged in this conference, should not desist from their efforts, until some plan should be devised for reconciling the differences which existed among his majesty's subjects.

To this meeting were invited all the most distinguished personages in the kingdom; and of ecclesiasticks, cardinals, archbishops, and bishops, to the number of fifty; besides a large number of the doctors of the Sorbonne, &c. The reformed pastors were invited to delegate such persons as they might choose from their own body, or from the adjoining countries; and a more learned and pious delegation, the church has seldom had it in her power to furnish. Among them were, Beza, Martyr, Marlorat, Viret, Merlin, Morell, Boquin, Gallasius, &c., to the number of more than thirty. When the Protestant ministers arrived in the neighbourhood, Beza, by the suffrages of his brethren, was appointed their speaker.

The evening succeeding the arrival of Beza, he was introduced into the chamber of the king of Navarre, where were convened, the queen-mother, the king of Navarre, the prince of Conde, the cardinals Bourbon and Lothario, together with many other persons of noble rank. Here, Beza entered into an explanation of the reasons which had induced him to attend, although they were not unknown to those present. The queen accosted him in a very gracious manner, and expressed her ardent wishes, that he would make it a primary object to consult the peace of the church. But Lothario addressed the venerable man in a harsh manner, saying "Since you, when absent, have been the occasion of grievous disturbances, so now, when present, it is the ardent wish of us all, that you would use your endeavours to restore peace." To which Beza answered, "that he was of a condition too humble to have it in his power to produce a commotion, in so great and powerful a kingdom; and that from nature, and on principle, he was totally averse to all disorderly proceedings; and that his zeal and exertions should never be wanting, to promote piety towards God, and the prosperity of his king and country." After considerable conversation with Beza, cardinal Lothario declared to the queen, "that he was very much pleased with him, and that he now hoped, that the result of the conference would be such as they desired, provided every thing should be conducted with temperance and right reason." And when the company were about to separate, he addressed himself to Beza, in a very affectionate manner, and said "I rejoice that I have had this opportunity of conversing with you; and, in the name of God, I invite you to the conference, for I now hope, that in a short time,—the reasons on both sides being well pondered—a way to permanent concord will be discovered." Beza replied at length, and entreated the cardinal to persevere in his zeal for peace and concord;—he professed, that whatever gifts he had received from God should be most sincerely employed, to promote the same object.

The Protestant ministers being now convened, sent in a petition to the king, that he would, according to his promise, institute the proposed conference, without delay; and entreating, that the dignitaries of the church should not be permitted to preside, but that the king himself would consent to moderate the Assembly. Moreover, they requested, that all controversies should be determined by the Holy Scriptures; and that the whole of the transactions should be committed to writing by the royal notaries. To which the king answered, that he would act in this business, with the aid and by the advice of his proper counsellors, in such a manner that every thing should tend to peace.

Some delay in opening the conference was occasioned by the ecclesiastics of the established church, who protested against granting a full liberty of disputing, to men who had been long since condemned by the highest authority.

The Protestant ministers also addressed a petition to the queen-mother, of the same purport as that sent in to the king. To which she replied, that they could not reasonably expect to be judges in their own cause;—but that she agreed, that the word of God should be the standard, by which every doctrine should be tried. They were moreover informed by the queen, that some of the royal secretaries should be appointed to take down the debates; and that the king himself, and all the royal family, would be present at the conference. She admonished them to conduct themselves modestly, and to have nothing in view but the glory of God, of which, she believed they were sincerely zealous;—and concluded by saying, "that it would not be expedient to make any concessions to them in writing, for which, indeed, there could be no necessity, since their royal word ought to be considered a sufficient security."

The delegates of the reformed church having received this answer departed, when immediately some of the Sorbonnists came to the queen, and wished to know whether she could bring herself to hear the discourses of men of this new religion? and that if she resolved to hear them, it would be very unsafe for so young a man as the king to be present, for there would be great danger, on account of his tender years, lest he should be ensnared. And they again insisted, that men already condemned for heresy, ought not to have a hearing. To which she answered, that nothing should be done without mature deliberation.

The conference was now instituted in a spacious hall of the monastery. The king and queen of France, the king and queen of Navarre, the duke of Arles, brother to the king, and Margaret his wife, the prince of Conde, and a large number of the nobility were present. The number of the ecclesiastics was about fifty, accompanied by a train of Sorbonnists and Canonists. The Protestant ministers were about thirty in number. The meeting was opened with a discourse, by Hospitalius, the chancellor of the kingdom, which the cardinals Taro and Lothario required should be committed to writing: but he refused, saying, that the substance of the oration was well understood by all. Thuanus, the historian, says, that this request was made for no other purpose, than to create delay.

An opportunity was now afforded to Beza to speak, upon which he said, "Seeing all things which relate to the service of God, both great and small, are far above the capacity of our understanding, and depend entirely on him, I trust that it will not be taken amiss by you, O king, that we commence our deliberations with prayer to God." On which, he immediately fell on his knees, and after repeating the form of confession used in the reformed churches, he proceeded thus, "O Lord, this day, so aid thy unprofitable servants, that they may be able to confess thy truth before the king, and this most illustrious assembly. Be pleased, O Father of lights, according to thy wonted goodness, to enlighten our minds, to regulate our feelings, and to inspire us with docility, that we may be strengthened, so to speak, in exhibiting the truth which thou hast imparted to us, that it may tend to the glory of thy name, the prosperity of the king and all his people, and the peace and tranquillity of the Christian republick, and especially of this kingdom."

When Beza had finished his prayer, he addressed the king, in the following manner: "O most illustrious king, it is esteemed, indeed, a great felicity by those who honour and obey their sovereign with fidelity, to enjoy the privilege of seeing his face, which is, as it were, the visible representation of the majesty of God. And it cannot be otherwise, but that faithful subjects should be greatly agitated, when thus admitted into the royal presence: for we are naturally so constituted, that what we see with our eyes, affects us much more sensibly and deeply, than what we perceive by the simple apprehension of our minds. But if, at any time, it so happens, that subjects are not only permitted to behold their prince, but to be seen by him, and what is more, to be heard by him, and to meet with his approbation, they would, indeed, seem to themselves to have attained the highest object of their wishes. These distinguished privileges, for a time, it hath pleased God, that some of your faithful subjects have not been permitted to enjoy—to their great disadvantage and grief—until now, when the same God, in his infinite mercy, having regard to our unceasing tears and groans, hath so favoured us, that he hath granted unto us, this day, the blessing, which has been rather the object of our wishes than our hopes; that we should be admitted to the privilege of seeing your Majesty, and of being seen and heard by you, in this most illustrious assembly. Such a favour, we have never before experienced, and never expect afterwards to enjoy the same; so that the whole period of our remaining life will be insufficient to express, in a suitable manner, our obligation to God, and our gratitude to your Majesty, for this signal favour. And in addition to all the rest, we are not only privileged with access to your royal person, but are tenderly and benignantly invited by you, to be of one mind, in our obedience to God, as we are in our allegiance to you. We must confess, that our minds are scarcely capable of conceiving, in a proper manner, of these distinguished favours; much less have we words to express, the sense which we entertain of your great goodness and condescension. We choose, rather, therefore, in modest silence, to confess our inability to do justice to the subject—which surpasses all eloquence, than to degrade it, by the poverty of our speech. But this one thing is the object of our most earnest desire, that our obedience may this day be graciously accepted by your Majesty. If God would only grant, that our coming together might at length put an end to our grievous afflictions, so that, by the auspicious events of this day, the very remembrance of those evils which have pressed so heavily on us, might be obliterated, what reason should we have for everlasting gratitude! We refer to those disturbances, on account of religion, which have already been the ruin of so many persons. Various circumstances have combined to prevent, until this time, our deliverance from evils worse than death, under which we have groaned. Often all hope would have expired, had it not been for some favourable events, by which our minds have been preserved from utter despair. We reckon it among the first of our grievances, that by some means or other, a fixed and almost indelible impression has taken possession of the minds of many, that we are a turbulent and ambitious set of men; bigotted to our own opinions, and enemies to peace and tranquillity. There are some, indeed, who entertain a more favourable opinion of our spirit, and believe that we are not altogether averse to peace and concord; but, at the same time, they are of opinion, that we insist on conditions so unreasonable and difficult, that they are entirely inadmissible; and that, rather than fail of accomplishing our favourite objects, we would be willing to turn the world upside down; and that we would be glad to dispossess others of their places and honours, that we ourselves might enjoy them. Many difficulties of this kind surround us, but we would choose rather to bury them in oblivion, than by recounting them, to renew our own sorrows; especially, at such a time as this, when we are convened, not to make complaints, but to endeavour to devise a remedy which may remove them all. But what is that which amid so many evils inspires us with courage? Certainly, O king, we have no ground of security in ourselves, for we are among the most obscure of our race: nor, indeed, does any arrogance or vain confidence possess our minds, for the meanness of our condition effectually represses all thoughts of this kind. But that which confirms and animates us, is a good conscience. We are supported by the persuasion, that we are engaged in a good cause, of which we trust, that God, through the intervention of your Majesty, will be the defender. Besides, your benignity, O king, which is manifest in your countenance, and in all your words;—and your equity, O most illustrious queen, the goodness of your disposition, and of the illustrious princes of the royal family!—and ye chosen counsellors, who, we cannot but hope, will be as ready to grant unto us that holy peace and concord, of which we stand in so much need, as we are to receive it. From all these considerations, we are encouraged to hope, that the events of this day will be propitious."

Having finished his address to the king, Beza next addressed himself to the dignitaries of the church, in the following manner: "What need of many words? One thing inspires us with hope, which is, that we trust, that you, with whom we are to be engaged in this conference, will be disposed, under the influence of the law of charity, to use your endeavours to illustrate the truth, rather than obscure it;—to instruct, rather than contend;—to weigh arguments, rather than impugn them. Finally, that you will exert yourselves, rather to arrest the existing evils than to render them fatal and incurable. And now, in the name of that God, who hath convened us in this place, and who is the witness of our thoughts and words, we entreat and beseech you, to divest yourselves of all prejudice and passion, in regard to what has been said, written or done, during the last forty years, so that the proposed end of this conference may not be defeated. And as it relates to us, you shall find, by the blessing of God, that docility and readiness to receive the truth from the word of God, which I trust you desire. Do not suppose, that we have come hither to maintain any error; for our sincere desire is, that whatever is found wrong in ourselves or in you may be corrected. Do not suppose that we entertain the arrogant design of overthrowing the church of God, which we know must be eternal. Do not imagine that we seek to reduce you to the same mean and humble condition, in which we are placed: with which, however, by the grace of God, we are contented. Our desire is, that the foundations of Jerusalem should be firmly established and her ruins restored;—that the spiritual temple should be re-edified, and that the house of God, built up with living stones, should recover its pristine splendour;—that the dispersed sheep should be collected, and brought back to the fold of the one great Shepherd. This is our design, this our purpose, and most ardent wish; which, if you have not hitherto believed, we hope you will have no reason to doubt, when with all patience and gentleness, ye shall have entered into conference with us. And, now, I fervently wish, that instead of disputations and arguments, we could, with united voices, sing a song of praise to God, mutually pledging ourselves, that henceforth, with our combined forces, we would assail the hosts of unbelievers. It will, indeed, be a disgraceful thing, if, while we both preach the doctrines of peace and concord, we should evince a disposition easily to separate and with difficulty to be reconciled. But why mourn? These are things which may and ought to be wished for by men, but to effect them, belongs to God alone. And may it please him, of his infinite goodness, to forgive our sins, and in the place of our darkness, to illuminate our minds with the light of truth; and thus to accomplish for us, that desirable end which is so necessary to our peace."

(To be continued.)

Literary and Philosophical Intelligence, etc.

Tombuctoo.—M. Auguste Caille, the French traveller who has succeeded in reaching Tombuctoo, has been rewarded by his king, with the title of knight of the Legion of Honour, and a pension.—He has also received ten thousand francs from the Geographical Society. The information he communicates is represented as affording a very interesting connexion between the accounts furnished by Watt and Winterbottom, in their journey to Timbo, in 1794; by Major Laing's in the countries of Kouranko and Soulimana, in 1822; by M. Mollien's in Foutah-Jalloh, in 1818; by Mungo Park's to Joliba, in 1795, and 1805; by Dochard's to Yamina and Bammakou, in 1819; as well as all the itineraries of caravans on the route from Tombuctoo to the country of Tafilet.

"There can no longer be any doubt," says a Paris paper, "concerning the very high situation of the sources of the Bafing, the principal tributary of the Senegal. M. Caille, having set out on the 19th of April, 1827, from Cakondy, the tomb of Major Peddie and Major Campbell, crossed that river at Bafila. He also crossed the great stream Joliba, and thence went to Kankan, where he spent some time—a large city in the country of the same name, which supplies much gold from its mines. From this place he travelled about 200 miles to the eastward, beyond the Soulimana, to the village of Time, where he arrived on the 3d of August, and was detained by illness five whole months.

"At Time began another excursion towards the north, which is the second part of the journey. Designing to reach the Joliba again, he set out on the 10th of January, 1828, and after passing through more than one hundred villages, and examining the situation of Sego from a short distance, he saw that river once more at Galla, on the 10th of March, approaching it from the west, and crossed an arm of it to reach Jenna. All this is entirely new; as well as his route from the environs of Timbo to Time.

"The third portion of his journey was on the great river, (the Joliba or Niger,) having embarked 23d March, after a residence of thirteen days at Jenna. The water was at that time low. The river was in some places a mile in breadth, and in others much narrower, varying in depth and clearness. His journal notices the tributaries and the islands of this stream, and refers particularly to Lake Debo, (the same which is designated, but misplaced in French maps as Lake Dibbie,) and he gives new and authentic notices and statements, along the whole course of the stream. On the 17th of April, he arrived at Kabra, the port of Tombuctoo, and entered the city on the following day. On the 4th of May he left it for El-Arawan, which he reached in six days, and the wells of Teligue in eight more.—All the springs of fresh and brackish water were carefully noted by M. Caille, during his passage through the desert. He suffered doubly the fatigues and privations of that trying journey, on account of the season of hot east winds. He left El-Arawan on the 19th of May, but did not reach El-Harid until the 29th of June. There the caravan was divided into several parts; on the 23d of July, he arrived at Tafilet. He reached Fez on the 12th of August; and, by the aid of a guide, arrived at the sea coast, and September 17th was received by the French Consul at Tangiers, where it was difficult to recognise him in his disguise."

The Tea Plant.—It has been doubted whether there is more than one variety of the tea plant. Dr. Abel is inclined to believe there are two, but that either will yield both the black and green teas, according to the mode of preparation. Dalrymple thinks the principal difference between the black and green, is the age of the leaf—the latter being prepared when the leaf is in a less mature state, and while it contains a quantity of viscid, and to a certain degree, narcotic juice, which gives the peculiar character of the hyson teas. Abel remarks that leaves slowly dried will retain more of the green colour than those that are rapidly dried. The *green* tea is carefully dried by exposure to the open air in the shade, the *black* by artificial heat, in shallow pans, over a charcoal fire. The difference of latitude in which these teas are cultivated will show the difference, we think, of species. The green tea district lies between the 29th and 31st degrees north latitude, and the black tea district between the 27th and 28th degrees north latitude. The green teas met with in India, are the *gunpowder*, with a leaf rolled quite round, and the *hyson*, the leaf of which is small, closely curled, and of a blueish green. Of the black teas, the three following are the best: 1st, the *Pouchong*, of a peculiarly delicate flavour, not often met with out of India or China. 2d, the common *Souchong*; and 3d, the *Bohea tea*, called in China the *wooe-cha*. Tea is a product of Japan. The Chinese use only the black teas, and prepare the others for exportation. It was first introduced into England during the Commonwealth, and now about twenty-two millions of pounds, are annually consumed there; in the rest of Europe more than five millions, and about as much in America. Dr. Clarke says, in his Travels, speaking of the virtues of this plant, that "The exhausted traveller, reduced by continued fever, and worn by incessant toil, experiences in this infusion, the most cooling and balsamic virtues; the heat of his blood abates, his spirits revive, his parched skin relaxes, and his strength is renovated."—*Washington Chronicle.*

We are happy to state, that the first number of a newspaper, in the Chinese character, has been issued lately from the press here. It is, we believe, exclusively of a miscellaneous nature, and intended for circulation among the Chinese. We have not heard of any of them offering themselves as subscribers, but even were the numbers to be distributed gratis, an advantage may be gained by enlightening the stiff notions of the Chinese on a variety of subjects, and thus gradually giving them a relish for other reading than the musty books of the sages which few understand. The paper in question is printed on one side of a tolerably sized sheet, and seems to contain a diversity of intelligence. The last article gives an account of the death of the Rev. Dr. Collie.—*Malacca Observer, May* 20.

Cochineal Insects.—It is perhaps not generally known, that the cochineal insects have been introduced into Spain from America, and that they thrive well in the neighbourhood of Cadiz. From Cadiz a quantity of them were carried to Malta, on account of the British Government, by Dr. Gorman, and it is said that they are likely to do well on that island. The plant Apuntia, or prickly thorn, on which they subsist, abounds on all the coasts of the Mediterranean.

Institution for the Blind.—A plan is in agitation at Boston, to establish an institution, similar to those of Liverpool, Paris, and Edinburgh, where proper instruction may be imparted to those who feel the warmth but see not the light of the sun—who inhale the fragrance of the rose, but discern not its beauty—we mean the blind, of whom it is said there are one hundred, of an age suitable for instruction, in the commonwealth of Massachusetts alone, and in New England two hundred. The movements now making to establish this benevolent institution, are owing to the exertions of a medical gentleman, of Boston, from whom the following facts have been gathered, in regard to the institutions of Paris and Edinburgh. The pupils of both sexes are received into different departments, and taught in some mechanical profession, such as making twine, fish lines, galoshes, book-binding, whip making, music, &c. together with such occupations as basket making, mat-braiding, &c. which are often adopted by the uneducated blind. They are paid a weekly salary, according to the amount of work produced, and the articles are sold for the institution. The girls are taught to sew, and perform the common needle-work occupations of females. For these labours, many of the pupils receive, not merely wages enough to support themselves, but sufficient to assist in the maintenance of their families, when their situation renders it requisite. Besides these mechanical employments, the blind are taught to read, by means of the raised letter; to write for the reading of those who can see; to write for each other's perusal by a process now probably completed; to communicate with each other by means of the string alphabet; and to print, not only in black letter, but in their own raised letter, with apparatus invented for the purpose.—Indeed it is astonishing to see a book in the common letter, printed by the blind. To such a degree of utility and perfection can the education of the blind be extended.

The establishment of such an institution in this country, would be a charity worthy of the support of the good.

Use of Liquors in the Army.—The Secretary of War, in reply to an inquiry made of him by the H. of Representatives, whether the use of ardent spirits can be dispensed with in the army of the United States, has made a report. He gives it as his opinion, that the habitual use of ardent spirits, even in moderate quantities, is unfavourable to health, and that the chances for vigour, health and long life, are in favour of him who abstains from it altogether. He, however, thinks that so small a quantity as a gill a day, taken at different times, is not calculated to impair the health of persons engaged in active employments, and that the sudden abandonment of it, by persons who have been in the habit of using it, might prove injurious to their health.

Some idea of the immense extent of the Mauch-Chunk Coal-Mines, may be formed, from the following report of the Committee appointed by the Legislature of New York, to view the Morris canal, and inclined planes:—"On Thursday night, the fourth December, the Committee lodged at Bethlehem. On Friday they proceeded to Mauch-Chunk. On Saturday, sixth December, they went on the inclined plane to the coal field of the Lehigh Company. The day was spent in examining the extent of coal, and the manner of transporting it to the shute or landing upon the Lehigh. The whole top of the mountain, except a few feet upon the surface of earth, is a coal-bed, already ascertained to be many miles in extent, and in depth has been explored more than forty feet, the coal still of a good quality, and most probably extends to the base of the mountain, which is nine hundred feet high, and may, in a manner be considered as inexhaustible."

Phoca.—On the 1st inst. a Seal was killed, by Mr. Thomas A. Houston, in Sapelo river, about 3 miles from Southerland's Bluff, in M'Intosh county. From the nose to the end of the hinder fins, it measured seven feet four and a half inches, and across the breast twenty inches. The blubber on his side was fully two inches thick. This is the first animal of the kind that has, so far as our knowledge goes, been killed in Georgia. Indeed the belief has hitherto prevailed that the Seal never visited our coast; though one or two incidents, which happened after the September storm of 1804, impressed us with an opposite opinion.

Interesting Discovery.—We understand, that Mr. Jabez Smith, and Mr. Follet, of Petersburgh, have just taken out a patent for a discovery which promises to be of great importance to the cotton planter—The object is to separate the kernel of the cotton seed frem the hull—and the former to be used for making oil.

Each bushel of seed is said to produce 3 quarts of oil, of a quality, little, if any, inferior to the linseed oil, and applicable to nearly every purpose for which that species of oil is employed.—*Richmond Compiler.*

"Washington Irving's Tales of the Moors," will be out in a few weeks. They are, it is said, a history, in effect, of the rise, glory and downfall of the Moors in Spain; composed by Irving, chiefly out of MS. during his recent stay at Seville.

LIST OF NEW PUBLICATIONS.

As we omitted our list for last month, we present our readers with both, in the present number.

The Subaltern's Log Book.—The Juvenile Keepsake.—The Young Americans.—Stewart's Journal to the Sandwich Islands, 3d edition.—The Fall of Babylon, by the author of Pierre and his Family.—Life of the Rev. W. Tennant.—Memoirs of the Rev. Dr. Doddridge, new edition.—Alice Bradford.—Mr. Holyoke, a Tale for Sabbath Schools.—Biographical Sketches of Great and Good Men.—Infant Education.—Tales extracted from the English Souvenirs.—Gordon's History of Pennsylvania.—Zillah, a Hebrew Tale.—Flint's Western Geography.—Life of E. Gerry. Second Series.—The Disowned, by the author of Pelham.—Tokeah, or the White Rose.—Tales of Women.—Life in India.—Arnott's Elements of Physic.—Map of the Sacred Countries, with the Modern and Ancient Names.—The Persecuted Family. By R. Pollock, author of the Course of Time.—Hebrew Christomathy, by Professor Stuart, of Andover.—Lectures on St. Matthew, by Bishop Porteus. Cheap edition, published by E. Littell.—Private Thoughts on Religion, by Bishop Beveridge.—A Journey round my Room; from the French.

Religious Intelligence.

We earnestly bespeak from all our readers, a very attentive and candid perusal of the following

CIRCULAR.

Office of the Board of Missions of the General Assembly of the Presbyterian Church,

No. 210, South Third Street, Philadelphia, February 25th, 1829.

To the Churches and Congregations under the care of the General Assembly of the Presbyterian Church in the United States, and to the friends of Missions generally.

Very dear Friends and Brethren,

The Executive Committee of the Board of Missions, appointed by the last General Assembly, beg leave again to address you, respecting the highly interesting and important missionary concerns which have been entrusted to their care.

We wish, first of all, respectfully and affectionately to put you in remembrance of our former address, published in several of the religious periodicals of the day, and appended to the Minutes of the last General Assembly, and earnestly to entreat you to give it, renewedly, a very attentive perusal, and a prayerful consideration. In that communication, the principles, plans, and wishes of the General Assembly's Board of Missions are clearly developed, and have, we would hope, already commended themselves to the understanding, heart, and conscience, of every sincere friend of the Presbyterian Church, by whom they have been duly considered. We would here devoutly express our gratitude to God, and offer our thanks to many of the churches, and to individual patrons, that the appeal to which we now refer was not made in vain, but has already resulted in a large increase of our funds, and in communications from various parts of the Union, of the most gratifying and encouraging nature. From the experience we have thus had of your confidence and liberality, we should have deemed a second appeal at this time entirely unnecessary, had not certain circumstances recently occurred, with which we deem it important that you should be as fully and accurately acquainted, as the nature of a special and limited communication will permit.

We do most unfeignedly and deeply regret the necessity which has been laid upon us, as the servants of the Presbyterian Church, to present ourselves before you in the unwelcome character of complainants against any portion of the recognised "household of faith;" and more especially against that particular portion of it, by whose avowed opinions, purposes, and acts, we feel ourselves assailed and aggrieved. But while we are fully conscious that a course of measures has been adopted, and that too by those whom we have ever loved, and still regard as brethren in the Lord, which avowedly contemplates nothing less than the utter annihilation of the long-tried and venerable Board of Missions of the General Assembly, and consequently of the Committee that now address you; we are still firmly resolved to proceed no farther in our statements and remarks to you, than may be absolutely necessary for *self defence*, although in so doing we must sacrifice not a little of the strength of our cause. We solemnly and honestly repeat the assurances we have before given you, and in the explicit language of our former address we say—

"Suspect not, brethren, that we wish to excite or cherish in your minds a bigoted or sectarian spirit. We disclaim it utterly: and that we may not be misunderstood, we beg to make a full and frank avowal of our real wishes and views. We say then, that being on conviction and by choice Presbyterians—having given a decided preference to the doctrines and order of the Presbyterian Church—we think that, on every principle of consistency, we are bound to support that church. We further say, that it is our wish that this church should send forth missions, both to the heathen and to her own destitute population—believing that the church is bound to this, by the explicit command of her glorified Head 'to disciple the nations—and to preach the gospel to every creature;' and that in obeying this command, the universal church cannot conveniently act, nor at present act at all, but as it is divided into those various denominations, to each of which the members that compose it have formed a special and conscientious attachment—believing also, that our church can be stirred up to far greater exertions in the missionary cause, by her own officers and agents, acting by her appointment, than by any individuals, however personally respectable or influential, whom she does not appoint nor direct, and who owe to her no peculiar responsibility. These, brethren, are honestly our views and wishes; and we have none more sectarian than these, in regard to the duty of our church relative to missionary concerns. If by a wish we could engross the missionary business of our country, that wish should not be formed. We have no desire to hinder, or to interfere with, any evangelical missionary operations by whomsoever conducted, but to promote them."

When this frank and open avowal of our views and feelings was published, and sent forth to the churches and the world, we did hope and thought we had *reason* to hope, that we should have been permitted to pursue, without hindrance or opposition from any quarter, the course of missionary operations which had been fully marked out and authorized by repeated acts of the General Assembly of former years, and which was clearly and fully defined by the declaratory acts of the last Assembly in the following words, viz.—

"The Committee of Conference reported, that after mature deliberation, they recommend the following resolutions, which were adopted, viz.

"Resolved, That the Board of Missions already have the power to establish missions, not only among the destitute in our own country, or any other country, but also among the heathen, in any part of the world; to select, appoint, and commission missionaries, to determine their salaries, and to settle and pay their accounts; that they have full authority to correspond with any other body on the subject of missions; to appoint an Executive Committee, and an efficient agent or agents, to manage their missionary concerns; to take measures to form auxiliary societies, on such terms as they may deem proper; to procure funds; and, in general, to manage the missionary operations of the General Assembly.

"It is therefore submitted to the discretion of the Board of Missions, to consider whether it is expedient for them to carry into effect the full powers which they possess.

"Resolved, That an addition of seven laymen be made to the present number of the Board of Missions."

But we find it our painful duty, brethren, to inform you that the kind, and open, and fraternal expressions of friendship and good will, on the part of the Board of Missions, have not been reciprocated by *all* the Christian brethren to whom they were cordially addressed. Shortly after the rising of the last Assembly, respectful and affectionate letters, as mentioned in our former circular, were sent by this Board, both to the A. B. C. F. Missions, and to the Executive Committee of the A. H. M. Society. The letter to the American Board was answered in a manner which was peculiarly gratifying to our feelings, and we were encouraged to believe, that we should ever be regarded by the highly esteemed members of that venerated society, as humble co-workers with them in the hallowed enterprise of evangelizing the world —nor has any thing since occurred to destroy this confidence.

The letter to the Executive Committee of the A. H. M. Society was also answered, but in a spirit so manifestly different from that which characterized the communication of the American Board, and from that in which the Executive Committee of the Home Missionary Society had been addressed, that no member of the General Assembly's Board of Missions could fail to perceive, that notwithstanding all their frankness, and cordiality, and friendship, they were really regarded and addressed by the Committee in New York, as the promulgators and abettors of a scheme, which must necessarily result in unhappy divisions and contentions throughout the Presbyterian Church; in a diminution of the charities of the churches; and in various other injuries of the most serious kind. As these several letters have been published in the Christian Advocate and the Philadelphian, in the months of September and October last, we forbear further comment here, but would earnestly recommend to you their attentive perusal.

But although the Board of Missions felt themselves deeply aggrieved by the reply of the A. H. M. S., yet, as we earnestly deprecated a publick controversy with a sister institution, which had but recently been organized, and had already, as we believed and stated, accomplished much good, we deliberately resolved to make no reply; but in the spirit of meekness, forbearance, and love, steadily and vigorously to move onward in the work assigned us. Agreeably to these resolutions, our Corresponding Secretary and General Agent went forth among some of the churches in Pennsylvania, New Jersey, Maryland, and New York; and in the course of a very few weeks, we had the satisfaction to learn, that nearly forty churches had been organized on the 50 cent plan proposed by our Board; that the General Agent was received with great cordiality, and that the plans and operations of our Board were highly approved by its numerous friends. In the mean time, the Board spared no pains to procure and commission missionaries to supply the destitute, and missionary agents to preach and organize sessions and churches as auxiliaries, in more distant parts of the country: and they now have the pleasure to inform you, that their income for missionary purposes, since May last, already exceeds the sum of five thousand dollars, and is daily increasing; that they have commissioned, within the same period, 78 missionaries, who have been actively employed in 19 different states and territories, besides 11 missionary agents, who have been engaged in their appropriate duties, in 7 different states. Of these missionary labourers, there are 8 in New York; 2 in New Jersey; 23 in Pennsylvania; 14 in Ohio; 5 in Indiana; 4 in Kentucky; 6 in North Carolina; 1 in Arkansas; 2 in Tennessee; 3 in Louisiana; 1 in Missouri; 2 in Florida; 1 in Alabama; 2 in Virginia; 2 in Massachusetts; 2 in Georgia; 2 in Delaware; 7 in Maryland; and 1 in Michigan.

By comparing the above statement with the last report of the American Home Missionary Society, it will be perceived that this Board, during the *nine months* which have elapsed since their re-organization, have been enabled to employ about the same number of labourers, if we exclude the single State of New York, as that Society has done—and we confidently believe, from the measures which are now in successful operation, that this Board will soon have a larger income pledged annually for ten years to come, than was that of the Home Missionary Society, for the year which terminated at the date of their last report. These facts being well known to the Society in New York, the Board of Missions were not prepared to expect from them, propositions of so objectionable a kind as have actually been made within the last two months.

Some time in the month of December last, the Rev. Absalom Peters, the Secretary of the American Home Missionary Society, visited this city, for the purpose of raising funds for the Committee in New York; and by a few of our congregations he was cordially received, and liberally aided—other congregations being of choice connected with this Board. During his stay here, Mr. Peters had repeated interviews with the Rev. Dr. Ely, our late Corresponding Secretary and General Agent; and they at length agreed, as individuals, without at all consulting either the Committee or the Board of the General Assembly, to recommend to the committees with which they were respectively connected, a plan for amalgamating the Board of Missions of the General Assembly with the Executive Committee in New York. This plan was first submitted by Mr. Peters to the Committee in New York, and on the 17th of December, 1828, that Committee, by a unanimous vote, adopted a resolution, to propose such an alteration in the 3d Article of their constitution, as should fully embrace the plan of amalgamation. The Articles, as thus conditionally adopted, read as follows—viz.

“ Article III. The Officers of the Society shall be a *President*, *Vice-Presidents*, a *Treasurer*, an *Auditor*, a *Corresponding Secretary* and a *Recording Secretary*, who shall be annually appointed by the Society; and *Fifty Directors* to be appointed annually by the *General Conference of Maine*, the *General Association of New Hampshire*, the *General Convention of Vermont*, the *General Association of Massachusetts*, the *General Association of Connecticut*, the *Evangelical Consociation of Rhode Island*, the *General Synod of the Reformed Dutch Church*, the *German Reformed Synod*, and the *General Assembly of the Presbyterian Church in the United States of America*, in proportion to the number of Ministers severally embraced in the above named Ecclesiastical Bodies; which said

Directors shall enter on their duties at the close of the Anniversary next succeeding their appointment; and the said officers and Directors, together with the Directors for Life, shall constitute a Board, seven of whom shall be a quorum at any meeting regularly convened. And it shall be understood, that, should any of the above named Ecclesiastical Bodies neglect or refuse to appoint their proportion of the said *Fifty Directors*, it shall be the duty of the Society, at its next Annual Meeting, after such deficiencies shall have occurred, to fill the vacancies occasioned by such neglect or refusal.

"2. That the following words shall be added to article fourth of the said Constitution, viz.——'and forward a copy of the same [the Annual Report] to each of the Ecclesiastical Bodies named in the third article of this Constitution.'"

Shortly after this Mr. Peters again visited Philadelphia, and requested an interview with the Board of Missions. A special meeting was immediately called, and fifteen members of the Board attended —The propositions from New York were presented, and Mr. Peters received a patient and candid hearing on the subject—After considerable deliberation the Board adjourned, in order to afford ample time for inquiry and reflection. Four days after, the Board was again convened, and fourteen members attended, and the result of this second meeting was, the adoption of the following minute and resolutions, viz—

"The consideration of the proposition from the Executive Committee of the American Home Missionary Society was resumed, and after a free discussion, the following resolutions were adopted, viz—

"Resolved, as the opinion of this Board, that the Board is utterly incompetent to entertain any such proposition as that which is made to them by the Executive Committee of the American Home Missionary Society; inasmuch as the Board has not been invested with any power for such a purpose, by the General Assembly; and further

"Resolved, That if this Board did possess the necessary power, it is the opinion of the Board, that the measure proposed is altogether inexpedient; it being the deep conviction of the Board, that the interests of the Presbyterian Church, and the sacred cause of Missions, require that the character and powers of the Board should remain as they are, without any such modification as that which has been proposed.

"It was also resolved, That the Executive Committee of this Board be instructed to communicate the above resolutions to the Executive Committee of the American Home Missionary Society."

After the friendly interview with Mr. Peters, to which we have referred, and the decided expression of the sentiments and feelings of the Board of Missions, it was earnestly hoped that the Home Missionary Society would permit the whole matter to rest; and that they would at length accede to our propositions for such an undisguised, and friendly, and intimate correspondence, as would effectually obviate all disagreeable collisions, and enable both Boards to prosecute, to the full extent of their wishes and their means, the arduous and benevolent work of Missions. This fondly cherished hope, however, we are sorry to say, has proved fallacious. The tranquillity and peace of the Board of Missions, and of its numerous friends, have again been disturbed by an elaborate Circular, which was issued from the office of the American Home Missionary Society on the 5th of the present month, and addressed, as we understand, not only to all the officers, and many other patrons of that Society, but, also to several members of the Board of Missions, and to some of the Committee who now address you. We do most sincerely wish that this Circular could be placed at once, and at full length, in the hands of all our friends, that they might be the better able to judge of the real wishes and intentions of the Committee in New York. As this however is impracticable, we must content ourselves for the present with giving a brief sketch of its contents, and an equally brief reply.

In the introduction to this Circular, the views and purposes of the Committee in New York are very fully disclosed in the language which follows, viz.—

"It has become manifest to many of the friends of both Boards, that even if we suppose the kindest state of feeling to pervade their Executive Committees, they cannot thus continue to exist and act, without interference both in the collection and appropriation of the charities of the churches; nor can they pursue the Missionary work with that unity of counsel which is essential to its highest prosperity —Impressed with the conviction that these evils cannot be avoided, while the present system of separate action is pursued, several members of both Committees have earnestly desired the adoption of a plan, by which these two Boards might be reduced to one."

On this quotation we remark, that as it contains no proof whatever of the positions assumed, it can be regarded only as making known the opinions, or merely gratuitous assertions, of the Committee in New York—It will therefore be a sufficient reply to say, that there are not more than two or three individuals in Philadelphia and New Jersey, belonging either to this Committee, or the Board, who do not utterly disapprove of the plan of amalgamation insisted on by the Committee in

New York, and entirely dissent from the opinions above expressed—Nor is there, as this Committee believe, EVEN ONE member of the Board, in either of the places named, that would not decisively object against the annihilation of this Board, on the plan of the Committee in New York. Thus much of *opinion* to meet *opinion*—The grounds and reasons of *our opinions* will be found substantially set forth in our former address to the churches, and need not here be repeated. After these unqualified expressions of opinion, to which we have referred, the Circular goes on to detail in part, the history of the plan of amalgamation. But while the Executive Committee that now addresses you is carefully represented as "being divided in opinion," and only a mere "majority" of the Board "residing in Philadelphia" are said to have disapproved of the contemplated union, by some omission which we would be desirous to impute, if we could, to forgetfulness in the Secretary, or to an oversight of the printer, the *second* resolution of the General Assembly's Board, which contains a positive expression of their deep conviction of the inexpediency of amalgamation, is totally suppressed.

The Circular further states, that it is the "*purpose*" of the Committee in New York to place themselves in an "attitude to invite the co-operation of the General Assembly in *effecting* the proposed union," and that they have "already conferred with several highly respectable members of the Board of Missions, who give it their cordial approbation." It is a matter of deep lamentation with us, Christian brethren, that the "*purpose*" has thus been formed, and publickly announced, by a voluntary association, which has not yet been three years in existence, but which we have uniformly regarded and treated as an efficient sister institution, to call upon the General Assembly, at its next meeting, by a single blow, to annihilate for ever a Board of Missions which has been for a long series of years sustained, and cherished, and approved, by the supreme judicature of our church, and which is chargeable with no recent offence, but what has been given by a prompt and strict obedience to the last orders of that General Assembly which it is proposed to address for its suppression. But we cannot be persuaded, for a moment, that such an act of extermination will ever be placed upon their records. "And we are the more inclined to believe that the plan will" *not* "be favourably received by the General Assembly, from *our* having already conferred with several highly respectable members," alluded to in the Circular; and by so doing, are happy to have it in our power to say, *we are perfectly assured*, that while those distinguished individuals may have indeed expressed their approbation of the plan of amalgamation, *in itself considered*, and their *sincere desire*, that all its contemplated *results*, may *one day* be realised; they are at the same time *decidedly of the opinion*, that it is by no means adapted to the age in which we live, nor to the present circumstances of the Church of Christ; and that it would be highly inexpedient and dangerous to bring it at all before the General Assembly. In this matter we do not speak unadvisedly—and we do most sincerely hope, that our brethren of the H. M. Society, will be induced to pause, before they proceed to measures, which must, almost of necessity, result in consequences which we most solemnly deprecate.

The remaining part of the Circular is systematically arranged, and its specified objects are to detail—1. The evils of the present system.—2. The advantages of the proposed union.—3. To answer the alleged objections to the proposed union.

As to the evils of the present system, and the advantages of the proposed union, the Board perfectly agree with this Committee in the firm persuasion that they are altogether imaginary and hypothetical. If indeed the Committee in New York are absolutely determined, that the Board of Missions shall be exterminated, that they themselves will be the "*single centre*," to which applications from congregations needing assistance may be made—that they alone will "maintain a single central office, and a single system of agencies for Home Missions"—then truly it is perfectly easy to perceive that the existence and successful operations of the General Assembly's Board may stand in their way, and that some advantages might be secured to them from its speedy dissolution. But why, we would inquire, has such an attitude been assumed by that Committee? Surely it is not necessary. The Board of Missions have deliberately marked out their own plan of operations, and they confidently anticipate complete success; but it has never once entered into their hearts to conceive, that the Committee in New York must cease to be; nor yet that the sphere of its operations need in any degree to be contracted, in order that the views of the Board may be realized in all their extent. No. We have ever wished, and still do most sincerely wish them, God speed, in all their consistent efforts to collect the charities of the churches, and to send forth faithful heralds of the cross to the destitute. And we are not only willing, but anxious, that the churches should be left entirely to their own unbiassed and deliberate choice, of the particular channel through which their charities shall flow forth to bless the perishing: nay, more, that the God of all grace may give to the poor a heart to pray, and to the rich a disposition to contribute liberally, in aid of either of these Missionary Boards, agreeably to the decided preference of every donor.

But enough has already been said respecting the Circular in question; and without even naming the objections to our plan which the Committee in New York have remarked upon, but not answered; and without specifying the still more numerous and insurmountable objections, which exist in our own minds to the plan of amalgamation or dissolution proposed, we confidently make our appeal, Christian brethren, to your candid judgments, to your consciences, and to your hearts, and we solemnly ask you, whether you are prepared to merge all the Missionary operations of the Presbyterian Church in these United States, in a single voluntary Association, which never has been, and never can be, truly responsible to any organized Ecclesiastical Body? For it is too plain to require proof, that a responsibility to nine separate and independent bodies, each of which would be entitled to insist on an obedience to its own instructions, and in case of refusal, to withhold its approbation, is utterly inconsistent with any responsibility that can be useful, or even deserving of the name.

Did we suppose it possible, brethren, that you could answer in the affirmative, the interrogatory which we have just proposed, we would pause, and most seriously request you to consider the real import of the command which was given to the church by its glorious Head and King, "Go YE into all the world and preach the gospel to every creature." We would endeavour by argument to enforce the obligation which clearly rests upon you, and upon all, not merely as individuals, but as *constituent parts of the visible church*, to be earnestly engaged, in a distinctive, associate capacity, both in the work of Foreign and Domestick Missions. We would place in full array before you, the constraining example of the Apostles and primitive churches, and of the church indeed in every age of light, and benevolence, and action: and we would specify the jealousies, and strifes, and contentions, and divisions, and heresies, and schisms, which must almost unavoidably result to the church, from the surrender of her covenanted rights and privileges of a Missionary character, into the hands of any given number of irresponsible individuals, however pure their intentions, or however good their motives. But such a deprecated result we do not anticipate. We will only entreat you, then, brethren, candidly and attentively to consider, and promptly to answer, by your prayers, your counsels, and your contributions, the high and undeniable claims which the Presbyterian Church, as such, has upon you. Remember, brethren, that ever since the organization of the first General Assembly, in 1789, that venerable Body has been steadily advancing in the work of Christian Missions. During the first 27 years, its operations were conducted by a Committee, annually appointed for the purpose. In 1816, the sphere of Missionary operations was enlarged, by the organization of the Board of Missions. In the course of these 39 years, great and incalculable good has been accomplished by the Missions of the Assembly, both among the Indians of the wilderness, and the unhappy Africans of our country, and the destitute and perishing white population of our land, throughout almost every State and Territory of the American Union. By the instrumentality of Missionaries sent forth by the Assembly, previous to the month of May last, nearly *nine* hundred Presbyterian churches have been collected and organized, and many thousands of souls have thus been brought into the visible fold of Christ.

The Presbyterian Church, in the year 1704, embraced but a single presbytery, which was in that year organized in Philadelphia, comprising six ministers, and having under its care eight or ten congregations. It now comprises *ninety* presbyteries, and 1968 congregations, and extends from Maine and Montreal on the East and North—to Louisiana and the Floridas on the West and South: and it is substantially true to affirm, that this increase of numbers and territory is the fruit of Presbyterian Missions, conducted by the church, as such.

On the whole, Christian brethren, when you attentively consider the practical exposition, which your revered and pious forefathers have given you of their sense of the real import of the command to evangelize the world—and the immense benefits which have resulted to the cause of truth and righteousness from their united counsels, prayers and efforts, as a distinct portion of the Christian Church; and when you revert to the statements which have now been given you, relative to the present flourishing condition of the Assembly's Board, and the still more animating prospects which are full before them—we do most confidently expect, that you will not only be prepared to discountenance at home and abroad, all attempts to dissolve the General Assembly's Board of Missions, but, also, that you will become permanent supporters and patrons of that Board, by putting forth prompt and vigorous efforts to increase its resources, and that, above all things, you will let us share in your friendly counsels, and in your unceasing, fervent prayers.

Wishing you grace, mercy and peace from God our Father and the Lord Jesus

Christ, we remain, beloved brethren, sincerely and affectionately, yours in the Lord.

Signed in behalf of the Executive Committee, and by the order of the Board of Missions of the General Assembly of the Presbyterian Church in the United States.

ASHBEL GREEN, *President.*
GEORGE W. BLIGHT, *Recording Secretary of the Executive Committee.*
JOSHUA T. RUSSELL, *Cor. Sec'ry and General Agent of the Board.*

The following letter has been addressed to a number of select individuals, who, it is hoped, will add their names to the subscription of $100 per annum, for ten successive years, with the condition specified. As it is impossible for the Committee to be acquainted with all the individuals, of liberal minds and adequate means, who may be disposed to favour this subscription, we hope that some of our readers, who may not be specially addressed, will send in their names, either to the General Agent or to the Editor of the Christian Advocate.

Office of the Board of Missions of the General Assembly of the Presbyterian Church in the United States,
No. 210, south Third Street, Philadelphia,
Feb. 23, 1829.

Dear Sir,—By order, and in behalf of the Board of Missions of the General Assembly, we beg leave respectfully to commend to your very particular attention, the general objects and plans of the Board, as developed in a Circular appended to the Minutes of the last Assembly, and also in a second Circular, which we have felt ourselves constrained at the present time to issue, and which will accompany this letter.

We are happy to inform you, that the friends of this Board in the City of Philadelphia, have recently opened a subscription for the purpose of affording efficient and continued aid to the Board, in prosecuting and extending its benevolent operations. Without any special effort, a number of signatures have already been obtained, and sanguine hopes are indulged that a large proportion, probably one half of the whole number, will be secured in this City. We have had the happiness to receive a few names from abroad; and we are encouraged to calculate that many more will be added to the list, as soon as this plan of subscription is more generally known.

Most of the congregations in this city and its vicinity, have already been organized on the 50 cent plan, and we expect, by a special effort, to raise here several thousand dollars more for the current year. The Board are now considerably in debt to their Missionaries and Agents, and they are extremely desirous of extending, as soon as possible, their missionary operations, in order that they may in some degree meet the pressing calls which are made upon them daily from different quarters, and particularly from the South and West. Moreover, they are convinced that the continuance and successful operations of the Board hereafter, will materially depend on the zeal and liberality of their friends, at the present interesting crisis.

From their knowledge of your particular attachment to the Presbyterian Church, and to those institutions which are specially designed and calculated to promote its prosperity, and from their confidence in your christian liberality, the Board have been encouraged to hope, that you will not only excuse the liberty they have taken in addressing you, but that you will also feel a disposition to forward your name, to be added to the $100 subscription, or, in some other way, efficiently to aid them in the present emergency.

It would afford us great pleasure to hear from you as soon as may be convenient.

With sentiments of great respect, yours, &c.

ASHBEL GREEN,
ARCHIBALD ALEXANDER,
ROBERT RALSTON,
JAMES MOORE,
SOLOMON ALLEN,
GEORGE W. BLIGHT,*
JOSHUA T. RUSSELL, *Cor. Sec. and General Agent.*

☞ Hoping, Sir, that you may know of individuals to whom you can apply for signatures on the plan before alluded to, we give you a transcript of the subscription paper which has been opened in this City—It is as follows:

"We, the Subscribers, agree to pay to the Treasurer of the Trustees of the General Assembly of the Presbyterian Church in the United States of America, for the Board of Missions acting under said Assembly, the sum of One Hundred Dollars a year, for ten years in succession; provided that one hundred subscriptions of the same amount shall be obtained before the first day of December, A. D. 1829, and it being understood that the death of any subscriber shall render his or her subscription null and void after that event.—Philadelphia, October 26th, 1828."

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* The Rev. Dr. Ely's absence from the city prevented his signature—He is a subscriber on the plan proposed.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from page* 91.)

NINETEENTH COMMUNICATION.

In a letter to the Corresponding Secretary, dated

"*Strasburg, Dec.* 1, 1828,"

Messrs. James Kerr and Amos Miller say,

"We feel exceedingly anxious to have the regular administrations of the gospel amongst us; believing that it is a means which the Great Head of the Church has made use of in carrying on his work in this place. Two years and a half since there was but one professing member in this place, belonging to the Presbyterian Church: there is now a congregation organized here, consisting of twenty-five communicants: and we have no doubt but that, through the faithful preaching of the gospel and the blessing of God, the work will go on. We are situated in a thickly settled country, and in a thriving village. Very soon after our application, which you received, the Rev. Samuel Sturgeon came to our place, recommended by the Rev. Mr. Gray, of Easton, who has continued to preach to the acceptance of the people, and appears to be a man calculated to do much good in this place."

The letter proceeds to state, that Mr. S—— has been received under the care of the Presbytery of Newton, and that the congregation has subscribed 250 dollars per annum, for his support. This being insufficient for a minister, with a wife and four children, and the people being unable, at present, to subscribe more, the sum of 100 dollars was solicited, for the year, from the Board of Missions, and granted by the Executive Committee.

The following extracts are from a letter written to the Corresponding Secretary, by the Rev. Wm. Sickels, dated

"*Indianapolis, November* 23*d*, 1828.

"I left Virginia on the 5th of May, and arrived in this state on the 5th of June, having been detained some days by the inclemency of the weather, and the rise of the waters. On my journey to this state, I preached 20 times. I arrived in Indianapolis on the 18th of June, taking a circuitous route through Decatur, Rush, and Shelby counties, and preaching in destitute places. Mr. Bush, having been dismissed from Indianapolis, I have supplied this church, one half of the time, from the first of July, till they called another minister—a period of four months, for which they will pay me 66 dollars. The Rev. John R. Moreland, of Kentucky, has accepted the call of this congregation, and is expected here with his family in a few days. Mr. Bush has preached here most of his time since his dismission, but he is said to have preached his last sermon, on last Sabbath. Mr. Moreland is very popular here with the people, and it is believed harmony and unanimity will be restored.

"That portion of my time not employed in this congregation, has been spent in Missionary labour in Hamilton, Madison, Shelby and Rush counties. I have made three visits to Hamilton county; organized a church of thirteen members; administered the sacrament; baptized two children, and preached twenty-two times: visited Madison county twice; and preached seven times: visited Shelby county twice; administered the sacrament; baptized two children, and preached 11 times. I have visited Rush county three times; assisted in administering the sacrament three times, and preached twenty-seven times. In Marion county, on missionary ground, I have preached thirteen times, exclusive of what I have preached in the church of Indianapolis. From the commencement till the close of my first mission, (six months) I have preached 136 times. There have been nine added to the church in this place on examination, since the first of July, and several on certificate. In Shelby county, four have been added on examination, and some on certificate; and to the churches in Rush county, there have been nine or ten added on examination, and some on certificate.

"The church organized in Hamilton county, has the prospect of being supplied once a month, by the Rev. Mr. Moreland, who is only engaged here for three-fourths of his time. Hamilton, Madison, and Shelby counties are all Missionary ground, there being no stated Presbyterian preaching, and they are counties which are rapidly settling, and are not likely soon to be supplied on the plan of the Home Missionary Society. In Rush county, the prospects are better, and I have partly agreed with the people composing the congregations of Rushville and Olive Ridge, to settle with them. They expect to receive some aid, to enable them to employ me three-fourths of my time, leaving me one-fourth to be employed in missionary labour, in the destitute places adjacent. It is very important to the interests of the Presbyterian Church, in this state, that every settled minister should, if possible, act as a missionary, at least one-fourth of his time. This is the only practicable way of supplying many infant congregations; and of collecting and organizing others. Those congregations in which I expect to settle, will, probably, before very long, require all my time, but until that shall be the case, I shall be glad to employ my unappropriated time, in the service of the Assembly's Board. As the Board, by special request, extended my commission three months beyond the time for which it was first granted, I still hold their commission for three months' labour, to be employed in this state. Though that extension was granted on the supposition that the church of Indianapolis would require my services one half of the time, I suppose my change of location will not prevent me from serving the Board quite as efficiently, and even more so, as my location is in a more populous part of the state.

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Board of Missions, during the month of February last, viz.

Of Capt. James Moore, subscriptions in the First Presbyterian Church -	$30 00
Of Second Presbyterian Church, collection at the Monthly Concert of Prayer	9 30
Of ditto 50 cent subscriptions in do. - - - - - - - -	6 00
Of Geo. W. Blight, Esq., from Rev. Robert B. Belville, from the Auxiliary Missionary Society in Neshaminey - - - - - - - -	44 00
Of Rev. Charles Hodge, subscriptions at Kingston, N. J., per Rev. David Comfort - - - - - - - - - - - - -	28 00
Amount	$117 30

View of Publick Affairs.

London papers to the 7th of January, and Liverpool of the 8th, contain the latest European intelligence received in this country, at the time we write. Nor is the intelligence of great interest. We observe nothing that changes, in any particular, the aspect of the political affairs of the old world, within the last month; unless it be the death of Don Miguel, the usurper of the crown of Portugal—if indeed he be really dead.

EUROPE.

BRITAIN.—A great and unusual excitement has been produced both in London and Liverpool, by the absconding of Rowland Stephenson, a partner in a distinguished banking house, in the former city. It is stated that he has embezzled exchequer bills, as well as overdrawn on the national bank, to a very large amount; and that, with an enormous sum of money, he has endeavoured to escape from Britain—it is believed with a view to come to this country. An advertisement has been issued, with the offer of a thousand pounds sterling, for his apprehension; and the government, as well as individuals, are earnestly engaged to arrest him; but as yet without success. It appears that an indulgence in the most detestable and the most expensive vices, has brought this wretched man into his present situation.—The head of the Roman Catholick hierarchy, a Dr. R. Curtis, has addressed a reply to the letter of the Duke of Wellington, published in our last number. It compliments the Duke, even to the extent of what the Dr.'s folks might call *blarney*, and yet disagrees with him totally, as to the propriety of any delay whatever, in a parliamentary decision of the Catholick question. The Doctor thinks that the Duke's influence, if fairly and fully exerted in favour of the Catholicks, would carry a bill in their favour triumphantly, through both houses of parliament. A correspondence has also taken place between this same Dr. Curtis, and the Lord Lieutenant of Ireland, the Marquis of Anglesea. The Marquis agrees with the Doctor, and disagrees with the Duke; but at the same time urges that nothing should be done or said to provoke the Premier, but every thing to propitiate him; and that the Catholicks should forbear all violence, as highly injurious to their cause. The Marquis has since either resigned, or been recalled from, his vice kingship in Ireland. How this important concern will terminate remains to be seen. It will, we suppose, come before parliament, which was to convene in the beginning of February, and is probably now in session. All the news of any importance, from the theatre of war in the east of Europe, contained in the latest English papers, is comprised in the two following paragraphs.

"There is no later intelligence from the Continent, than has already been received here and published, direct from Paris. It is again asserted that Prussia has been tendering her mediation to the belligerents, but her offers have been rejected almost with contumely. The Russian blockade of the Dardanelles appears to be very inefficient; vessels laden with corn contrive to pass or elude the blockading squadron. Russia, says a London paper, "pays all her employès at a low rate, upon a calculation that they will make up the deficit by peculation or astute contrivances."

An Odessa paragraph of Dec. 13, says:—"The ship Standard, Captain Kanatazoff, arrived in the port of Sebastopol, on the 4th Dec. coming from Varna. At the time of its departure every thing was in the best condition, as well as on the whole line of our cantonments; an attempt of the enemy upon Paravadi had been vigorously repulsed. Some of our men of war continue to cruise on the Turkish coast from Varna to the Bosphorus. The report of the massacre at Crete, of which, from the complexion of our former accounts, we had no doubts, is confirmed." An Ancona date of Dec. 10, says: "The latest accounts from Poros and Syra, return to the subject of the massacre of the Christian inhabitants in the cities of Crete. No Christians are now left in those cities: all have perished by the sword, and all the brethren in the island are devoted to the same fate."

The supplies of grain from abroad, have reduced the price of that article in Britain, and the apprehension of a general scarcity, seems for the present to have subsided.

France—is tranquil and prosperous. The blockade of Algiers by a French squadron is continued, but is said to be inadequate to prevent either ingress or egress—A land expedition is talked of, but it is uncertain whether it will take place. We do not observe any notice of the return of the French troops from the Morea—Probably their presence there is still necessary. Schools of mutual instruction are becoming popular in France, and a considerable number are in operation. A Catholick priest lately claimed the right of contracting matrimony, under the existing laws of the kingdom. The cause came before the court royale, which gave sentence against the priest, with costs of suit.

Spain—remains *in statu quo.*

Portugal.—We do not consider the following as absolutely authentick, but it is the latest intelligence from Portugal, and if true, is important.

"*Death of Don Miguel.*—A private correspondent of the London Morning Herald, under a Lisbon date of December 20th, announces the death of Don Miguel on the 13th, attended with frightful convulsions. The greatest agitation prevailed; the death of Don Miguel, as well as the determination of the constitutionalists to break out in open defiance of his authority, are bruited on all sides. The physicians of Don Miguel continue, nevertheless, to issue daily bulletins, assuring the publick of his complete and speedy recovery. The Portuguese merchants in London fully expected from the tenor of the intelligence from Lisbon, that a revolution would break out in Portugal, and that as soon as the Cortes should be assembled, that a regency in the name of the young Queen would be appointed."

It appears that the emperor Don Pedro is taking effectual measures to apprize the European courts officially, that his daughter Donna Maria is the legitimate sovereign of Portugal—The transports at Portsmouth (England) for the reception of the Portuguese refugees, have received orders to sail at an hour's notice.

Greece.—The southern and central parts of Greece seem to be recovering, gradually, from the effects of the Turkish depredations. The following article, from a London paper, in relation to the adjacent regions, is important.

"Redschid Pacha, of Janina and its dependencies, having been called to Constantinople, to advise as to the means of defending Greece, a great insurrection broke out in that province. Etolia, Acarnania, the mountains of Thessala, and Pindus, as far as Ochrida, were up in arms; and the Albanian Mahometans, who have not been paid, are now joined with the insurgents. Such a movement must lead to important consequences. The result at present places the Christians of Prevesa under the knife of the Turks. As to those of Janina, the greater part of them have taken refuge in the mountains. The Russian fleet which is at Tenedos is accompanied by a swarm of Greek privateers; excesses will again bring ruin upon the commerce of the several neutral nations. Nothing could be more agreeable to the Divan at this season, for there is no doubt that this abuse will give rise to collisions between the European Admirals."

Russia and Turkey.—We have no information of much importance to communicate from these mighty belligerents. Both are straining every nerve to be ready for a tremendous conflict, at the opening of the next campaign. The emperor of Russia has written a flattering letter to his commander in chief, Count Witgenstein; but has refused him permission to visit Petersburg, deeming his continuance with the army of the highest importance. The Sultan Mahmoud, on his part, has required every Musselman, on pain of excommunication, to hold himself in readiness to take the field.

ASIA.

Recent intelligence, by the way of Britain, represents the state of India as free from war, but not as entirely tranquil. The measures of the late governor general, Amherst, are represented as the subject of much dissatisfaction. The Burmese war, it is said, has not proved favourable to British commerce, as was expected. The cholera has proved exceedingly fatal of late. The missions are prosperous; but the new bishop has already lost his health.

AFRICA.

An English paper contains the following article of distressing information, which we fear will prove substantially true. "On the 14th of November last, an expedition was preparing by the American settlers at Liberia, to destroy a French slave ship and factory at Digby, a place about thirty miles distant, when during the night the magazine, in which they were making cartridges, blew up, and horrible to relate, Mr. Lott Carey the governor, and nine of his people, were destroyed."

AMERICA.

Throughout the whole of our sister republicks of the South, dissentions of the most disastrous and inauspicious aspect prevail. A new revolution has taken place in BUENOS AYRES. The late governor has been expelled by an insurrection, and a new one put in his place. In Colombia, the province of Popayan has revolted, and Bolivar is represented as both tyrannical and unpopular, constantly exposed to assassination, fearful of his life, and probably tired of his dictatorship. Yet the war with Peru is going on, and soldiers are raised by conscription, and sent manacled to the army. In Mexico, Guerrero has completely obtained his object, and his rival, Pedraza, it is said, has resigned—One account states that both have resigned. The general congress was in session at the last accounts, and a better state of things was hoped for. Civil war is not yet terminated in Central America.

UNITED STATES.—General Jackson, the President elect of the United States, entered Washington in the most private manner, avoiding all military parade, and all ostentation of whatever kind. In this we doubt not he consulted his personal feelings as a mourner, as well as his good sense as the first citizen of a great republick, whose example should always go to the promotion of that simplicity and plainness of manners, without which genuine and healthful republicanism cannot long exist. We write this on the 4th of March, the day of the Presidential inauguration, and of course cannot know what our new chief magistrate will say, on his entrance into office. Our prayer is, and we hope it may be the prayer of every Christian in our land, that Almighty God may richly endue him with grace and wisdom; may grant him every qualification, and all the support, which his exalted station, and his numerous and arduous duties demand; that his administration may redound to the glory of God, the prosperity of our beloved country, and his own comfort, satisfaction, honour, and everlasting felicity. The Washington Telegraph states—"We are authorized to say, that the new Cabinet will consist of Martin Van Buren, of New York, as Secretary of State.—Samuel D. Ingham, of Pennsylvania, as Secretary of the Treasury.—John M'Lean, of Ohio, as Postmaster General.—John H. Eaton, of Tennessee, as Secretary of War.—John Branch, of North Carolina, as Secretary of the Navy.—John M'Pherson Berrien, of Georgia, as Attorney General. It will be seen, that the Postmaster General is to be included in the Cabinet. We learn that the President elect on Wednesday received a letter from Mr. Van Buren, accepting the State Department. The other gentlemen are in this city, and have notified their acceptance in person." Congress closes its sessions with leaving much important business unfinished, and some untouched. We particularly regret that the unhallowed post office law is not repealed.

ERRATA IN OUR LAST NUMBER.

Page 63, col. 1, line 15 from bottom, for *disciplining* read *discipling*.
68, „ 21 „ for 1829 read 1828.

S. L. R. is received, and will appear.

THE
CHRISTIAN ADVOCATE.

APRIL, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXIX.

(*Continued from p.* 100.)

II. Idolatry, as well as Atheism, is prohibited in the first commandment, according to that part of the answer before us, which says, that this precept "forbids the giving that worship and glory to any other which is due to God alone." We have already, indeed, shown that idolatry is *interpretative* atheism, by the decision of the apostle Paul, who affirms that the Ephesians, the noted and zealous worshippers of the heathen goddess Diana, "were atheists in the world," till their conversion to Christianity.

We may give a definition of idolatry in the very words of divine inspiration—It is, "to worship and serve the creature more [or rather*] than the Creator." It is of two kinds, *gross* or *palpable*, and *mental* or *secret*.

1. Gross or palpable idolatry is the rendering of *open* and *avowed* worship, or religious homage, to some creature. This was, and is, the great and leading sin of the heathen world. It began very early. Some writers of character are of the opinion that it existed before the flood; and that this is intimated in the passage (Gen. vi. 2) which speaks of the sons of God contracting marriages with the daughters of men. However this might be, we learn from the distinct statement of Holy Scripture, that shortly after the general deluge, idolatry was so prevalent that the family of Abraham were worshippers of idols in Chaldea, till he was called to remove out of that country. The great design of God in the calling of Abraham doubtless was, to preserve in the world the knowledge of the true God. Yet his posterity manifested a proneness to idolatry that seems astonishing. Their making and worshipping a golden calf, even when the thunderings and lightnings of Sinai were before their eyes, was a memorable instance of this propensity: And although it does not appear that they ever had idols of their own invention, yet when settled in the land of Canaan, they, first or last, adopted almost all the idols of the neighbouring countries. It was their captivity in Babylon that eventually cured them of this propensity.

In every other nation of antiquity, except the Hebrew, the grossest idolatry was practised, and that continually. It was so far from being prevented or diminished by human learning or philosophy, that it is a notorious fact that the nations most distinguished for science and the arts, were also the most remarkable for their abominable and multifarious polytheism. The Greeks had about thirty thousand gods.—Jupiter was reckoned the chief, and then followed a rabble of gods and goddesses, each presiding over, or particularly attached to, some nation, some season of the year, some of the elements, or some art or occupation. These imaginary deities were represented as having husbands and wives, as possessing opposite interests, as often engaged in jealousies, altercations and quarrels, and as indulging in some of the worst and basest vices ever seen among mankind.

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* *Rather*, is in this place the marginal and correct translation of the original word παρα.

It appears that the heavenly bodies, the sun, moon, and stars, were the first objects of idolatrous worship; then demons or Genii, who were considered as inferior deities; then the departed spirits of kings, heroes, lawgivers, philosophers and publick benefactors; and eventually, almost every object of the animate and inanimate creation—rivers, groves, beasts, birds, fishes, reptiles, and vices of the most loathsome kind. Indeed the rites of pagan idolatry, both in ancient and modern times, have always been connected with the most revolting impurity, and the most appalling cruelty. Human sacrifices, especially on occasions of great emergency, have often been, and in some places still are, offered to the pretended deities of the heathen. You can never exceed in your gratitude to God, my dear youth, that he has given you existence at a time, and in a land, in which the light of divine revelation has so completely banished this gross idolatry, that it seems wonderful to us that it ever could have existed: and truly I know of nothing that exhibits human nature in a light more degrading, and demonstrates the blinding and besotting nature of sin more forcibly, than that rational beings should offer religious worship to some of the most detestable objects that can be conceived of; and with many rites which decency will not permit us so much as to name.—Read attentively the whole passage, in the first chapter of the epistle to Romans, from which I have quoted a definition of idolatry; and you will find the cause of it assigned by the pen of inspiration, and a summary description given of its shocking character and prevalence.

Before we leave the topick of gross and palpable idolatry, it is with pain that I feel myself constrained to say, that a species of it exists in the Romish and Greek churches. It is true, indeed, that many of the objects worshipped are entirely different from those of the heathen; although the religious regard shown to relicks, crucifixes, the pretended wood of the cross, and places deemed sacred, are much like some of the pagan superstitions. Neither is it clear that many of those who have been canonized and worshipped as saints, were worthy of the appellation, to say nothing of the religious homage they have received. But although the angels, the mother of our blessed Lord, the holy apostles, and many later saints, are highly worthy of our love and veneration, none of them are proper objects of any kind or degree of religious worship; and could they address those who offer it, they would doubtless reject it with abhorrence. You will recollect, that when the apostle John "fell down to worship, before the feet of the angel," that showed him the things of which we have an account in the last chapter of the book of Revelations, the angel said, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." In like manner, when religious homage was offered to Paul and Barnabas at Iconium

(Acts xiv. 8—18,), they "rent their clothes," in token of their utter abhorrence of what was intended; and in their address to the people, they expressly place all such acts on the same footing with "those vanities," those offerings to heathen deities, which this idolatrous people were accustomed to make.

I am perfectly aware of the difference which the Papists make, between what they denominate *doulia* and *latria*—that it is the former only, (*doulia,*) that they offer to angels, to the mother of our Lord, and to other saints; implying no more than a grateful veneration of their virtues, and petitions to them to be intercessors with God and Christ, in behalf of the petitioners; and that the latter (*latria*) is the worship which they offer immediately to God and Christ, as alone able to forgive sin, and to confer all the benefits of redemption. For this distinction I cannot admit that there is any sufficient warrant or reason: but taking it exactly as they make it, I remark, that by addressing prayers to angels and saints, at all times, and in many places of the world at the same time, they plainly invest them with the divine attributes of *omnipresence* and *omniscience*; which is idolatry in the strictest sense of the word—It is attributing to creatures, what belongs to God alone. Considering, moreover, that these prayers, addressed to saints and angels, are unspeakably more numerous than those offered to Jehovah, they bring those who offer them strictly within the apostle's definition of idolatry, "they worship and serve the *creature* MORE than the *Creator,*"—more in frequency, and really more as a matter of importance.

The sin of worshipping God by images, will come to be considered at length, in attending to the prohibitions of the second commandment. But as it is a breach of the first, to give divine honour to any thing that is not God, and as it is notorious that such honour is attributed, in the Romish church, to the images and pictures of saints and angels, and to the impious paintings, in which attempts have been made to represent the persons of the adorable Trinity, it is clear that there is a violation of both these commandments at once, in the instances to which I have referred.

2. *Mental* or *secret* idolatry, is practised without hesitation or remorse, by multitudes who would receive with horror or contempt, a proposal to fall down and worship stocks and stones. This mental or secret idolatry, consists in giving to any creature object that place in our *hearts* or *affections,* which of right belongs to God alone. Him we are required to love supremely—with all our heart, and soul, and strength, and mind; and when we refuse to do this, but love and serve something else more than God, we are, in his sight, as really chargeable with the sin of idolatry, as if we had made and worshipped a graven image. The apostle Paul expressly declares that "covetousness is idolatry," and of course every other affection or passion which is exercised with equal strength on a created object, must possess the same character. To attempt, therefore, to specify in detail all the ways in which the sin of mental or secret idolatry may be committed, would be nothing less than to endeavour to enumerate all the preferences of creatures to the Creator, which may take place in the minds of different individuals, in all that diversity of disposition, character and pursuit, which is found in the human family. The impracticability of this is obvious: and yet, as general representations make but little impression, and the subject before us is highly important and practical, I shall very briefly point your attention to several examples of idolatry, of the kind indicated by this part of our subject.

(1.) Avarice, as we have seen, has

been declared to be idolatry, by the voice of inspiration. "The mammon of unrighteousness," is the god that thousands, even in a Christian land, constantly and devotedly worship. Its devotees often sacrifice to it every sentiment, both of piety and humanity. To accumulate wealth, justice is disregarded, the poor and the helpless are treated with cruelty, and in some cases, not only their families, but their own persons, are subjected to pinching want and privation, by the wretched penuriousness of those whose god is gain. But in cases innumerable, where no such extreme is reached, nay, among those who have a standing, and are even office bearers in the church of Christ, there is an attachment to wealth, a value set upon it, and a manner of spending it, which is truly idolatrous. It is not consecrated to God, but hoarded, and loved, and used, not to promote the divine glory, the cause of Christ, and the good of mankind, but to serve merely the selfish purposes of its owner, or of his immediate family or dependants—to cherish luxury or worldly-mindedness, and to subserve personal aggrandizement and vain distinctions.

(2.) The love of fame is the idol of others. It is so especially of men of science and learning, of statesmen, legislators, philosophers, orators, poets, historians, and writers of all descriptions, and perhaps of no class of men so much, as of those who belong to the military profession. They often make no scruple to avow that fame, or character, and high reputation, in the various pursuits to which they have addicted themselves, is their idol—the supreme object of their regard, to which they determine that every thing else shall be subordinate, and to which, if it be necessary, they are ready to sacrifice life itself.

3. The love of pleasure—sensual pleasure—is the idol of others—They are "lovers of pleasures, more than lovers of God." This, my young friends, is the kind of idolatry by which persons at your period of life are most apt to be seduced into sin. Young persons are especially prone to forget God, neglect and contemn his worship, and violate his laws, through the solicitations of "the lusts of the flesh, the lusts of the eye, and the pride of life." For what are esteemed youthful pleasures, or that which is denominated, although most preposterously, *a life of pleasure*, thousands, in the morning of their days, renounce all allegiance to the God who made them, and give themselves up, in one form or another, to licentious indulgence. Through every gradation of vicious propensity, from an attachment to routes and dances, nocturnal parties and days of dissipation, to the grosser abominations of the theatre, the brothel, the gambling house, and the resort of the glutton and the drunkard, the idolaters of unhallowed pleasure are found. As you value the salvation of your souls then, O be deaf to the syren song of sinful pleasure!—for in the end "it stingeth like a serpent and biteth like an adder."

(4.) The opinion of the world is often idolized. It is not possible to specify all the methods, or ways, in which men are influenced by a desire to "receive honour one of another, and seek not the honour that cometh from God only." It is an idolatry of human opinion that leads multitudes, even of those who pay some regard to religion, into an unlawful conformity to the world, in its customs, fashions, maxims and opinions. They want resolution to take the word of God simply, as the standard of opinion and action—to come out from the world and be separate, and touch not the unclean thing. (2 Cor. vi. 17.) Other multitudes there are, who really are guided by scarcely any thing else in the sentiments they adopt, and the whole course of life and conduct they pursue, than a regard to their worldly reputation. What will injure their estimation in society they desire to avoid, and what will promote that estimation, they are most of all anxious to achieve. Human opinion, and not the law of God, is their rule, or standard, by which they judge and act—the idol that they worship.

(5.) Kindred, relatives, or friends, are often idolized. "He (said the Saviour) that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me." In the early periods of the Christian church, and in some other periods since, no alternative has remained, but either to renounce Christ, or to renounce the friendship of the dearest earthly connexions, and even submit to be formally and forever excluded from their presence and favour. Cases like this sometimes still occur, and whenever they do, he is an idolater who prefers a creature, however dear, to the Creator. But in instances innumerable, where no entire renunciation of the beloved object is required; nay, where a well regulated affection is an absolute duty, this idolatry is often practised—between husbands and wives, parents and children, brothers and sisters, and friends who are bound to each other, not by nature's ties, but by those of affection only. How often has the death of one, in some of these relations, made a survivor feel, and sometimes expressly say, that he has *lost an idol*. Nor can I forbear to point your attention in particular, my young friends, to that flattering and impassioned language which you will sometimes hear, and perhaps find used by popular writers, in the addresses made by the one sex to the other, in which *idolatry and adoration* is explicitly avowed. Language of this kind is the more detestable, because it is commonly as hypocritical as it is impious. Let religious principle unite with a sense of propriety and the principles of good taste, to cherish in your minds an utter abhorrence of addressing others, or being addressed yourselves, in a manner so manifestly unsuited to those who, however lovely, should still remember that they are but creatures of a day, who are soon to return to the dust from which they were taken.

Thus have I pointed out, in a few particulars, some of the most usual forms, or instances, of secret or mental idolatry. But you must be careful to remember, that the particulars mentioned are no more than *examples*, which should lead you to consider the subject for yourselves, and to watch your own hearts, that no creature objects usurp in them, the place that rightfully belongs to God—The objects and pursuits may be innumerable, but the sin is the same. Remember also, that it is a sin which reigns unsubdued in every unrenewed mind. The very essence of human depravity, consists in a heart *alienated from God*, and given wholly to other objects. This awful bias of our corrupt nature must be changed, and God be enthroned in the heart, before we can ever serve him acceptably. But even in the people of God themselves, there is a constant proneness to idolatry; against which they have need to watch and pray without ceasing.

Let us now, very briefly, consider the next answer in the Catechism, which is, that "these words, BEFORE ME, in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin, of having any other God."

Omnipresence and omniscience are essential attributes of the Deity, and are necessarily connected with each other. As God is present in every place—most *intimately* present—so that "in Him we live, and move, and have our being," and could not subsist for a moment, if he should withdraw his support, it follows of course, "that he seeth all things." There is not an action of our lives, or a word of our lips, or a thought of our hearts, "but lo! he knoweth it altogether,"—it is more perfectly known to him than it is to ourselves. Now, as he is thus the present and immediate witness of every thing we either do or think, so we must believe that, in an especial manner, "he taketh notice of" what is directly derogatory to himself. But "the sin of having any other God," is directly derogatory to himself. It is a denial of his worthiness to be the supreme object of our affections; it is robbing him of what is his due, and giving it to one of his creatures as a rival; and it is this high affront and insult offered, if I may so express it, to his very face. It is always considered as marking the last stage of impudent profligacy, even among men, when one of inferior station and bad character, will do wickedly in the very presence and under the known observation of a superior of elevated rank, and of distinguished virtue and goodness. And if the wickedness consists in a direct affront or insult to the observing superior, it demonstrates the extinction of shame and of all moral sensibility, in the abandoned transgressor. Now all this, and unspeakably worse than this, is the affront offered to the Lord Jehovah by the sins of atheism and idolatry—I say unspeakably worse, because the reverence due from man to God, is not to be compared with that which is due from any one man to another. Hence we find, that throughout the holy scriptures, the sin of idolatry (as being directly levelled, and that in the most provoking manner, against the claims and authority of the Most High God) is represented as of the most aggravated kind, and as being visited with the sorest judgments, even in this life—and if not repented of and forsaken, as subjecting the transgressor to the most fearful condemnation, in the life that is to come. The remainders of this sin which cleave to the people of God themselves, by grieving his Holy Spirit to withdraw his enlightening and consoling influence, are the real cause of much, perhaps of most, of the doubt, and fear, and spiritual darkness and dejection, which they experience; and of many of the sore chastisements, of an external kind, which a faithful and covenant keeping God inflicts upon them, that he may teach them the vanity of the creatures they have idolized, and thus recall them to himself.

The result of the whole is, that as "God who seeth all things, taketh notice of and is much displeased with the sin of having any other God," we should make it the subject of constant and earnest prayer, that we may be enabled to "set the Lord always before us;" and that, considering him as the heart searching and rein trying God, who is jealous for his honour, we may be deterred from every act of idolatry, may be disposed to give up every unhallowed attachment to created things, and may be enabled fully to obey the injunction of the disciple whom Jesus loved, when speaking by the Holy Ghost he said—"Little children, keep yourselves from idols. Amen."

FOR THE CHRISTIAN ADVOCATE.

ON FREE-WILL.

Mr. Editor,—Who has not heard of the controversies which have so often agitated the church, respecting the nature of human liberty? It is not my intention to stir them. I should joyfully say, "Peace to their ashes!" were I only assured that they had gone to rest. In the mean time, it may not be wholly without profit to look at the sentiments of some of the good and great men, who breasted the storms that raged around the infancy and youth of the REFORMATION, upon this subject, in connexion with what may be considered the views of the reviving church of Christ in France.

Although some of the terms used by our worthy predecessors may be liable to objection, yet, in almost every case, it will be found, that the things which they intended by these terms, were facts, established upon a sound interpretation of the word of God. Thus, in the present case, we may justly object to the term *free-will;* for the will, to be what it is, must be free. But the thing, which the Reformers intended by this term, viz., the liberty of willing and doing what is spiritually good, and which they denied to be in unregenerate men, is a truth taught in Scripture, and obvious to the intelligent and unprejudiced observer of mankind.

We must, however, understand in what sense the word, *liberty,* is used in this connexion; for it has been usual to distinguish liberty into different kinds; a difference which is rather to be sought in the principles from which men act, than in the freedom from foreign force with which they act. *For all men act freely from the principles of action which they possess; but they cannot act from principles which they do not possess.* I take this to be, in few words, the true theory of human liberty. But in the language of our predecessors, liberty is divided into *natural* and *moral.* Natural liberty is the power of choosing, willing, purposing, &c. of which every man is conscious, and which is essential to every responsible agent. Without this, man could not be man. *Moral* liberty has reference to a certain law; and as there is a two-fold law, that of reason or nature, and that of revelation, so moral liberty is subdivided into *rational,* and *spiritual.* Rational liberty is the power of willing and acting agreeably to the dictates of reason. Spiritual liberty is the power of willing and acting according to the requisitions of the divine will, expressed in the revealed word of God. The use of the term, free-will, was limited to this last kind of liberty; and the question was, whether fallen men possessed the ability, in themselves, of willing and doing those things which are spiritually good and well pleasing in the sight of God. The advocates of free-will affirmed, the Reformers denied.

In the Augsburg Confession, art. xviii. the first Reformers teach, "that the human will has a certain liberty to the performance of things civilly right, and to choose things within the province of reason: but that, without the assistance of the Holy Spirit, it has not the power of working the righteousness of God, or spiritual righteousness; but this [power] is produced in the heart, when the Holy Spirit begets it by the word."

The English Reformers, in their tenth article, express themselves as follows:—"The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ, preventing us, that we may have a good will, and working with us when we have that good will." * * *

About the same time that the xxxix. articles were ratified in England, a Confession was authorized in Scotland, in which we find the following passages. Art. iii. "The image of God was utterly defaced in man, and he [Adam] and his posterity, of nature became enemies to God, slaves to Satan, and servants to sin." Art. xii. "Of nature we are so dead, so blind, and so perverse, that neither can we feel when we are pricked, see the light when it shines, nor assent to the will of God when it is revealed; except the spirit of our Lord Jesus quicken that which is dead, remove the darkness from our minds, and bow our stubborn hearts to the obedience of his blessed will." Art. xiii. "So that the cause of good works we confess to be, not our free-will, but the Lord Jesus, who dwelling in our hearts by true faith, bringeth forth such works as God hath prepared for us to walk in," &c.

That I may not prove tedious, I shall only add one more testimony of the faith of our fathers, which shall be that of the French Reformers. In article ix. of their Confession, they say, "Although he [fallen man] has still some discernment of good and evil, we say notwithstanding, that what light he has, he turns into darkness, when the question is about finding out God: so that he can by no means come at it by his own understanding and reason. And although he has a will, by which he is incited to do this or that, yet it is wholly enslaved under sin; insomuch that he has no liberty for the performance of good, except that which God gives him."

This article of faith lies near the foundation of Christianity; for if man can turn to God by the exercise of his own powers, if he can of himself both "will and do" that which is pleasing in the sight of God, then Christ has died, and the Holy Spirit is sent by the Father and the Son, in vain. It is, therefore, interesting to know what the modern Reformed Church of France, now beginning, as it were, to arise from the dust, which persecution, infidelity, revolution, and war, had cast upon it, may think upon this important subject. The *Archives du Christianisme* may be considered as the organ of the evangelical church in that country; and if we may judge of the faith of that church, from the documents which fill and adorn the pages of the Archives, we shall be led to the conclusion, that our brethren in France have found the good old way of their ancestors, and are treading in the steps of the Reformers, with forward and unfaltering pace. Of the agreement of their views with those of the fathers of the sixteenth century, the reader will be able to judge, when he shall have read the following translation of an essay, under the title which stands at the head of these remarks, from the pen of M. BLANC. TR.

On Free-Will.

With Hiperius[*] we define free-will to be "a faculty, which, following the determination of the understanding, or reason, chooses or rejects spontaneously and without constraint, the things which are proposed to it to be embraced or avoided." Adam, without doubt, possessed this faculty before he sinned, since he was "made in the image of God and after his likeness;" or, as Paul expresses himself, he was "created after God, in righteousness and true holiness." But this faculty was not in him an immutable faculty; for, as Augustine observes,[†] "It is proper to God alone to be immutable by nature." Therefore, from his freedom itself it followed, that Adam had the power of abusing his liberty. He did, in fact, abuse it, and in destroying his free-will, he destroyed himself; even as the suicide is alive before he commits the crime, and as soon as it is perpetrated, is no more.[‡] Liberty was the inseparable companion of Adam's innocence; and from the moment he ceased to be innocent, he ceased to be free, because it no longer depended upon him to preserve that purity, of which he had voluntarily divested himself. Ungrateful towards his Creator, despising equally his promises and his threatenings, he had the audacity to aspire to be as God, and through the treachery of Satan, he fell into an abyss of evils. Having committed sin, he was subject to the punishment of sin; having lost the holiness which had been bestowed upon him, he could no longer endure the glance of Him who is holiness itself, and who is "of purer eyes than to behold evil." His reason was now guided by the lying spirit, in whom he had believed, and his heart was "corrupt according to the deceitful lusts" of the flesh. He had been created for life and happiness; he had now no expectation but of death and wo.

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[*] Common Places of the Christian Religion, lib. II.

[†] Treatise of Faith, addressed to Peter the deacon, chap. xxi.

[‡] Libero arbitrio malè utens, homo et se perdidit et ipsum. August. ad Laurent. cap. 80.

But that which chiefly concerns us in the fall of Adam, is the imputation of his sin to all his posterity; that is, as Paul expresses it, "in Adam all die; by the sin of one man, death entered into the world." Our first father represented in his person all the human race, and all the human race sinned in Adam, in a way analogous to Levi's paying tithes, in Abraham, to Melchisedec. Heb. vii. 9, 10. Sin, like a contagion, has infected us. The Scriptures, which tell us, in one place, that Adam was created after the image of God, soon after inform us that Adam, a sinner, driven from paradise, subject to malediction and death, begat children "in his own likeness, after his image." David acknowledges that he was "shapen in iniquity," and the apostle of the Gentiles expressly teaches us, that we are all "by nature, children of wrath." Who, from his own experience, can contradict the following declaration of the word of God: "Every imagination of the thoughts of man's heart is only evil continually!"* Are we not all disposed to evil rather than good, to do our own will rather than that of God, to occupy ourselves with earthly objects rather than with heavenly, with our body more than our soul, with time more than eternity? If the "heart of man is not evil from his youth," (Gen. viii. 21,) whence comes it that we observe so great a disposition in children to falsehood, idleness, selfishness, hatred, revenge, and every sin? Yes, every honest man, who has examined himself with sincerity and simplicity, will acknowledge that he is "carnal and sold under sin," and that in his character of a "natural man, he receiveth not the things of the spirit of God;" because it is impossible that they should be "revealed to him by flesh and blood." If any proud man should dare to say, that by the power of his free-will he can "know good and evil," we shall tell him that he is a "sinner," (1 John i. 8, 10;) that "whosoever committeth sin is the servant of sin;" and that consequently, his "carnal mind, which is enmity against God, is not, neither can be subject to the law of God." Descending from a sinful father, we are born with the germ of sin. "Who can bring a clean thing out of an unclean? Not one. That which is born of the flesh is flesh. A man can receive nothing, except it be given him from heaven," Job xiv. 4; John iii. 6, 27.

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* "Continually," in the French Protestant Version, is *en tout temps*, "at every time, or upon every occasion." So Junius and Tremellius, and other Latin interpreters, *omni tempore*, and the LXX. *πασας τας ἡμερας*, which literally renders the Hebrew, כל היום, "every day." The whole verse, (Gen. vi. 5,) may be rendered thus: "And God saw that the wickedness of man (was) great on the earth, and the whole frame (יצר) of the thoughts of his heart evil only, at all times." I do not pretend to find fault with our own excellent version of the Scriptures; but I offer these passing remarks to show, that contrary to the mind of those who deny the *total depravity* of man, and interpret this passage as if exclusively applicable to the antediluvians, the language of the Searcher of hearts, upon this occasion, is too emphatick to be thus enfeebled, and too comprehensive to be thus confined. It is a description of unrenewed men in every age, and in "every day" of their existence in the state of nature, "without hope, and without God in the world."—Tr.

"Meanwhile," says the Helvetic Confession, "we do not pretend to make man a block of wood, or a stone." "We must not," says Hiperius, "enfeeble the liberty of man, or abolish it entirely, lest men (who are sufficiently slow to do good) should abandon themselves to every wicked action, saying, that in vain they apply their mind to good works, for which they have neither will nor power. On the other hand, we ought not to attribute all to the strength of man, lest we rob God, the spectator and governor of all our actions, of the right which belongs to him." In order to understand, properly, the thought of this author, we must recollect that it is necessary, from the time that Adam fell, to distinguish between the natural man, and the man renewed in Jesus Christ. We acknowledge that unregenerate men, in a very inferior degree, have preserved the faculties and liberty proper for the pursuit of natural, civil, and external things, which have reference to their social interests, their bodily wants, and the speculative sciences; observing, at the same time, that they can do nothing in relation to these, unless aided, at least, with the general, supporting power of God. We say with Calvin,* that all these faculties "are most excellent gifts of the Divine Spirit, bestowed for the common benefit of the human race;" and that "if it was necessary that the understanding and skill requisite for the construction of the tabernacle, should be infused into Bezaleel and Aholiab by the Spirit of God, we need not wonder if the knowledge of things, accommodated to the present life, should be communicated to us by the same Spirit." But, if the children of Adam are free in what respects temporal things, it is very far from being the case in regard to what concerns their souls, and the knowledge of God. "If man putteth forth his hand upon the rock, and overturneth the mountains, if he cutteth out rivers among the rocks, and bindeth the floods from overflowing, yet where will he find wisdom and understanding. It is God who knoweth the way thereof, and giveth it liberally to men."*

There remains in man a certain notion of the existence of a God, and the necessity of rendering him some kind of worship; also the desire of happiness, and of immortality, a feeble discernment between good and evil, order and disorder, and in short, a notion of liberty of will; but all these remains of the image of God in men have been perverted by the "sin that dwells in them," and have served only to render them "inexcusable, because they became vain in their imaginations, and their foolish heart was darkened, and they changed the glory of the uncorruptible God into an image made like to corruptible man," making to themselves gods, to which they attributed the vices of their own hearts. They have sought happiness in "broken cisterns, that can hold no water." They have "called good evil, and evil good, darkness light, and light darkness." They have finished by coveting the fate of the brute; "Let us eat and drink, for to-morrow we die." Sold to sin, they have been deprived, by the father of lies, of all the good which they had received from their heavenly Father, and their will is "brought into captivity under the law of sin." Incapable of the least good work, they have only the liberty of doing the evil to which they are strongly inclined by their corrupted nature. But, if "in our flesh dwelleth no good thing," if of ourselves we, absolutely, can do nothing that is [spiritually] good; we can, in the mean time, "do all things in Christ, who strengthens us." This is the case with those whom we call regenerated, or children of God by Jesus Christ. "When you were dead in trespasses and sins," says Paul to the Ephesians, "wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. God hath quickened you together with Christ, by whose grace ye are saved. He has abolished the enmity of the flesh, that we might be new men." God having compassion on miserable man, miserable by his own fault, revealed himself to him in his word; and because it was impossible for sinners to draw near to God, it pleased God to come down to them, that he might teach them those things which belong to their eternal interests. As they could not call upon his name and believe in him, since they knew him not, and had never heard him speak, he sent them messengers, that they might speak on his part, and in his name. "Faith comes by hearing;" but that the word may not be a dead letter, he accompanies it with his Holy Spirit, who renders it living and efficacious, a "two-edged sword" to slay the "old man," a "hammer" to break our hearts of stone, "a consuming fire" to destroy the pollutions of sin, in a word, "the power of God unto salvation, to every one that believes."

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* Institutes, B. II. c. ii. s. 16.

* Job xxviii. 9—12, 23; James i. 5; iii. 11—18.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

CHRISTIAN OLD AGE.

The prayer of the Psalmist is touching: "Cast me not off in the time of old age; forsake me not when my strength faileth." Amidst the vigour and buoyancy of youth, we take little forethought of the days when despondency and feebleness, and the decays of the human fabrick, give tokens that "man goeth to his long home." Most of us secretly wish for old age, but it is without any distinct view of the pains, the sorrows, and the temptations of that gloomy descent into the valley of the shadow of death. Hence arises the neglect with which the aged are sometimes treated by those who, seeking only their own present pleasure, leave to the loneliness of his grief the poor sinking friend—nay, sometimes the tender and affectionate parent.

Respect for old age was insisted on by the heathen moralists, with a zeal and constancy which may condemn the ingratitude and inattention of many professed Christians. The hoary head was honoured by every external indication of reverence; the youth was accounted infamous who failed to render this affectionate homage. Every classical scholar is familiar with the anecdote, which records the applause extorted from the young men of Athens, by the Spartan superiority in this virtue. The relicks of antiquity do not furnish a more delightful morsel than the exquisite dialogue of the Roman Orator on this subject: and if a heathen acknowledged the duty of leaving something which might alleviate the sorrows of the aged, a Christian may surely spend a few moments not unprofitably in examining the same subject, as illustrated by the gospel.

I loathe the unfeeling flippancy of the young man, who, with a contemptuous sneer, neglects the mournful complaints of his elders, as the result of imaginary pains, and unreasonable melancholy. Old age is sometimes characterized by asperity and moroseness; but who can look for the fruits of youth from the blighted and withered trunk? We have seen the venerable father sinking apace, without compassion, without attendance, without the ordinary charities of life, though surrounded by those who derived from him their being. The hands which for long years laboured for their support, are now tremulous and inefficient; the brightness of the eye has gone out; the sight, the hearing, the intellect, have all become enfeebled; pain and helplessness are daily increasing, and the poor old man is treated with the neglect, but not the affection, which children experience. Is it strange that he sometimes feels himself a burden to his own family, that he almost suspects that his departure would be welcomed, that he fails to preserve that sweetness of temper which he once exhibited?

The afflictions of old age are not imaginary. The hilarity even of robust manhood in its glory is speedily quenched, when a painful malady exhausts the strength, relaxes the sinews, and prohibits muscular exertion. And though it be but for a week or a month, the prisoner sighs for enlargement. What then is the situation of the man whose limbs are scarcely adequate to the offices of ordinary motion, whose body is weighed down, whose joints are rigid, whose step is tottering, whose language is almost unintelligible; and who knows that in this world there is no deliverance, and that he must lose, day by day, some portion of the scanty remnant of strength which is allowed him? The recreations of youth are forbidden pleasures. The book with which he may endeavour to solace his hours of forlorn desertion, presents a confused glimmering of hieroglyphics, for the eloquent eye has sunk into deadness. These are trials which call into requisition all the accumulated experience, and the enlarged graces, of three score years and ten.

There are indeed some instances of those who pass through life without much sickness or pain, who mount the horse, or ply the early walk, or even guide the plough, with the elasticity of former days, and who enjoy a florid old age, and rather fade away than die. But these are rare exceptions, and are pointed out as singularities in nature. Instead of this, we commonly behold an emaciated and decrepit form, the prey of disease, tried with daily suffering and nightly disquietude. The organs of sense become obtuse, if not incompetent to perform their functions; and often some disorder which has made occasional inroads in former days, seems to seat itself in the system, and take possession, not without a host of subsidiary pains, which increase as the sands of life run low. The taste for pleasures and amusement has taken its flight with the capacity for enjoyment, and a dreary waste is presented even in the exuberance of this world's comforts. The man who in this situation has not piety, has nothing, and the soul either corrodes with discontent, or sinks into a sleepy hebetude.

Whither now shall the decayed sufferer look for sympathy? He can number but one or two of his early associates, and alas! their condition is as pitiable as his own. He has outlived a generation, and he wonders that he remains in life. The texture of the body has become hard; but this is only the emblem of that petrifaction of the inner man, which refuses new impressions, and cannot be warmed and opened to fresh enjoyment. So have I seen the dismantled trunk of the once sturdy oak, standing alone among the relics of the forest, and unpitied only because it cannot feel.

The aged man is often cut off from the social circle, though he sits in the midst of it. He cannot keep pace with the rapid march of novelties, which pass like a moving pageant before the gaze of others. Is it marvellous then that his thoughts stray among the recollections of former days, when he was young; that he speaks of better times, and looks with suspicion upon those things which pass around him? Perhaps his sight, or his hearing, or both, are impaired. In vain then does he strive to catch some dismembered hints of what seems so much to interest the group around his fire-side. He hears the sound of mirth, but is ignorant of the occasion. If he makes inquiries, he is deemed obtrusive and vexatious. If he meekly sits in silence, he is sullen and dissatisfied.

Such are the trials of many, and with all these distresses we need not wonder that they become less cheerful than before. The springs of life are dried up. Without, all is uncongenial; within, there is a sense of many ailments and many sorrows. Over these things the mind will brood, and the countenance, as a faithful index, become sour and gloomy, while a heavy cloud seems to gather with increasing blackness. Now, if to this is added the neglect of friends and relatives, the cup of sorrow already overflows. And this is not unfrequent. The aged grand-parent is often to be seen in some solitary corner of the family assemblage, silent and unnoticed, as the old pictures which frown or smile unheeded from the walls. He is fed and clothed, and his physical comfort is sometimes studiously regarded; but it is not for his sake that you observe the bustle of preparation; it is not for his gratification that the topic of discourse is introduced. And if now and then appealed to, for some ancient date or narrative, he is bewildered in the mazes of thought, memory fails to do its office, and the mortifying conviction that mind as well as body is preparing for a great change, comes home to his troubled heart with additional poignancy.

To the aged believer, it is painful to find that his ability to engage in active labour is diminished; and this is made more distressing by the reflection that he has not taken advantage of more favourable seasons. It would be well, if the young would here consider their latter end, and lay up in store matter for comfortable retrospect. The aged can tell them that a life of carelessness ensures an old age of remorse.

But it would be both a tedious and a painful attempt, to depict the various trials to which the human race are subject, in this season of feebleness and disquietude. It will be more useful to glance at the temptations to which old age is liable. For the enemy of souls, so far from remitting his malicious endeavours when the weary traveller has nearly accomplished his journey, often sharpens his most annoying shafts, and redoubles his overwhelming attacks, at this last stage of human progress. Knowing that his time is short, he grows more virulent in his enmity. If he cannot destroy, he will not fail to harass and dishearten; if he despairs of seducing the heavy laden pilgrim from his path, he will render it a way of snares, and conflicts, and alarms. Have we not beheld the man of hoary hairs sometimes yielding, even when the premonitions of death were frequent, to sins of which, in days of strength, he had never been suspected? The season of youthful passion has long since passed away, and the gratifications of sense are no longer sought. The reign of fiery anger and manly ambition has departed with the summer of life. But there are latent germs of sin, which seem by some spiritual anomaly, to swell forth into action in the clouded winter of old age. A heathen has remarked the absurdity of growing in our love for wealth, as our need of it was every day becoming less.

But neither gentile ethics nor evangelical precepts have succeeded, in opening the close hand of avarice, or teaching the departing miser to relinquish his grasp of the world. The power of divine grace is demanded, as that alone which can exclude this idolatry, by setting the affections and expectations upon heavenly things, and cherishing the charitable emotions of the soul.

The aged man seldom receives new impressions. You plead in vain with that heart which has for many years resisted the tender appeals of imploring misery. The fountains of compassion sometimes cease to flow, because their gentle gush has been obstructed. It is the law of our constitution, that the feelings which we neglect to bring into operation become almost extinct, and the habit of the soul is changed by the encouraged selfishness, to which the valetudinarian, whether young or old, is ever tempted. The man, then, who would resist and conquer this apathy in whatever way exhibited, must labour to cherish and even augment the exercise of every charitable feeling. Though his infirmities increase, let not his active piety be on the wane. He cannot now seek out in person the suffering poor, or the mourning widow. Let him lead the young of his domestick circle into these edifying scenes, by making them his almoners. Let him withdraw his thoughts from his own distresses, and devise means for alleviating the sorrows of others. He cannot be the leader in the benevolent enterprises of the day, but he can aid their councils, he can from a distance cheer their youthful agents, he can recount their successes. Such was the old age of the pious Scott, whose labours, though they became the labours of the fire-side, ceased only with his powers. Such was the serene decline of our own Boudinot, and of many whose names are withheld, only because they must not be offended by the praise which all are ready to render except themselves.

There is reason to believe that the mental imbecility of age is hastened, in most cases, by inaction. The instances are numerous, in which this eclipse has been immediately consequent upon the sudden dereliction of former labours: and it would surely be a blessing to the world, if we could by any means secure the gentle beams of a declining luminary, even for a few more hours.

We have said that the sorrows of the aged man are many, and we may add that unless he is watchful over his heart, a spirit of peevishness and asperity will gain a place in his bosom. Instead of the sweet and complying temper of the gospel, we sometimes witness the growth of a morose and querulous disposition. Instead of gentle remonstrance, or encouragement, you hear daily comparisons between the past and the present time; you are told how far the simplicity, and the honesty, and the piety of the olden time surpassed what is witnessed now; how "there were giants in those days," when the present generation was unborn; and would be led to believe, if you could yield implicit faith, that the world and the church are in the "sear and yellow leaf." Now all this may be excused; since the old man has been, from the days of Nestor, "laudator temporis acti;" but when we discover a disposition to carp at every variation in opinion, a discontent and restlessness which are increased by the happiness of others, a gathering frown when the exhilaration of childhood is exhibited; when we observe a temper dissatisfied and hard to please, rejecting the proffered kindness, and rebuking the smile of congratulation, we are constrained to acknowledge that there must be a lamentable deficiency in Christian kindness.

To all this the troubled minds of the aged are tempted. For a remedy, we need only propose the assiduous and persevering culture of benevolent and tender feelings, a culture which must be commenced in days of strength, or it will be impracticable or futile in the evening of life So far is this obliquity of temper from being an inseparable concomitant of old age, that I am cheered even now with the acquaintance of a Christian friend, whose bland and paternal manners are the daily recommendation of the religion which he professes. The smile of satisfaction and good will plays upon his features, and the very children of the neighbouring houses run out to shake the hand of good old Father ———. The smallest attentions seem to excite feelings of gratitude in his aged breast; and the cheerfulness of the fireside circle, instead of being chilled, receives new animation from his discourse.

In connexion with this may be mentioned the melancholy which is so common at this time of life. This, in many instances, is but one part of the slow consuming malady which is mainly seated in the bodily frame. A diseased nervous temperament has caused a sympathy of deranged action in the mental functions; and when this is the case, our compassion rather than our counsel is demanded. Yet sometimes in this case, and always in cases of ordinary dejection, the great exciting cause is the continued brooding over real or imaginary calamities. A life of inaction is the nursing mother of gloom and disquietude; and they must be met and overcome by the renewed exercise of faith, and hope, and divine love. The man of God should not suffer the world to say that his comfort decreases, as he draws nearer to his reward. Christian joy should make him cheerful: the expectation of heaven should render him submissive and patient, and his sun should go down in serene brightness, even though clouded before.

A suspicious temper is the last of the snares of Satan, which shall be mentioned. Could the evils already alluded to be avoided, we should have no occasion to dwell upon this: and the means of escape or victory are very much the same. The man who sees around him the activity and fervour of younger persons, and thinks of his own imbecility, begins to imagine that he is a cipher in the world's estimation. He needs more than ever the affectionate assistance of those around him, while they perhaps are ignorant of the extent of his wants. He attributes unintentional neglect to deliberate contempt, and transfers in imagination his own sense of weakness and uselessness to the minds of others. Thus, as he thinks, overlooked, and almost despised, he cherishes a secret chagrin, which at length is expressed with an appearance of irritation which surprises even himself. Let the Christian veteran disdain the thought of giving harbour to such a temper. Let humble submission make him contented with his lot, since in his day he has been observed and honoured. Let mild and equable cheerfulness, in look, gesture and language ensure, as it ever will, the attention and the love of his kindred and friends. Let a view of the glory soon to be revealed, take off his contemplation from the trifles of his few remaining days.

In the conclusion of this essay, I would in a very brief manner, touch upon some of the duties which are referable to the season of old age.

It is the duty of the aged servant, as of every believer, to grow in grace. Instead of becoming remiss, when the crown is almost within reach, the feeble and wearied Christian should strive with renewed alacrity. Now is his salvation nearer than when he believed. Now let his warfare with indwelling corruption be more constant. The call already sounds, "The bridegroom cometh!" Let his loins be girt, and his lamp burning. His days are nearly expended; now, if ever, is it his duty to redeem the time, to forget the things which are behind, and to reach forth towards those which are before. The warmth of early affections, which is so much mingled with animal heats, is not to be expected; but his are the convictions of experience, the genial glow of confirmed and abiding love, the unshaken trust in that God who has said, "And even to old age am I he, and even to hoary hairs will I carry you."

It is the duty of the aged to exemplify the purity and charity of the gospel. The world is vigilant in its examination of Christian consistency. How lamentable is the exhibition, when the soul of him who for many years has been a pillar in the house of God, becomes less and less affected with the great interests of the church. On the other hand, the faith of all is corroborated when the hoary sire is seen to melt under the impression of divine truth, to breathe forth the charity of the blessed Jesus, to grow in meekness, and contentment, and humility, and zeal for God. It is the duty and the privilege of the "old disciple," to admonish and encourage young believers. The affectionate and sincere remonstrances of the aged seldom give offence. We recognise their claim to experience and practical wisdom, and scarcely a day occurs, in which they have not an opportunity for stimulating the sluggishness, or enlightening the ignorance, or repressing the excess of younger brethren. And then how cheering is it to listen to the narrative of the goodness and faithfulness of our covenant Lord, from one who has made the trial of his love for half a century!

The aged Christian should make it a daily task to withdraw his affections from the world. When a vessel is about to sail, it is time to loosen her moorings; when a journey is about to be ended, the traveller forgets to care for the minute comforts of the equipage, with which he is already weary; when the goal is just in sight, the man who runs must cast off every weight which might encumber him. Let the Christian think only of heaven, when he is at its very gate; let him view the world as the house of his pilgrimage, which contains nothing worthy of his care; and let him count all things but loss, for the excellency of that vision for which faith is to be exchanged.

Finally, old age is eminently the season in which to make hourly preparation for death. He who at the close of life, has correct views of his situation, will feel himself to be waiting on Jordan's bank for the speedy summons. He will examine now, before it is too late, into the reality of that holiness which he has been supposed to have, and without which he cannot see God. With unceasing prayer, he will seek the trial of those eyes which cannot err. He will make provision for the passage, and burnish his arms for the last conflict. This ought to be a season of joyful anticipation; for all the brightest hopes of a wearisome life are now about to be realized, and in the twinkling of an eye, care, and sorrow, and pain, and corruption, are to give place to peace, and purity, and immortal youth.

Such are a few suggestions which I would offer upon a subject less frequently discussed than its importance seems to demand.

S. L. R.

Miscellaneous.

NOTES OF A TRAVELLER.

The following Notes of a Traveller were written for the most part during the interruptions, the hurry, and the fatigue of the journey which they describe, and afterwards transmitted by the first opportunity to his friends at home. Scenes and occurrences, though often noticed by others before, present a somewhat different aspect to a new observer, and therefore suggest thoughts and feelings which give some novelty to his journey, though it be over a beaten and familiar track. From his youth, books of voyages and travels, to and over the countries which he passed, had been the entertainment of his leisure hours; so that he was by no means a stranger to many of the works of art, and the living manners which he witnessed. He has seen, however, and thought for himself. The time occupied in this tour was about seven months—from the middle of April to the first of November, 1828. The introduction of these Notes into the Christian Advocate, it is thought, may afford a little variety, and serve as a kind of relish to the more solid and important matter which has characterized its useful pages.

VIATOR.

Pilot or Cape Letter.

Packet Ship Algonquin,
Delaware Bay, April 20, 1828.

The steam-boat which left Philadelphia at 12 o'clock to-day, came along side of our ship, which was anchored off New Castle, at about 4 P. M. The weather was exceedingly unpleasant—Wind, rain and waves, all contributed to make our removal from the steam-boat to the ship disagreeable, though not dangerous. And now, after an exhilarating cup of tea—

"Cups which cheer, but not inebriate,"

I take my pen to commence my Journal.

I have found that it is quite a different thing to part with friends when about going to sea, from what happens when a separation on land is to take place—It seems more like the separation of death—an absorbing gloom is thrown over the mind, which renders one unfit for any enjoyment—I am satisfied that whether the day had been clear and sunny, or as it was, it would have made but little difference. However, as strong excitement soon terminates, I recovered, in some degree, my wonted composure and habit of observation, by the time we were put on board our vessel. The heaving of the anchor, the cries, or songs, as they call them, of the sailors—and the bustle of hoisting the sails, soon drew my attention—Then the singing of the wind through the cordage of the ship, and the long drawn calls of the man who was heaving the lead, fully convinced me that I was bidding adieu, for a season at least,

"To my own—my native land."

On casting my eye over the ship, I found that she appeared in rather an homelier trim, than she did when lying at the wharf. The neat Brussels carpet in the cabin had given place to one of quite an ordinary appearance; all the curtains were removed, and most of the brass ornaments were hid under a strong covering of green baize. Every thing however is agreeable thus far. The disappearance of all our tinsel and finery, so far from diminishing our real comforts, has contributed to our convenience. Our passengers, who are about 22 in number, all seem determined to be mutually obliging—and the captain is the same pleasant man he is on shore.

April 21st.—This morning I left my *state room*, as our little apartments are called, after a very good night's rest—my usual occupations of the chamber being performed, with almost as much satisfaction as if I had been in my own room on shore. The weather had cleared a little, and a light wind from the north-west was pushing us gently along our course. The man heaving the lead, and calling out the number of fathoms of water in which we were sailing, reminded me of Paul's voyage to Rome, "where we sounded and found it fifteen fathoms." We were about 50 miles from *the Cape*—the Bay here is very wide, and we seemed almost surrounded with fishing smacks and other small craft; we soon, however, slipped by all of them. At half-past eight o'clock, the time the passengers had previously fixed, we were summoned to breakfast, which I welcomed, as usual, with a good appetite. There appears to be a large supply of eatables on board—Our live stock consists of a cow and calf—six sheep—a dozen or more pigs—and ducks, chickens, and geese, innumerable.

3 o'clock, P. M.—We are now just off Cape Henlopen; the pilot is about leaving us, and all hands and hearts are busied in sending off their letters. Farewell; the wide ocean lies before me; one spot after another of my native shore fades away, like "clouds in the horizon." What events, what vicissitudes may take place, before I may be permitted to visit again the scenes of my childhood—if indeed this be permitted at all—but I forbear—again farewell.

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March 22d.—At Sea.

After the pilot left us yesterday, we soon got out to sea with a fair breeze. The motion of the ship produced sickness in most of the passengers, and we all could scarcely keep our feet; any two of us in conversation might have been thought under the influence of ardent spirits—"We reeled to and fro, and staggered like drunken" men. At the supper table, we could muster 7 only, out of 22—and before 9 o'clock only three of us could be seen. Thus far I have entirely escaped any thing like nausea or bad feeling. Last night, though my first at sea, I slept very soundly. When I went on deck about seven this morning, I had the pleasure of witnessing the ocean in one of its most lovely faces. The sun was bright, and the wide waste of dark blue water was thrown into gentle heavings by its own influence; the white crests of the waves were *silvered* by the rays of the sun—these, and a thousand other peculiarities, all new to me, filled me with wonder and awe,

> "As its billowy boundlessness opened before me."

The water within soundings is of a dark green, but that beyond the reach of the lead is of a deep indigo blue colour—a change which is no doubt produced by the light not being reflected from the bottom. The blue colour of the deep water is beautifully changed to pea green, or light blue, by the white foam occasioned by the wake of the ship. As this foam, if the vessel is making much head-way, is often projected in a broad thin sheet, for many yards over the surface of the waves, it often lies on, or rolls over the tops of the waves, like so much oil, without mixing with the denser water. This morning, the mate of our ship saw a long-boat filled with water, sweeping over the waves. This incident produced, of course, many unpleasant sensations. Where is the crew, which perhaps once manned this boat?—have they all gone down amidst the roaring of the waters?—What prayers have been offered up—what sighs and tears have been poured forth, by friends at home, for these wanderers on the deep, who may have thus untimely perished!

"Oh sailor boy, sailor boy, never again
Shall home, friends, or kindred, thy wishes repay,
But unbless'd and unhonour'd, down deep in the main,
Full many a fathom thy frame shall decay.
On beds of green sea-flowers thy limbs shall be laid,
Around thy white bones the red coral shall grow;
Of thy fair yellow locks threads of amber be made;
Decorations fantastic to caverns below."

The wind continued favourable all day, and carried us along at the rate of eight and a half knots an hour. In the evening the wind became more violent, and before we could haul in all our light rigging, which had been spread during the day to catch every breeze, one of the studding-sail booms snapt, and was carried away. This, together with the empty long-boat, created in my imagination so many frightful images, that I slept but little all night.

23d.—The wind continues still favourable. Most of my shipmates are still overcome with a horrible nausea of sea sickness, so that our breakfast was scarcely touched by any but the captain, Dr. G., Mr. W., and myself. We are now in the gulf stream, about 200 miles east of Delaware Bay—On drawing up a bucket of the water, its temperature I should judge to be about 80°—that of the air being 65°. It felt exactly as if it had been taken from a kettle near the fire—this difference of heat must of course be more remarkable in winter than in summer.

What a beautiful contrivance of the Great Author of nature is this gulf stream? By means of it, a constant and regular current, or circulation, in the waters of the ocean is established, which preserves it nearly uniform in its composition; though the saltness of the sea still varies with the latitude. It is a remarkable fact, that in tropical and polar regions this saltness is the same. The gulf stream is also the means by which heat is conveyed, from warmer to colder climates. The heated water rises to the surface in the tropics, and is carried in such quantities towards the north, that the warmth of the gulf stream is felt for more than a thousand miles—The tendency of such changes is to regulate and equalize the whole temperature of the earth. The sailors say that the gulf stream may be distinguished from the other parts of the ocean, by a difference in the colour of the water; but from my observation this is not the fact. There is also another error with regard to this stream, which rests upon higher authority than that of sailors. Dr. Franklin, and other writers, assert that what is called gulf weed, is every where interspersed through this stream, and is therefore a sign that you are sailing in it. This weed, however, is much more abundant out of the current than in it—Indeed, after passing its edge a few miles, the weed entirely disappears.

You all know that I have been a lover of natural history, in all its branches, from my youth up; the gulf weed, therefore, from the time of its first appearance, excited my particular attention. Its origin is mysterious. Whether it is produced at the bottom of the sea, and then rises to the surface, or whether it grows on the surface of the waves themselves, or whether it is an animal or vegetable production? are, I believe, questions still undetermined. Dr. Thunberg, who, I recollect, mentions it in his travels, supposes that it originates, and grows as it floats, on the bosom of the waters. This sea weed, which I think is a *fucus*, appears in small green bunches, composed of long and narrow fleshy leaves, which shoot out from slender stems. I have found it not unfrequently with little circular pods, which look like its fruit—specimens of which

I have gathered, to grace my collection of natural objects at home. Though this weed often lies promiscuously on the surface of the sea, I have seen large fields of it arranged in long narrow bands, separated from each other by intervals of water—which suggests to the mind the idea of its being planted in furrows, like wheat in a field. These bands always lie longitudinally, in the direction of the winds. I examined a good deal of this weed, expecting to find it the residence of a number of marine animals; but I found nothing lodged in it, but a small species of shell called the spirula spirorbis.

We have to-day an instance of one of those beautiful sunny days at sea, of which I have so often read—For my part I must say that a sunny day on terra firma, is vastly more agreeable. In our present situation, however, there is something peculiarly pleasant and exhilarating in fair weather, and a fine propitious breeze.

24th.—We are still sailing, as we have been since we left soundings, at the rate of 10 knots an hour, on our regular course. The heaving of the log, by which the speed of the ship is ascertained, is done every two hours, at the ringing of the bell—it is a very simple process. A triangular piece of wood, loaded with lead on one side, is attached by its three corners to a cord of known length—a sand glass, which discharges itself in a given time, is then prepared—the triangular piece of wood, or log, is thrown into the water, while the ship is under way, and sinking below the surface, in the direction of its loaded side, remains nearly stationary, and presents sufficient resistance to unwind a certain length of the cord, which is on a reel, in the time marked by the glass. I was very much interested to-day in observing the habits of a little bird, which keeps principally in the wake of our ship—no doubt to pick up any aliment which may be thrown overboard. This bird is the stormy peterel (procellaria wilsonii). It is called peterel, from the apostle Peter, because it seems to walk on the water. For hours I have stood at the taffrail, watching the motions of hundreds of these birds, some of them skimming gracefully over the surface of the waves, and curiously preserving the same ever varying curves—some climbing up the hills of water, and others in clusters, apparently at rest round an article of food. The sailors are very superstitious with regard to these birds, which they call Mother Cary's chickens—probably from some old witch or fortune teller of that name. I recollect a well-told story in Blackwood's Magazine, on this subject, to which I refer you—it is headed the *Fatal Repast*. It is supposed by many that the peterel, as it is seen in almost every part of the ocean, lives on the water entirely, and hatches its eggs under its wings—I need not say this is not the fact. It is surprising, however, what a length of time they continue on the wing; they have been the last objects which the darkness of the night concealed, and the first which the morning dawn has enabled me to discover. They utter a low note, something like *weet*, *weet*, which is quite audible when they are near the ship. This some of the sailors translate into wet, wet, and say it indicates stormy weather. It is generally supposed that this is the same species of peterel which inhabits both the European and American portions of the Atlantic; but though much alike, they are still different—That which sweeps over the vast range of the European ocean is called the pelagic peterel; and that which inhabits the American Atlantic is called Wilson's peterel—after our own great ornithologist. Think not that I say too much concerning these interesting little wanderers of the deep—There is no one, perhaps, who crosses the Atlantic, but must feel indebted to them for many hours of amusement. At sea, every thing which tends to break the dreadful monotony of the wide waste of water and sky, amuses the mind. The only other living thing out of the ship that I have yet seen, is the *shear-water*, and a few gulls.

This afternoon a gale of wind caught us with most of our small rigging or *kites* hoisted, and before we could haul them in we had our studding-sail boom carried away. The wind continued to blow all night, and the ship to rock and groan most terribly. About 12 o'clock I had just *forgotten* myself in a nap, when I was roused by a tremendous blow, struck against the side of the vessel—The waves rushed in through the cabin windows or sky-lights; the ladies screamed, and confusion generally prevailed—For myself, I thought we were lost. My anxiety, however, was the apprehension of a novice, for one of the passengers, Mr. W., who had frequently been to sea, quieted most of our fears, by stating that we had "only shipped a sea—a very common occurrence." After this I slept but little, in consequence of the rocking of the ship, the whistling of the wind through the rigging, and the constant creaking and groaning noise produced by the working of the joints of the vessel, the masts, and the bulk heads. In the morning I could almost say with Shakspeare's Clarence—

> "I would not pass another such night
> To gain a world of happy days—so full of
> Dismal horror was the time."

26th.—The wind still continues favourable, and we have now made almost one-third of the distance of our voyage. The grand banks of Newfoundland lie about 300 miles to the west. We have taken our present course, in order, as the captain says, to give the icebergs, which sometimes break away from their moorings at the North pole at this season of the year, a good birth. Before setting out on my voyage, I had read a good deal respecting the fisheries established at the great bank. I anticipated much amusement, and expected to add many articles of curiosity to my cabinet, by an examination of that interesting scene; I was therefore a little disappointed, at finding that this was now out of my power, although I consoled myself with the thought, that the fogs and dangers which almost always hang over that place, were also escaped. An iceberg, too, with all its terrors, I had also a desire to see, *afar off;* but I had now no chance of being gratified. It is remarkable how soon we become used to a life at sea—The unpleasant sensation first felt, of being alone comparatively, on the vast waste of waters, with only a plank between you and death, is now seldom experienced. I have been remarkably favoured, in not being for a moment sea-sick, though almost every one around me, except my friend and room mate, Dr. G., have been suffering. Religion, as our friend Dr. D. says, is the best thing to go to sea with. A peaceful conscience, a realizing, firm, and abiding sense of a superintending Providence, will contribute more to health, cheerfulness, and general comfort, than all the rules laid down by Dr. Franklin and others, on this subject. For myself I know not how I could have got along, or may still get along, in the voyage of life, without the little of this good thing, which I hope I possess. This afternoon we saw the first ship since we left soundings—We were not near enough to speak her, but I felt a pleasure in having human beings within sight. We soon passed her, at the distance of about a mile. In the descriptions of most voyages which I have read, I have noticed some wonderful accounts of the feelings of the traveller, when he comes in sight of the first ship in the middle of the ocean—Throbbings, thrillings, ecstasies, and all those kind of things, are then judiciously scattered through the description. In the present instance, therefore, when the sailors cried out—"sail, ho," I was prepared at all points for something *exquisite*—but the ship passed us without producing any thing more than the plain, every-day sort of feeling, which I have just mentioned. A strong gale of wind springing up in the evening, we were obliged to reef our topsails; in doing which, the sailors were very expert, and presented to us landsmen an exceedingly interesting sight.

27th.—To-day is Sunday; but the weather is too rough to admit of any publick religious service being performed.

(*To be continued.*)

THE BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. III.

4. Let us now inquire how a hurtful interference in missionary operations may best be avoided or prevented. For this purpose, it is primarily important that all missionary associations, whether acting as churches, or as voluntary societies, should be careful to guard against selfish views, to cultivate a truly liberal and Christian spirit, and to keep constantly in mind, that all genuine evangelical missions must have for their grand object, to which every other must be made subservient, *the salvation of immortal souls;* that thus they may contribute to extend the Redeemer's kingdom, and promote the declarative glory of God in the world. The disposition, motives, and object here brought into view, are, it is believed, nearly all that is requisite for the certain prevention of the evil which it is so desirable to avoid—They will ensure, as a natural consequence, every thing else that is necessary. Nor is there more danger that a narrow, exclusive, engrossing, or aggressive spirit and system, will be cherished and pursued, in the management of missions by churches *as such*, than in the operations of those which are conducted by voluntary associations. The truth is, that a *real* missionary spirit is *essentially* a spirit of expansive Christian benevolence; and where this is possessed, it will, in all cases, prove a powerful preservative against the workings of selfishness and bigotry; and where it is not possessed, selfish views and a desire of power and pre-eminence will, in some shape or other, be acted on and acted out, let the form of a missionary society be what it may. It is now more than two years and a half, since we inserted in the fourth volume of the Christian Advocate, an essay on this question—"How shall we maintain both Truth and Charity?"* We wish that those of our readers who take—and all ought to take—an interest in this subject, and who possess the fourth volume of our work, would turn to the essay we have named, and give it an attentive perusal. But for those who may not possess the volume referred to, and because the opinions we advocate are represented by some as savouring of a sectarian spirit, we quote from what was written at the time we have mentioned, by the same hand which now holds the pen, the following paragraphs—

"Let this matter be considered in reference to missionary operations—The writer of this essay is a Presbyterian, and he certainly does not think that he can lay claim to any extraordinary measure of Christian charity. He nevertheless is conscious, that he most sincerely rejoices in the success of Christian missions, as they are conducted by the Church Missionary Society of Great Britain, by the London Missionary Society, by the Baptist and Methodist Missionary Societies, by the Moravians or Unitas Fratrum, and by the American Board of Commissioners for Foreign Missions, in our own country: when he prays for the success of missionary labours, he has all these missions in his view; and he would, to a certain extent, cheerfully contribute his mite of money and personal exertion to promote them—Why? Because he believes that the immortal souls of the heathen will be saved when the great truths of the gospel, as taught by any of these sects, are cordially embraced and reduced to practice; and because he views this as infinitely more important, than that men should become Presbyterians.—Now the writer considers these views and feelings, as exemplifying the small portion of Christian charity which he possesses, far more than if he could rejoice in the success of *no* missions unless they were *Presbyterian*—conducted by men of his own denomination, and forming converts to multiply adherents to that order of church government which he prefers. Yet, while the writer can, as he believes, make this statement with perfect truth, he is not prepared to identify himself with any of the churches which he has mentioned. He is not prepared to do so, because he could not do it without compromising truth—Not essential truth;—not truth of the greatest importance; but yet truth which, while he remains a Presbyterian in sentiment, he feels that he is bound to maintain.

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* See Christian Advocate for 1826, the Nos. for August and September.

"Here is then, another reason why churches that regard each other as essentially orthodox, ought not to amalgamate, but to retain their distinctive character—They are bound *as churches* to maintain *truth*, as well as charity. How charity may be preserved and exercised, even in its greatest purity, we have already seen.* How truth, that is, what different churches *regard as truth*, can be *fully* maintained, without preserving their distinctive character, is by the present writer not seen—He believes it impracticable. Every denomination must be supposed to think that there is a foundation in truth, even the revealed truth of God, for those peculiarities in which its difference from others consists. If this is not believed, the difference ought certainly not to be kept up.†"

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* This had been fully shown in the former part of the essay.

† We know there are some in our country who, in their zeal for missions, think and say, that if any church formularies whatever, whether in relation to doctrine or government, stand in the way of UNION *for the purpose of extended missionary operations*, such formularies ought to be disregarded and set aside, and that the sooner it is done the better. We must be permitted to think that the zeal of such persons is "not according to knowledge." We believe that every truth and duty revealed in Holy Scripture, is to be sacredly regarded, and to be considered as perfectly consistent with every other truth and duty, which is revealed in the same manner. We can therefore never think it right to give such a construction to the duty of sending the gospel to the destitute as to supersede a regard to any doctrine, or any institution, that derives its authority from the sacred volume. According to our judgment, we are to evangelize the world in such manner, and in such manner only, as will correspond with every truth of the Bible, and every ordinance of God's appointment. Now we do verily believe, that the doctrines of our Confession of Faith and Catechisms are plainly revealed in the Bible, and that enough is also revealed in that holy book to authorize us to adopt the Presbyterian form of church government, as coming nearest to the primitive pattern; and having thus adopted it, to regard and treat it as a divinely instituted ordinance. If we did not thus believe, we would say so openly, and leave the Presbyterian church. We think that Christian integrity, and even common honesty, would require us to take this course. For those who do take it, however we may differ from them in opinion, we retain an unfeigned respect. They act the part of candid and honest

If the temper and views set forth in this quotation be sincerely possessed by a church engaged in missionary operations, they will certainly lead to a system of practice which will never offensively interfere with any other church, or any voluntary missionary association; provided such church or association shall be found to cherish the same temper and views. Let all cherish them, and there will be much prayer of all, for the success of all. The missionaries of all will be instructed to regard each other as brethren, and when they meet, to treat each other fraternally, and mutually to afford aid, whenever it is necessary and practicable. While each will labour with alacrity and assiduity in its own field, care will be taken not to trespass on the field of another—Friendly arrangements will be formed, with a view to avoid every such trespass. If errors are committed through inadvertency, kind communications will immediately lead to their correction. A courteous Christian correspondence by letter,* and perhaps, as occasion may offer, or require, a personal visitation of members, delegated from one body to another, will take place. Information of missions in preparation, and of the places or region to which they are destined, will be communicated. Nay, occasional contributions of pecuniary aid may be made, by the supporters of one missionary corps to those of another, as was done in the case of the Baptist missionaries in India, and as is now doing by the members of the established church of Britain to the Moravians, of which notice was taken in our last number.

Such then are, briefly, the means to be used, to prevent a hurtful interference in missionary operations.

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men. But we confess that we know not how to appreciate the candour or honesty of any man who remains in a church for the purpose of subverting it, or with a willingness that, for whatever reason, it should be subverted by others. If he thinks it ought to be subverted, let him avow what he thinks, and act upon his avowal, without disguise. No regard to an important end will justify even the tolerance of unlawful means—the violation of truth and fair dealing—in order to reach it. Such violation is downright Jesuistry, and a most fearful denunciation is, we know, pronounced on those who say "let us do evil, that good may come."

* About five-and-twenty years ago, the Standing Committee of Missions of the General Assembly (to which the present Board of Missions succeeded in 1816,) addressed a circular letter to nearly all the Protestant Missionary Associations then known to exist in the world. The letter was penned by the present writer, at that time chairman of the Standing Committee of Missions. It contained a statement of what had formerly been done, and of what was then doing, in the cause of Missions, by the Presbyterian Church. It requested a fraternal correspondence by letter, with the several associations to which it was addressed. It asked for information relative to the number of Missionaries employed, their locations, their success, and what new missions were in contemplation. It solicited remarks on what had been found to be the best kind of education, and the best sort of attainments, for Missionaries: and for friendly advice on the best method of conducting missionary operations—with several other particulars, which our space will not permit us to recite. These letters received prompt and most gratifying replies. From the Baptists, the reply was written and subscribed by the distinguished and excellent Andrew Fuller; and from other denominations, by their most prominent members. The chief reason why this correspondence was not continued was, the portion of time and labour requisite to keep it up—For the whole burden of missionary concerns then fell on a few men, who bore it gratuitously, while they were heavily laden with indispensable professional engagements. Such an officer as a General Agent and Corresponding Secretary, with an adequate salary, had not then been known or heard of in this country. We make the statement contained in this note to show, that a friendly correspondence between missionary corps, of different communions, is not an untried speculation. The experiment has actually been made, and made successfully. The Presbyterian Church took the lead in making it; and we know that the present Board of Missions of this church, are cordially willing, and even desirous, to open a friendly correspondence with every other orthodox Missionary Association in the world.

In order to avoid the evil contemplated, no amalgamation of associations is necessary, or even advantageous. The desired object can be secured only by every missionary body (whether that body exist in the form of a church or of a voluntary society,) possessing and exercising a truly Catholick spirit—a spirit which, while it provides, as it may and ought to do, for every thing, in its own direct operations, that is believed to be required by an adherence to gospel truth and order, shall cheerfully and fully concede to others what it claims for itself; shall sincerely wish well to every institution of a missionary kind, which is believed to be calculated to win souls to the Redeemer; shall make it an object to shun all collision with every such institution; shall respectfully propose to others any measures which it may deem proper and necessary, and meet with kind and liberal sentiments all measures proposed by others—having for their object the promotion of harmony and efficiency, in the sacred and glorious cause of sending the gospel to the destitute, and of fulfilling the command of the Saviour to evangelize the world. Without a system of proceeding something like this, a hurtful interference, and its numerous evil consequences, can never be prevented; and with such a system, no injurious conflicts of missionary bodies need to be apprehended. It is gratifying to observe that the course here indicated, has, to a considerable extent, already been pursued, without any formal arrangements made for the purpose. Where, among all the Protestant* missions that have hitherto been sent forth, has there been any interference, collision, or controversy, in regard to a particular sphere of missionary operations? We have heard of none; and without great folly, as well as bigotry, none will occur, while the field is the world, and so large a part of it remains entirely unoccupied. We know too that the missionaries of the Moravians, the Episcopalians, the Baptists, the Methodists, the Congregationalists of Britain, and of our own country, have occasionally come in contact; and in no instance have we heard of any controversy, or unbrotherly behaviour. On the contrary, we have heard of instances, not a few, in which sympathy and assistance have been extended to each other, when they have been called for by circumstances of affliction or destitution. Experience, therefore, has already gone far to prove the truth of our position, that *a genuine missionary spirit will ensure the avoidance of all injurious interference, among the missionary corps of different denominations*, in the prosecution of an object so dear to them all.

(*To be continued.*)

SPEECH IN THE GENERAL SYNOD OF ULSTER.—IRELAND.

(*Continued from p.* 117.)

Having now, Sir, endeavoured, and I hope successfully, to overturn a host of straggling objections collected from different quarters, I come to engage with the condensed phalanx which Mr. Montgomery has so powerfully led on against us. Permit me, Sir, to pause for a moment, and pay the tribute of my admiration to the splendour in which he has exhibited his array of argument. When last year he depicted the miseries of a minister's unhappy wife, whose husband came home to her, having avowed his real religious opinions, I could scarce refuse a tear to the imaginary distresses of "the admirable tragedian." But when, this year, Sir, he summoned up the full energy of his powers, and gave us, scene after scene, in every possible variety, I almost was induced to forget the presence of Moderator, and Synod, and the crowded audience around us, and to believe myself transported to Arabia, and witnessing a modern exhibition of Aladdin and the wonderful lamp. I could almost fancy I saw him rub this lamp of wonders, while the first scene presented me with a lecturer on polemic theology. The lecturer began with announcing, with all due solemnity, this important proposition—"Religion is a matter entirely between a man and his God." This proposition sounds well. It served the lecturer to show, that we, as a Synod, could, therefore, have no possible right to interfere in the matter. It is strange, Sir, how nearly a proposition can approach to truth—and, after all, be untrue. That religion is a *matter between man and his God*, is a truth most certain; but that religion is a matter *entirely* between man and his God, is an assertion most unfounded. Were the lecturer's proposition true, I wonder how a minister should attempt to interfere in the religious instruction of his parish. Why is he to be instant in season and out of season, to exhort, rebuke, with all long suffering and doctrine? Were the proposition true, I wonder why Paul has said, "Now, then, we are ambassadors for Christ; as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled unto God." Were the proposition true, well might our children turn round upon us, and say, "How dare you press upon us the reading of the Bible, the committal of Catechisms, or the troublesome attendance of the Sabbath? There is a great man who has lately discovered that religion is *entirely* a matter between man and his God; and therefore we beg you will not interfere. If you attempt, in any form, to influence our minds, you are interfering in a matter in which you have no concern." I wonder what criticism the lecturer would make upon a juvenile essay of this description. He would reply—"You are mistaken, my children. Religion is, indeed, a matter between God and a man's conscience: but the means by which the knowledge of it is to be brought to the mind, and the power of it pressed upon the conscience, are committed to me as your parent; and I am commanded by God himself, in Deut. vi. 6, to teach you diligently in his holy commandments; to employ every possible exertion to show you the truth, to preserve you from error, to lead you to holiness; and thus to bring you to the knowledge of religion, with prayer and hope, that you may enjoy its comforts." And is not this Synod, Sir, in place of such a parent to the people? Is there a single duty to which the natural parent is bound, which we, the spiritual parents, are permitted to neglect? Not one. Religion is not then a matter *entirely* between a man and his God. But there is a large portion of its outward instrumentality which is entirely a matter between man and man; yet regulated in its ministration, not by the will of man, but by a strict conformity to the revelation of God. It is upon this principle, Sir, that this Synod is bound, humbly, yet vigorously, perseveringly, and zealously, to interfere in the religious instruction of the people—to protect them from error—to furnish them with wholesome instruction in the truth—and edify, in faith and love, the body of Christ committed to their care.

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* As to any fraternal intercourse between Popish and Protestant missionaries, it is manifestly impracticable, and even undesirable. We regard the Romish Church as "the man of sin," and the members of that church, many of them at least, regard us as in a state worse than that of the heathen. How "can two walk together" who are so far from being agreed?

The second proposition announced by our lecturer was this—"I will be accountable to no man in matters of religion, as no man can be accountable for me." This is another of those simple, yet splendid fallacies, by which inconsiderate minds are led captive. 'Tis a bit of common glass, finely cut, and set as a jewel; deriving its play of colours from a little foil ingeniously placed beneath it. Take it asunder—the colours, and the beauty, and the value, are gone; and a bit of glass, worth not one farthing, is all that remains of your precious gem! I shall separate then this gem from its setting, that its true value may be ascertained. "No man can be accountable for me." This is the reason, the gem of the argument. Now, if by "accountable" you mean that no man can be made a substitute for you, so that he may perish, and you be saved, I freely admit its correctness. In this sense take it; and draw what conclusion you may. But our lecturer is too wise a man to exhibit such truisms to his pupils. In opposition, then, to the only other meaning he can have, I am ready to affirm, and to confirm it by the word of unerring truth, "that men, in certain circumstances, are *accountable for one another*," and that too under the most awful penalties that the Divine Word has revealed. Ezek. iii. 17—"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, *but his blood will I require at thy hand.*" Where is now, Sir, the high sounding proposition, that one man is not *accountable* for another? God has spoken, and it is fled; and the sound of its error shall be heard no more. Yes, Sir, Mr. Montgomery shall be *accountable and awfully accountable*, for every word of truth or of error that he has uttered to his congregation. And the minister that instructed Mr. Montgomery, if he kept back the

Gospel from his youthful mind, or imbued it with one tinge of erroneous doctrine, shall, upon his part, render an awful account for the neglect, or misdirection of that giant intellect. And we, Sir, every one of us, must be *accountable for the souls of our people*, if we have neglected to warn them against error, to solicit them to the truth; and if they fall and perish, through our indolence, indifference, or misdirection, *their blood will the Lord require at our hands.*

The other fragment of the lecturer's proposition—"I will be accountable to no man in matters of religion"—is a bold, and open, and heroic announcement—yet totally inconsistent with the purposes of the Gospel. I have already proved that the object of the Gospel is to bear witness. Now, an *unaccountable witness* is rather a novelty in jurisprudence. It is unlike the conduct of Paul. Acts xx. 27—"I have not shunned to declare unto you all the counsel of God." And it is only by this open and unreserved declaration that the Apostle is able to say in the 26th verse—"I take you to record, this day, that I am pure from the blood of all men." Mr. M. is also at total variance with the advice of Pet. iii. 15—"Be ready always to give an answer to every man that asketh a reason of the hope that is in you." This advice clearly indicates an unrestricted accountability, not only of our faith, but of the grounds and reasons upon which our hopes are rested.

But as lectures, Sir, are tiresome things, the lamp was rubbed, and the scene was changed. From the comfortable meeting-house of this peaceful village, we were instantly transported to Spain, and found ourselves situated in the great sphere of Madrid. The bells were tolling sullenly from the steeples of the proud escurial; a dark procession was advancing with slow and measured steps. I saw certain prisoners whom they were conducting to execution. Their garments were painted with evil spirits and flames. And I saw the rack, and the other instruments of torture; and I saw the faggots that they had heaped up to feed the murky fires of their *auto da fe.* And I heard the prisoners groan and shriek in the midst of their tortures—I started as from a horrible dream, and I exclaimed, what is all this!!—"Oh!" replied a proud Castilian that was standing by—"It is merely a Presbyterian minister requested by his brethren to declare his *real* religious opinions."

By another dexterous turn of the lamp, the scene changes from Madrid to Moneymore; and we pass from the horrors of the Inquisition, to the solemnities of the communion.—Mr. Barnet had declared, what I believe every evangelical Presbyterian in the kingdom will declare, that he was not an advocate for what is called *open communion;* and that, under certain circumstances, he would feel himself warranted in denying, to certain individuals, admission to the Lord's table. Mr. M. professed himself horror-struck at such an audacious interference; and to complete the tragedy, thought fit to kill the applicant on the very night of the refusal. All this, no doubt, semed very fine, and quite irresistible, to the advocates of, what is called, open communion. But I do profess myself so much a pupil of "the old school," that I believe it to be in direct opposition to the word of God. Will Mr. M. read, at his leisure, 1 Cor. v. 11—and then say, if we are not with such characters to eat an ordinary repast, are we to make no attempt to exclude such characters from the sacred ordinance of the Lord's Supper. Will Mr. M. also consider 1 Cor. xi. 27, and will he then say, whether Mr. Barnet, who instructs, exhorts, and warns, or even authoritatively forbids the unhallowed approach of ungodly men to the Lord's table, or those who admit all characters, without any distinction, be the real friends of such unhappy individuals? That the scrupulosity of examination has been greatly relaxed, that the fence of discipline has been sadly broken down, and that, under the pretence of liberality, licentiousness has been encouraged, are melancholy marks of the degeneracy of churches. Nevertheless, the foundation, a discriminative discipline, remains unshaken, both on account of the danger of unworthy communicating, which affects the communicant himself; and upon account of the duty of the Church, to preserve, as far as possible, the purity of her fellowship, and the efficiency of her discipline.

Scarcely ever in my life, Sir, was I more surprised, than when, from this solemn scene, we were magically transported to the top of Parnassus—where "the Goddesses around did throng, and all the Muses nine,"—while Mr. M. himself appeared in the midst—the "Magnus Apollo" of the assembly. Then, by way of relieving our tired faculties, we had a farce—and "mental lodgment," and "private judgment," rung again and again in our ears—and "we did laugh, sans intermission, an hour by his dial." But, in midst of our amusement, the lamp is rubbed again; and lo! we are transported to the lofty mountains of Dungiven. The sun is riding high in the heavens; his beams are sleeping on the heath; the peasantry are pursuing their peaceful toils, and the children are gathering the fuel for the ruddy bonfire of midsummer. The cattle are ruminating in quiet, or lowing to responsive echoes: and the clear blue sea sparkles in the distance of the west, reflecting the beauties of the scene in the mirror of its placid bosom. The genius of the scene is rolling slowly along, enjoying at once the beauties of nature, and the comforts of his easy chariot; and his mind is indulging in all the reveries of the sublime and beautiful, or soaring into the loftier contemplations of exalted piety. But mark ye, how suddenly and lamentably the scene is changed. The contemplations of philanthropy are interrupted and disarranged; and the late placid face of nature assumes a sudden and unaccountable scowl, indicative of some mighty, and monstrous, and adverse agency. Can the Muses of epic poetry or tragedy, account for this wondrous change? or, if there have arisen a Muse of novel or romance, can she aid us in explaining the phenomenon? Yes, between them, somehow, they have discovered a solitary Calvinistic minister, plodding his weary way to the meeting of the Synod of Ulster, and nature has shrunk affrighted at his presence, and the genius of Arianism has participated in the discomposure. John Calvin, I have heard many a charge laid at thy door; and, from Pope, I have heard of "Presbyterians sour;" but the master-charge of all remained for you, Mr. Montgomery, when you made the presence of a solitary Calvinist cast a gloom over the festivities of nature. If this thing be a jest, 'tis a very good jest. But Mr. M. is no joker. If it be meant for a picture, 'tis a very good picture; and as fine a specimen of the "creative," as you would wish in a summer's day. But Mr. M. avers that it is sober earnest, and real fact. Then as such let us examine it.

Look out upon that placid scene which the lamp of Aladdin has summoned up before you. Mark well the genius of the story entranced in the contemplation of its loveliness. The scene is overcast—the reverie of pleasure is interrupted; and the cause of disturbance assigned, is the unhappy appearance of a solitary Presbyterian minister. Alas! how prone are we, poor mortals, to ascribe to others the evils which we should charge against ourselves! When the philosophic reverie of Mr. Montgomery was so unhappily interrupted by the presence of this Calvinistic intruder, had he paused to turn his eye from the bright sun and blue waters of the west—and had he cast one glance to the eastern side of the horizon, he would then have discovered, that his disturbance arose not from the presence of this unwelcome visiter, but from the consciousness of the bitter things that he himself had recorded against him or his brethren. In the east, he would have seen flaming on high a banner, inscribed with the terrific words—"UNANSWERED, and UNANSWERABLE;" and beneath this title, he would have read the following list of names, and charges the most comprehensive in crime, that has ever yet been recorded in the annals of liberality. In the front, you read how this man and his brethren are charged with conjoint "weakness and wickedness." Our effort in what we believe the cause of truth, is denounced as "an impious attempt." Then follow, in rapid succession, "impious vanity,"—"make hypocrites of the weak, and the crafty, and the worldly,"—"you clasp, with the grasp of friendship, the hand that is black with the stains of perjury,"—"falsehood and dissimulation are your bonds of union,"—your course of procedure is "tyranny, Jesuitism, and hypocrisy,"—"libel on the Deity,"—"impious supposition,"—"solemn signature to a lie." Then we have the "bigotted multitude,"—then a man whom we compel to bring "falsehood upon his soul:" then follow "these fanatical times,"—"fury of persecution,"—"traitors among us,"—"treacherously turning on their comrades,"—"*real* traitors,"—"ignorant enthusiasts,"—and the "lowest dregs of fanaticism;"—while, to bring up the rear, something is hinted about the "malignity of a demon." Now, the whole of these accusations, so blazoned on high, are accompanied with the critical observation, that the "Old Lights" of this Synod had "adopted a vulgar system of abuse." If they have done so, I am really ashamed of them. Abuse is at all times bad sense, bad argument. But vulgar abuse is worse than mere abuse, because it is lower in the scale of civilization. Should any of my brethren, then, feel inclined to improve the system of abuse, I know not any method by which they could so effectually rise from the *vulgar* to the *polished* style, as by committing the foregoing choice epithets to memory, and employing them upon all occasions when they may feel abusively inclined. And if, by such employment, their abusive capacities be not sufficiently invigorated and elevated, I do pronounce them beyond instruction; and would earnestly entreat them to lay the practice aside for ever. Which side of this house has most erred by the employment of abusive phrases, it is not for me to decide; yet I have judged it necessary to cull the few foregoing "flowers of Arian rhetoric,"—the very "elegantiæ" of the school of "civil and religious liberty,"—because the reading of them in the pages of a newspaper, was originally sufficient to throw half a kingdom into a kind of hysterics of delight, and to induce their publication, "*solely* with a view of disseminating principles of *Christian charity* and *mutual forbearance* amongst persons of all religious persuasions." And perhaps, Sir, upon the principle of "lucus a non lucendo," they may be tolerably efficacious in producing the desirable result. And I am not without a kind of belief that the men who used them once, would not now utter them again; and that he himself has been the first patient to experience a cure from the severity of his own prescriptions.

Having now, Sir, endeavoured to dispose of that part of Mr. Montgomery's address which I would denominate the "picturesque," I come to submit to you a condensed view of whatever can be considered "argumentative."

As the very front of our offending, we are accused of "prescribing a creed" to our brethren. I answer—we prescribe no creed. We openly tell our own opinions. We say to those who wish to join us, "what are your religious opinions?" If we cannot agree, we part as we met. We *give* our own opinions openly; but we *prescribe* them to no man.—I have already, Sir, given you my views of what is called "private judgment," and, in my statement of principles, this house appeared universally to acquiesce. I shall, therefore, only now add, that while I cannot recognise the use of "private judgment" as a right from God to think as a man pleases without restraint from the revealed will of God, I do not therefore imply, that any man has right, or privilege, or power from God, to interfere by coercion with the private opinions of another. I disclaim such interference with any man, except by counsel, advice, or argument. I permit no such interference with myself, except when men come armed with the mere weapons of logical discussion, and scriptural argument. If, by "private judgment" is merely meant, that no public body has a right to *prescribe* opinions to private individuals, I most heartily assent to the proposition. But the same principle that refuses to the public body the right to *prescribe* to the individual, refuses to the individual the right to *prescribe* to the public body. My private, my individual opinion is—that we should not hold intimate church fellowship with persons differing from us on fundamental doctrines of religion. Mr. Montgomery thinks we should be united, though of the most essentially discordant materials. Whether now, must Mr. M. or I surrender our individual opinions? My plan is, to leave Mr. M. free to form his opinions, and to propagate them as he may, but not in my company, or under my sanction. Mr. M. is determined to keep in our company, though not over agreeable, with the benignant wish of converting us from our error—and, trifling as the influence of our sanction may appear in his eyes, he is determined to exhibit it in the eye of the world. And will we, *nil we*, he and his brethren will not part from us. Who now *prescribes* the creed in this case? I answer, it is Mr. M. and his friends who wish to exercise over our faith such overwhelming lordship, as will not even permit us to choose our own company.

To prove, however, that we should rest fully satisfied with the principles of his faith, Mr. M. declares, "the Bible is our (the Arian's) creed." So says every Socinian in the kingdom. Yet, would Mr. M. therefore give him the right hand of fellowship? But, when Mr. M. announces "the Bible is our creed," surely this is as much a creed in "*human language*," as the Westminster Confession or Thirty-nine Articles! Had I Cruden's Concordance before me, I am afraid I should search in vain for such an announcement. Strange! that Mr. M., who has such an aversion for what he calls "*human language*," in declaring his religious opinions, should yet manufacture a creed in which *Scripture language* is not to be found. To illustrate the delusiveness of Mr. M.'s declaration, I merely reply—you say, the Bible is your creed—we ask you, *what Bible?* The Arian Bible? The Socinian Bible? or the plain "orthodox" Bible? Till these questions be answered in plain, intelligible "human language," Mr. M.'s declaration of creed conveys no more of his *meaning* than if it were spoken in a language we did not understand.

But you must not inquire into our opinions, says Mr. M., for, "when creeds were formed, corruptions began." This proposition is marvellously near the truth. Reverse the ends of the sentence, and you have it perfect. It will then stand thus. When corruptions began in the Churches, then creeds were formed to counteract them. The corruptions of Arius surely preceded the Nicene creed, or else my knowledge of Church history is wonderfully erroneous. That the best and most Scriptural creeds have formed insufficient barriers against error, is a fact I will readily admit. But wherever they have been inefficient, the fault has been in the administrators, not in the law. The Church of Geneva has been overwhelmed with neology; but not till after her ministers had begun, under the influence of Voltaire, to "take the liberty" of dispensing with her established creeds. Just the same was the case of the Synod of Ulster. In proportion as her Presbyteries adhered to their public formularies, in the same proportion did they retain their orthodoxy. In proportion as Presbyteries laid their formularies aside, in the same proportion were they overspread with Arianism. And just in proportion to the return of Presbyteries to orthodoxy, has been their resumption of the ancient formularies of the Church of Scotland.

But, says Mr. M., "we hold all that you hold," as essential to religion; and he undertakes to prove this by a public repetition of all that Scripture declares about the dignity of the "Son of God." You, says Mr. M., *hold* this, we *hold* the very same. No doubt, I reply, you hold the same *words*; but mere *words* are but *sounds*; it is your *meaning* we would have. And until you tell us the *meaning* you attach to the *words*, we really do not know whether we hold in common to the amount of *one single idea.*

Mr. M. replies by repeating a roll of Scripture phrases.—Now surely, he observes, we hold the *truth*; for "the *truth* is in the Scriptures." No doubt of all this; the *truth* is in the Scriptures; but Mr. M.'s *meaning* is not in the Scriptures. —The *meaning* he attaches to Scripture, is, in his own *heart and head*—let him tell us what is there, and we will know how to reply to him.

Let us then, says Mr. M. leave "*all disputed* points; points *trifling* and *unessential;*" and let us come to an agreement upon undisputed, important, and fundamental matters.—(Mr. M.—"I did not use the word 'trifling.'")

Mr. M. Sir, denies that he used the word "trifling." But I noted it down at the moment it was uttered; and my friend, Mr. Houston, with whom I have never spoken upon the subject, has it also in his notes. A coincidence sufficient to establish my correctness. Mr. M. no doubt, remembers how he applied the word "trifles" to the same subject at Strabane; and perhaps he has some slight recollection of the application I made of it in reply to his "unanswered and unanswerable" speech. But as he now denies the use of it, I waive all reference to that part of the subject; and confine myself to the words he has not denied—"undisputed and unessential."—And if, Sir, our creed is to be formed of "undisputed points we must far excel those individuals who are characterized as "scanty in creed." There is not a point in religion that has not been over and over again disputed. The existence of the world, the very being of God, as a spirit, have been disputed. Were we to take Mr. M.'s advice, and avoid any disputed point, we might fly round the world like Noah's dove, and return with wearied wing, to our meeting in the Synod of Ulster, without obtaining one single spot of undisputed ground as a rest for the sole of our foot.

And, alas! Sir, is it come to this! that the character of our Lord himself is announced as a point "not essential."—Surely, Sir, the doctrine of his deity is *essential* to the *Bible*, for the "Word was God." Surely it is *essential* to my *salvation*, for I require an Almighty Saviour. Surely it is *essential* to our *worship*, for men are commanded "to honour the Son, even as they honour the Father." Surely it is *essential* to our *principles*, for while the Bible demands of us to *love* the Lord, our God, with *all our heart and all our soul*, the same word declares that the *love of Christ* constraineth us; and that if any man *love* not the Lord Jesus Christ, let him be anathema, maranatha. If this doctrine, then, be not *essential*—after its rejection, what can be essential? Justification by faith has been well said by Luther, to be "articulus stantis vel cadentis ecclesiæ;" and I would not hesitate to say, in humble imitation of so great a man, that the doctrine of our Saviour's supreme and essential deity, is, "articulus stantis vel cadentis mundi."

However the Churches of Christ are found to differ upon minor points of doctrine and discipline, upon this great and fundamental article there has ever been a most striking uniformity. After this, and every other point of uniformity, I believe it to be our duty to labour. But Mr. M. gravely informs us that "any attempt at uniformity is a striving against God." I do not wish to secularize the talents of Mr. M. when I wish he had been a Painter instead of a Divine.—You recollect how his eye roamed over the varying undulations of hills, and valleys, and green fields, and barren heaths, and all the wonderful dissimilitudes "of the human face divine;" even the clouds themselves were compelled to lend their morning blushes, and their evening grey, to furnish the wondrous catalogue of varieties with which nature abounds. The picture, I confess, was beautiful; but Scripture and argument were sadly wanting. But there has not yet been discovered a universal genius. We are not therefore to be surprised, if Mr. M., while he charmed us with his painting, fell off in his logic. The world is not a uniform plain, says Mr. M.: ergo, let not two of you have the same articles of faith. There are not two human faces alike, says Mr. M.: ergo, any attempt to bring men to think alike on religion is to strive against God. I do declare, Sir, if this be reasoning, I require some additional lectures from Mr. Montgomery; for it is a mode of coming at conclusions of which I have been hitherto in profound ignorance. Visible and material objects are unlike one another; therefore, concludes Mr. M., the souls of men, which are invisible, and spiritual, must in their conceptions of *truth* be unlike one another—and any attempt to bring men to uniformity of opinion about what *truth* is, will be found "striving against God." Let us, however, hear the opinion of Paul upon this point.—Eph. iv. 13.—"Till we *all come in the unity of the faith*, and of the knowledge of the Son of God, unto a *perfect man*, unto the *measure of the stature* of the fulness of Christ; that we henceforth be no more children tossed to and fro by every wind of doctrine —but speaking the *truth in love*, may grow up into him in *all things* whch is the head, even Christ." These words require no commentary.

An outward uniformity might be produced by the mere taking or signing of *tests* and under the influence of *pains or penalties*,—by the terror of censures, suspensions, or degradations; but from such attempts at uniformity my heart recoils. But I seek a spiritual uniformity, produced, under grace, by freely laying open my own opinions, and by as freely ascertaining the views and dispositions of those who might wish to join me in religious companionship. Such an uniformity I believe not only agreeable to the will of God, but absolutely necessary to the attainment of the end for which Churches were instituted—the edifying of one another in truth, and faith, and comfort, and love, which are in Christ Jesus.

But if you make any such inquiries into religious opinions, "you will," says Mr. M. "press hard on the brethren." Such an argument requires no answer. That man must have a curious idea of his own opinions when it *presses hard* on him to reveal them.

(*To be concluded in our next.*)

From the Christian Observer for December, 1828.

ORIENTAL ILLUSTRATION OF PSALM xxiii. 5.

"I confess," said Captain Wilson, "that, since my return from India, I have been forcibly struck with several things, which prove the Scriptures to be an Eastern book. For instance, the language of one of the Psalms, where David says, 'Thou anointest my head with oil, my cup runneth over,' most likely alludes to a custom which continues to this day. I once had this ceremony performed on myself, in the house of a rich Indian, in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightfully odoriferous perfume, put a golden cup into my hand, and poured wine into it till it ran over, assuring me, at the same time, that it was a great pleasure to him to receive me, and that I should find a rich supply in his house. I think the inspired poet expressed his sense of the Divine goodness by this allusion."

THEOGNIS.

A NEW YEAR'S EVE.

From a Poem with this title, by BERNARD BARTON, *just published.*

Once more, "A NEW YEAR'S EVE!" My strain began
With sober thoughts, with such it well may end;
For when, oh! when, should these come home to man,
With such a season if they may not blend?
My gentle reader, let an unknown friend
Remind thee of the ceaseless lapse of time!
Nor will his serious tone thy ear offend,
If love may plead his pardon for the crime
Of blending solemn truth with minstrel's simple rhyme.

"I would not trifle merely, though the world
Be loudest in their praise who do no more;"
A standard is uplifted and unfurl'd;
The summons hath gone forth from shore to shore;
In thought's still pause, in passion's loud uproar,
Thine ear has heard that gentle voice serene,
Deep, but not loud, behind thee and before;
Thine inward eye that banner too hath seen;—
Hast thou obeyed the call? or still a loiterer been?

Canst thou forget who first, on Calv'ry's height,
Lifted that glorious banner up on high,
While heaven above was wrapped in starless night,
And earth, convulsed with horror, heard the cry,
ELI, ELI, LAMA SABACTHANI?
Look back upon the hour of grief and pain;
For THEE He came to suffer, and to die!
The blood he shed must be thy boon or bane,
Let conscience answer which! He hath not died in vain.

Christ died for ALL. But in that general debt
He bled to cancel—dost not thou partake?
Is *thine*, too, blotted out? Oh, do not set
Upon a doubtful issue such a stake?
Each faculty of soul and sense awake;
Trust not a *general* truth, which may be vain
To thee; but rather, for thy Saviour's sake,
And for thy own, some evidence attain:
For thee, indeed, he died—for thee hath risen again.

Are thy locks white with many long-past years?
One more is dawning which thy last may be;
Art thou in middle age, by worldly fears
And hopes surrounded? set thy spirit free,
More awful fears, more glorious hopes to see.
Art thou in blooming youth? Thyself engage
To serve and honour HIM who unto thee
Would be a guide and guard through life's first stage,
Wisdom in manhood's strength, and greenness in old age?

Review.

M'CALLA ON CHRISTIAN BAPTISM.

(*Continued from p.* 131.)

Beza now proceeded to the exposition of the doctrines of the reformed churches; not omitting an explicit mention of the duty of obedience to kings and to all in authority, which, he said, was constantly inculcated by all their ministers. After which, he concluded his oration in the following manner—"But O king, if it has happened, or should hereafter happen, that any one professing to be of our party, should prove rebellious to the lowest of thy servants, we solemnly declare, that such persons belong not to us, nor have they any more determined opposers than we are. It is truly, O king, a zeal for the glory of God, and the allegiance which we owe to your majesty, together with a sincere love to our country, and especially to the church of Christ, which have induced us to appear here this day. And our hope and prayer is, that God, of his infinite goodness, would vouchsafe to you, the same blessing which he formerly granted to young Josiah: And that under your auspicious influence, O queen, the happy days of queen Clotilda might be renewed, by whose pious exertions, God was pleased to disseminate the knowledge of himself through this kingdom. This, O king, is our hope, for which we are willing to lay down our lives. And our earnest prayer is, that we may be permitted to see that golden age of the church, in which all honour and glory shall be given to our Lord Jesus Christ;—when he shall be worshipped and served by all!" Then presenting a copy of the confession of the French reformed churches, to the king, he said—"We entreat your majesty, not to look upon our rude and unpolished speech, but on our hearts, devoted to your service. But since the heads of our doctrine are contained in this confession, more perspicuously and fully expressed than they have been by me, we entreat that you will receive it at our hands: and we hope that after we shall have conferred together, with all sobriety and reverence, we shall be able to come to some agreement; but if our sins should prevent us from receiving this great benefit, we doubt not but that your majesty will, without prejudice to either party, provide for the common good of all."

Beza's speech was not well received by the pontiffs; for as Thuanus informs us, he had scarcely finished speaking, when Cardinal Truro addressed the king, in a voice tremulous with rage, saying, "The dignitaries who have come to this place have acted in opposition to the sentiments of their own minds, and have done violence to their own feelings, in remaining to hear these new evangelists discourse: but in doing so, they have obeyed the express command of your majesty. They foresaw that by attending this convocation, they should have the mortification to hear many unworthy and contumelious things against God, which must be offensive to the ears of the king, and all pious persons; therefore, from the first, they had entreated the king not to require their presence at this meeting." And then he besought his royal majesty not to pay the least attention to what he had heard, but to suspend his judgment and not suffer his mind to be preoccupied with their false doctrines, until there should be an opportunity for one of the dignitaries of the church to demonstrate the falsehood of what had been uttered, in his royal presence; promising, that the king and all the assembly should understand the difference between truth and error. He then demanded that a day should be appointed for him to give an answer; and he besought the king, in the mean time, to adhere steadfastly to the religion of his ancestors. He moreover said, "that had not he and the other dignitaries been restrained by the authority and command of the king, they never would have suffered a discourse, containing so many abominable things, to be continued in their presence." Thuanus informs us, that this burst of indignation was occasioned by something which Beza said, respecting the real presence of Christ in the sacrament of the Lord's Supper. For while he acknowledged that in the Eucharist we do, in an ineffable manner, partake of Christ, "*yet, as to his human body*," he said, "*it was as far from the bread and wine, as heaven from the earth.*" At which there was a general murmur of disapprobation through the assembly, and Cardinal Truro was greatly enraged.

The object of the Romanists now was, to break off the conference, on one pretext or another. But while the pontiffs were conferring together about the proper manner of answering Beza's speech, it is said, that Cardinal Lothario observed—"I wish he had been dumb, or that all we had been deaf."

After much discussion, it was agreed that an answer should be returned to only two heads of Beza's doctrine. The first of which related to the Lord's Supper; the second, to the church and its ministers.

Next it was resolved, to propose to the reformed pastors a confession of faith, which if they refused, they should be proceeded against as heretics; and thus the conference would be brought to an end. When the Protestant ministers heard of these things, they sent in a remonstrance to the king and queen, begging that all the benefits of the conference might not thus be lost. Some weeks elapsed before the conference was renewed;

at which time, Cardinal Lothario delivered an elaborate speech, in which, contrary to the opinion of Truro, and most of the ecclesiasticks of his party, he expressed a wish that the conference might be continued. On the two points to which the pontiffs had agreed to confine themselves, he disputed very ingeniously—professing his determination to live and die in the belief of the doctrines of the church. When this discourse was ended, Cardinal Truro and all the other priests crowded round the king, and declared that what they had then heard was the confession of their faith, which they were willing to seal with their blood; and entreated the king to adhere to the religion of his ancestors. Moreover, they alleged, that if those persons who had separated themselves from the church of Rome, were willing to subscribe a confession of the Catholick doctrine, which they had drawn up, they would continue the conference; but if they refused, they ought to be expelled from the country, and no farther hearing afforded them.

Beza now earnestly besought the king to grant him an opportunity of answering the speech, which had been delivered by Cardinal Lothario; for the reformed ministers having heard the rumour, that the priests had resolved to break off the conference, were afraid that they would be deprived of the privilege of exhibiting their arguments, in opposition to those now advanced in defence of the Romish religion. Their request, however, was not granted at this time, and was procrastinated from time to time, afterwards; until they began to be seriously afraid, that the conference would be altogether discontinued. To prevent which, if possible, they presented a petition to the king, stating, that they had come from a great distance to attend this conference, in obedience to his command; in order that, in a peaceable manner, they might confer with the dignitaries of the church, respecting the best means of extirpating those errors which had for so long a time oppressed the church of Christ. They, therefore, entreated that an opportunity might be afforded them of explaining and defending their opinions. After having urged this petition from time to time, it was at length granted, that the conference should be continued, but no longer in a publick manner. The meetings being now renewed, the king and queen, the king and queen of Navarre, the dignitaries of the church, and twelve selected men from among the reformed ministers, with a few other persons, were all that were admitted to the assembly.

When the conference was opened, Lothario said that they had convened to hear what the reformed ministers had to offer, in opposition to the speech which he had before delivered. Upon which Beza commenced, by invoking the presence and blessing of Almighty God; and then proceeded to remark, that in consequence of the long interval since the oration was delivered, he might not be able to answer very exactly in the order of the speech, but he would, by the help of God, make the attempt, that it might be clearly understood in what things they agreed and in what they differed. He then delivered an oration of great length, in which he went over the whole ground of controversy, included in the speech of the cardinal. As soon as he had concluded, Lothario ordered Claudius Espenæus, a learned doctor who was present, to return an answer. He began by expressing his gratification at the opportunity of holding this conference, and professed his utter abhorrence of those cruel punishments, which had been resorted to, for the suppression of the new religion. He, moreover, declared, that he assented to what had been just spoken by Beza, respecting the marks and succession of the true church. He then said, that he would commence his argument by considering what authority the reformers had for assuming the office of publick teachers. After finishing what he had to say on this topick, he discoursed a little on the corporal presence in the eucharist. But, it was said, that this discourse was intended by Lothario, merely for the purpose of getting a pretext for breaking off the conference, and thus defeating the desirable effects, expected to result from the meeting. For when Beza arose to reply to Espenæus, a certain monk of the Sorbonnic school, whose name was Xainctius, began a prolix discourse, in which, in a very unpleasant manner, he repeated what had been said by Espenæus; the substance of which was, that tradition stood upon a firmer foundation than even the scriptures themselves; because the scriptures could be turned any and every way, by the ingenuity of commentators—whereas traditions were certain and stable, &c.

Beza then expressed it as his opinion, that such prolix and thorny discourses, would never answer the design of the conference; and proceeded accurately to answer the speech of Espenæus. But while he was speaking, he was interrupted by the monk abovementioned, who, by repeated clamours, after the manner of the schools, prevented him from proceeding; which was manifestly displeasing to the assembly. But it had the effect of producing great confusion; since many were engaged in speaking at the same time. Cardinal Lothario, fearing lest his party should incur the censure of the queen for their rudeness, put an end to the dispute, by commanding all parties to be silent; upon which, the Sorbonnists reported that they had gained the victory, and had silenced their adversaries.

Afterwards, the Cardinal recalled the reformed ministers to discuss the subject of the corporal presence, in the Lord's Supper, intending to involve them in a controversy with the Lutheran divines, whom he had sent for to attend the conference, but who, coming too late, had stopped at Paris.

After much disputation, Beza and the ministers of his party, declared that they had come to defend the doctrines of the reformed churches; and that this was the extent of the commission received from their churches. Whilst engaged in answering Espenæus, on the vocation of the reformed ministers, he was led to say many things which had more tendency to exasperate than conciliate the civil rulers.

A certain Spanish Jesuit, whose name was Laines, now commenced a most abusive speech against the Protestants, calling them goats, foxes, monsters, &c. He also chided the queen, for meddling with things which did not belong to her, but to the Pope; and, moreover, said, that now while a general council was sitting, it was altogether unlawful for her to be holding these private conferences. The queen was very little disposed to bear such arrogance with patience, but as this Jesuit was the Pope's legate, she dissembled her feelings.

The whole of this day was spent in much confusion. On one occasion, a certain Sorbonnist, pointing his finger at Beza in a threatening manner, said, "O if we once had you within the walls of our Sorbonne, I think you should be treated as was Restitutus, the Donatist." At length the assembly was dismissed; and from that time the form of the conference was entirely changed. Five persons were selected from each party, who were directed to meet, and confer together in a friendly manner. Those delegated by the reformed ministers were, Peter Martyr, Theodore

Beza, Nicholas Gallasius, Augustine Marlorat, and Espinæus.* The order, time, place and manner of conducting the discussions, were agreed upon; and also the notaries who should be employed to take down the debates. But this select conference never proceeded farther than to the consideration of the eucharist, on which subject many papers were exhibited, but they could come to no agreement.

The formula proposed by Lothario was, he asserted, taken from the Augustan confession; and his object manifestly was to involve the reformed in a controversy with the Lutherans. The conference at Poissy continued for three months. When it was closed, most of the reformed ministers returned home, to their respective charges; but Beza and a few others remained for some time in France. During this period, the queen ordered a conference to be held between him and some learned doctors of the church of Rome, on the subject of images. In this, Beza was assisted by Marlorat and one or two others. On the first day, Beza spoke two hours against images; and was followed by the other reformed ministers on the ensuing day. The result was, that the popish conferees were brought to admit, that images of the Trinity, of God the Father, and of the Holy Spirit, were unlawful; and that all others ought to be removed from the churches, the figure of the cross only excepted; and that no worship ought, in any case, to be paid to images.†

But it is time to bring this review to a conclusion. The volume before us forms only a part of the argument, employed in the publick controversy which has been mentioned. We are led, therefore, to expect another volume, as soon as the author can find time to prepare it for the press. We cannot at present, therefore, form an opinion of the vindication of infant baptism, exhibited in the publick controversy in Kentucky. But in regard to the discussion contained in this volume, which embraces the two grand topicks of the church-membership of infants, and household baptism—the author has displayed much learning and acuteness, and has arranged his arguments in a very judicious manner. As we wish our readers to peruse the book, we do not intend to give any analysis of its contents. We have only to regret that the arguments are not given in a more condensed form; and that extraneous matter, and unimportant criticism, had not been omitted. The length of the discussion, and the introduction of irrelevant matter, are the principal objections which we have to the work; and these will, we fear, prevent its usefulness, in some degree. Many points that incidentally rise up in such a debate, acquire a temporary interest and importance in the view of the disputants, which, when spread out on paper, and exhibited to those who know nothing of the circumstances of the disputation, are totally uninteresting. Mr. M'Calla has pursued his antagonist too far, and has entered into controversy on many points which have a very slight bearing on the main point at issue. This extension of the discussion, we know, has had much effect in diminishing the number of the readers of his former controversial work, and we fear, that the same will be the effect in the present case. Yet it is no more than justice to remark, that Mr. M'Calla was in a measure forced into the course he has pursued, by being obliged to vindicate himself from misrepresentations made by his opponents in publications preceding his own—by showing what was the real course and tenor of the argument, during the controversies to which his publications refer. Had he been left at liberty to treat the litigated subjects simply on *the strong grounds* of the militating opinions, we think he would have avoided many of the unimportant details to which we have referred, and by so doing, have produced works more acceptable, and more useful to the general reader. That Mr. M'Calla is an acute, learned, and thorough disputant, no one can doubt, who is acquainted with his publications. His knowledge of his subject, in all its relations, appears to be accurate and extensive. And his writings give evidence, that he is a patient and laborious student. His references are very numerous, and appear to be made with much fidelity and accuracy. Indeed, Mr. M'Calla appears to us to be a strictly conscientious disputant. He seems to be fully convinced of the force of his own arguments. He is sometimes severe and sarcastick in his retorts; but it must be remembered, that he had an adversary of uncommon effrontery, and apparent want of candour. Perhaps, however, Mr. M'Calla has something of the caustick, in his natural temperament; but however this may be, he has, in all his publick controversies, preserved an imperturbable composure. He never appeared, as eye-witnesses have informed us, on any occasion, disconcerted, or much ruffled. Our opinion of Mr. M'Calla, however, is, that he excels more in minute accuracy, than in comprehensive views of the subject before him. He is often occupied with a critical and laborious discussion of things of very inconsiderable importance. And it is partly in consequence of this, that his book swells to such a size. We are persuaded, that if Mr. M'Calla would reduce his arguments into one-fourth part of the space which they now occupy, while they would lose nothing of their intrinsick force, they would be read by four times the number of persons who are now likely to peruse them. Upon the whole, we are of opinion, that the argument for infant baptism, as far as it has proceeded in this volume, is ably handled, and do therefore recommend the work to the careful perusal of all who may have occasion to engage in this controversy. And in the West and South, every preacher of the gospel must expect to have to contend for this part of the faith once delivered to the saints. Our missionaries should, therefore, be well furnished with armour of proof; and it will always be found safest, to learn in these matters, from those who have had experience in this species of warfare. It seems to be reduced to a certainty, that the Antipædobaptists will never consent to a truce with their Pædobaptist brethren, on this point. And now they seem inclined—at least the followers of Campbell, who are increasing every day—to consider baptism as a SAVING ordinance. This man seems to be spreading desolation among the Baptist churches in the Western Country. He denies altogether, as we are informed, the authority of the Old Testament; and, for consistency, he ought to reject the New Testament also.

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* The name of this reformed minister differs from that of the popish disputant by a single letter.

† The authorities on which the foregoing history is founded, are Thuanus, Fay's Life of Beza, Bezæ Vita a Melchoire Adamo, and Simler's Life of Peter Martyr.

We have spoken of this publication of Mr. M'Calla in reference to our own section of country. Perhaps in the Western Country, where the dispute occurred, many things may be interesting which are not so to us; but we still think, that an abridgment would be a great improvement of the work, wherever it may circulate.

In the preceding review, the ancient names of certain places have been retained. Our readers may, perhaps, wish to be informed what are the present names of these places. We accordingly give them from Hoffman's Dictionary.

Ancient names.	*Present names.*
Curia,	Coire or Chur, the Capital of the Canton of the Grisons.
Gratianopolis,	Grenoble.
Augusta,	Augsburg.
Argentum or Argentoratum,	Strasburg.

We may also remark, that what was originally called the *Augustan Confession*, is now commonly denominated the *Augsburg Confession.*

Literary and Philosophical Intelligence, etc.

New Metal.—A new metal called Pluranium, has lately been discovered in an ore of platinum brought from Russia. This is the fifth simple metallic substance found in these ores, viz.—Polladium, Rhodium, Osmium, Iridium, and Pluranium. From the quantity of platinum found in Russia, and its intrinsic value, the emperor has ordered coins to be struck from this metal. A few platinum coins were in circulation in Russia some years since, but they were all bought up for the cabinets of the virtuosi.

London University.—This institution has been represented by its enemies to be an *infidel* one. From the tone of the London magazines, however, we infer that pious dissenters generally are its warm friends. Dissenters are excluded from Oxford and Cambridge; the University of London was intended to be open to all alike, and to afford Dissenters, Catholicks, Jews, and Churchmen, equal advantages. This the Council supposed could not so well be done, were theology to be included in the course of instruction, and they therefore leave the religious education of the students to be otherwise provided for. The Council have, however, sanctioned several of the Professors, Churchmen, and Dissenters, in communicating religious instruction, without the walls of the University, to such students as may wish it.

Bees.—A new manual, for the proprietors of bees, has been published at Paris, by a M. Martin. It treats successively of the natural history of bees, of their maladies, of their different forms of government, and of the construction of their hives. It collects the most striking observations that have been made upon these industrious republics by preceding writers; and finishes by a summary of the principles of education which M. Martin lays down, and by a bibliography of bees! Annexed is an abridged treatise, on the culture of sainfoin and buckwheat, which M. Martin considers to be the two plants most favourable to the production of honey.

The thirty-three miles between Liverpool and Manchester are performed by coaches in two hours and three-quarters! Half a minute is allowed for changing horses, at which eight persons are employed, four to remove the horses, and four to place fresh ones to the coach.—*Leeds Mercury.*

Roman Ploughs.—Few classical readers are probably aware, that the ploughs still in use in Spain, are accurately described by Virgil in the Georgics. Yet, such is the fact. The instrument has been stationary in that country, ever since the days of Sertorius.

According to an experiment reported in the Journal of Commerce, with a given amount of light, the expense of sperm candles is to that of tallow candles, as $\frac{1}{2}$ to 1; and to that of oil, as 2 19-20ths to 1; while the expense of tallow candles is to that of oil, as 1 19-20ths to 1.

Important to Cotton Growers.—It has been known that cotton seed yields a considerable portion of oil, of excellent quality. The difficulty of expressing it, in consequence of the quantity and absorbing quality of the integuments of the kernel, has been so great, that heretofore no great quantity of the oil has been made. We are happy to announce that a highly respectable gentleman of Petersburgh has invented a machine, by which the seed is completely hulled, and prepared for the easy expression of its oil. The importance of this invention to the southern country, may be appreciated from the fact, that the inventor is preparing a cotton gin, and will shortly be prepared to gin cotton for the seed only. We believe the present price of ginning is every tenth pound. So that in fact the cotton grower will have an addition made to his crop of one-tenth of the whole, by the introduction of this valuable machine. When it is borne in mind that the seed at present is of little or no value, it is apparent that the invention adds greatly to the resources of the southern states, and must, we should think, exert a friendly influence on their prosperity.

The Season.—March, twelve months ago, was a fine pleasant spring month. Vegetation about this time was very forward, and if we mistake not, many of the fruit trees were in bloom; the consequence, however, was, that the young fruit was nipped by the killing frosts of April, and there was a scarcity of that excellent article during the summer. On the contrary, March of the present year has been a cold, raw, blustering month, presenting quite a wintry appearance. Vegetation, thus far, has been completely checked—not a blossom has yet put forth—not even an iris, we believe, has shown itself above the earth. From the lateness of the spring, however, we may justly anticipate an abundance of fruit, of which we are generally deprived by a premature bloom.

The Conemaugh Tunnel, on the western division of the Pennsylvania Canal, has been excavated through its whole length, and a passage is now open through the mountain, 815 feet. The breadth of the tunnel is 25 feet, and the height the same.

It is calculated that, should the manufacture of sugar in the United States continue to increase as it has for the last four years, it will in one, or at most two years, be equal to the consumption.

A New Cave in Peters Township.—Among the many curiosities with which nature is so beautifully diversified, in almost every part of our country, as well in the bowels of the earth, as on its surface, there has none ever come under my observation so worthy of our admiration and wonder, as the one which I am about to attempt a description of; nor are there any of the works of convulsed nature, yet discovered, in this country, so singular and majestick in appearance as this cave; and, although one of the many wonderful works of nature, it would appear as if art and nature, had there both made a general display of their talents respectively, in the formation and furnishing of this beautiful cavern; for there are certainly many very nice imitations of art, among the myriads of its airy concretions which present themselves to the astonished beholder, who, with wonder and delight stops short at the entrance of this subterranean grove, to feast his opticks on these inimitable works of nature. I have said imitations of art, but I apprehend there are many of these concretions that would even defy the nicest artist to imitate.

This curious production of nature was never discovered till a few days ago, when the owner, (Mr. Reece, of Peters Township, living on the basis of the North mountain,) was about to dig for water; and as there is a very large spring issuing out of the rocks, at the foot of a hill of considerable height, and a kind of sink hole some distance above the spring, he thought he probably could come on the stream: accordingly he commenced digging in the sink hole, and had proceeded but a few feet, when he could plainly hear the water running, seemingly with great rapidity; and at the distance of about twelve feet from the surface, came to the water, at the lower extremity of a fissure in the rock, which immediately expanded into a large and beautiful cavern, the entrance of which is partially obstructed by loose rocks, which, after advancing a little distance, entirely disappear, and instead of loose rubbish, solid rocks appear, enamelled with spar of different colours. In every direction are to be seen the most beautiful icicles, suspended from its noble, and in some places, majestick ceiling. Concretions, without number, and of almost every colour, size, and dimension, are seen pointing downwards from the ceiling, and inwards from the sloping walls—some white, some red, some brown, some green, and others transparent as glass, and all solid as marble. They threaten the curious adventurer with being torn in pieces by their craggy points, if he attempts penetrating any further into it; and indeed in some places he is obliged to proceed in a stooping position, in order to avoid them.

In proceeding up this subterraneous passage, you are obliged to walk in the run nearly all the way. The run is in some places dry at this time, owing to the season of the year. Yet it is evident from the bed of the run, and other visible marks of the water, that some parts of the year the water must flow through the different channels, in large quantities. Even at this time, there is a great deal running through it, but mostly through channels alongside of the principal one, as is evident from the great noise it makes in falling over the craggy rocks, which impede its progress. There are in the principal channel, several falls which might very properly be denominated cataracts. The extent of the cave is as yet unknown, as it has been but partially explored. The greatest distance any person has been up it yet, is about 800 feet, at which distance there was no appearance of its termination. In ascending this cave, the eye is most agreeably struck with its grandeur—at every step new wonders present themselves—here is the spar formed into trees, shrubs, &c., which make it have the appearance of a petrified grove—in some places the spar is formed into the likenesses of men, birds, beasts, organs, &c., and in one place, raised on a pedestal, is a striking resemblance of a half unfurled flag. Besides these, there are hundreds of other likenesses, which I shall not here attempt a description of. When we first saw them, we were only surprised at their diversity and beauty, but on a more minute examination, we were struck with amazement, knowing them to be mere productions of nature; who, hitherto, in solitary silence, had, in her playful moments, unseen and unheard, dressed the scene, as if for her own amusement. M.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from p.* 142.)

The state of religion in the Presbyterian church in Indiana is, at this time, more promising than at any former period. During the summer and autumn, many congregations have been favoured with the special influences of the Holy Spirit. More than 500 persons have been added to the Presbyterian church in this state, on confession of their faith, during the past year, and it is believed a more lively interest is manifesting itself in the benevolent and religious operations of the day, than heretofore. Perhaps there is no part of our country in which there is a greater diversity of religious sects, than in this; and with regard to the Presbyterians it may be said, "every man's hand is against them." But they have little to fear from the ravings of ignorance, or the ebullitions of envy. Presbyterianism will doubtless progress as intelligence progresses, and though her gains should be slow, they will be substantial. The Baptist denomination, which is one of the most numerous in this state, is much agitated with intestine divisions. The licentious and disorganizing principles of *Campbell* meet with a pretty general reception among them, and will probably result in the destruction of that church.

Very much good may be done in this country, by the circulation of religious Tracts. I have circulated all I could obtain, and they have been cordially received. I have frequently during my mission felt, that it would be very desirable to have a series of tracts, in which the distinguishing doctrines of our church should be more prominently set forth. These cannot be issued by the American Tract Society, and it is not desirable that they should be. But that such tracts are called for, especially in this western country, I am fully persuaded. I am far from desiring to promote a sectarian spirit, but I am desirous to promote the truth, and to correct misrepresentation, and that perversion of what are called the doctrines of *Calvinism*, which is so common, and so deleterious to the cause of truth, to say nothing of the cause of *Presbyterianism*. The Episcopalians, the Methodists, the Baptists, &c. all have their Tract Societies; and their publications, designed chiefly to set forth their own peculiar tenets, are widely circulated. I should therefore like to see some good *Presbyterian Tracts*, on such subjects *as Predestination, Perseverance, Infant Baptism, Presbyterian Church Government,* (if it could be *treated briefly*,) and *the duty of Ruling Elders.* Could not a series of tracts on these, and other like subjects, be published by the Assembly's Board of Missions? Should some Bookseller in Philadelphia or New York, take the responsibility of publishing such tracts, there is no doubt that thousands of them might be sold."

One of our missionaries reporting his labours for two months, in the interior of Pennsylvania, says, concerning three contiguous places, and the people in them—

"They have the Lord's supper administered once in the year, by some person appointed by the Presbytery. The people are indeed a mixed multitude; a *few* of almost every denomination, and *many* of no one; and amongst the different sects, there exists a good deal of party feeling,—not much Christian love and forbearance. The people at S——, appear sensible of the importance of having a church, and called a meeting a few days since, to take measures to erect one during the ensuing summer.

"My heart has been cheered to see the serious attention given by the people, to the word of God. To many it was new, they having never heard a missionary before, and many of them never any Presbyterian minister. In the minds of many, I found strong prejudices against our church; and on inquiry into the grounds of them, soon found that they arose from the misrepresentations which had been made of our doctrines, by those who differ from us in sentiment: yet these are easily overcome by friendly conversation, and a simple statement of the true doctrines, held by the Presbyterian Church. I have preached (in two months) about 35 times; spoken in several prayer meetings; and visited and addressed Sabbath schools three times. They have two schools in S——, and one in T. C——, which are too much on the plan of common day schools, and suffer greatly for want of suitable teachers. Christians are scarce here; yet there are a few, here and there, who love Jesus, and delight in serving him. These expressed much joy at the prospect of hearing the gospel. The people will all attend preaching, and I have found the number increasing the longer I remained. Several times the house would not hold the people who assembled. They appeared very desirous for me to remain, and spend my life with them, and when I told them I could not, their next plea was, 'do your best to send us another missionary.' The man who comes here, must put up with a rough country, but he will find the people remarkably kind and affectionate. They are willing to do all in their power to make him comfortable. As to the prospect of usefulness here, I think it may safely be called *flattering*. The *earnest attention* which is seen in nearly every countenance, and the *anxiety* of the people, I think, will warrant the term. Were it in your power to send a man here, who would spend his life with this people, they could easily be gathered in, and would soon assume the appearance of a regular church of Christ. They want faithful instruction very much. In a moral point of view, this is indeed one of the dark corners of our land, in which the gospel is *seldom* heard, and even then, is generally united with so much abuse of other sects, that the people will not hear it with pleasure. They want the gospel,—they want a crucified Saviour, and not slanderous abuse."

The following letter and enclosure from Judge Fine, are so well calculated to recommend our *fifty cent contribution*, that we deem it expedient to publish them; with this remark in confirmation, that we have not found any difficulty in promoting any benevolent pecuniary subscription of a moderate sum, in any congregation, in which the minister and elders were willing to lead and animate their fellow communicants.

Ogdensburgh, N. York, Dec. 30, 1828.

Rev. E. S. Ely, D.D.

Dear Sir,—Seeing that you are busily engaged in your new missionary plan, I cannot deny myself the pleasure of encouraging you, in your good work. In the autumn of 1824, I addressed the enclosed circular to every Minister and Elder in the county. My plan was new. It was of my own suggesting, and it had nothing to support it, but the reasons urged in the letter. In this church, and a few others, we executed the plan, and continued it for a year or two. But in most of the churches, it was never attempted, owing to the dislike to it of the ministers and elders;—the former thinking it too great a burden on their people, and the latter not wishing the trouble of it.

Having made a fair trial of it here, I am able to say, that the poorest communicants, are the most willing and ready to give; and that the difficulty of the plan will arise, not from indisposition to give, but from want of time, with the officers to collect.

I would suggest as the easiest mode of collection, that the communicants bring their contributions at the sacramental seasons. This is a suitable time to think of the feeble and destitute churches, and of the heathen.

Your stipulated sum is too small, but this you can alter hereafter.

Your principal hindrance, will be the backwardness on the part of the ministers and elders.

We have collected of our communicants the last two years, for the Western Domestick Missionary Society.

I thought much on this subject four years ago, and have often reflected on it since; and I am strongly persuaded, that the church, as a church, should do something more efficiently for the great objects of Christian enterprise.

Wishing you much success in your labours, believe me yours truly,

JOHN FINE.

[The circular mentioned above will be given in our next number.]

PRESBYTERIAN CHURCH OF LIBERIA.

A Historical Sketch of its Origin, extracted from the Records of the Session Book.

The Presbyterian church, of which this book contains the records, was organized on board the ship Harriet, Captain Johnson, then lying in Norfolk Harbour, U. S. A. on the 2d February, 1829, under the following circumstances:—

Mr. Joseph Turner, formerly of the family of the Rev. James Turner, Bedford County, Virginia, being about to emigrate to Africa, and having been for several years a licentiate preacher, under the care of the Presbytery of Hanover, it was thought of much importance that before his departure from America, he should receive ordination to the whole work of the gospel ministry. For this purpose a Presbytery was called, and convened on board the Harriet, consisting of three ministers, the Rev. William J. Armstrong, James W. Douglas, and Joseph Nimmo. Several Ruling Elders of the Presbyterian church of Norfolk were also present. Mr. Turner having passed a satisfactory examination before the Presbytery, was solemnly set apart to the whole work of the ministry, by prayer and the laying on of hands. A certificate of his ordination was given by the Presbytery to Mr. Turner, of which the following is a copy:—

On board the ship Harriet, Norfolk Harbour, U. S. A. Feb. 2, 1829.

The subscribers, regularly ordained ministers of the Presbyterian church, in the United States of North America, belonging to the Presbyteries of Hanover in Virginia, and Orange in North Carolina, having received ample testimonials in favour of Joseph Turner, a licensed preacher of the presbytery of Hanover, and being fully satisfied of his ministerial qualifications, and the emergency of the case (he being about to sail for the port of Liberia, in Africa,) not admitting of a regular call of the Presbytery, did proceed as a Presbytery, to set apart the said Joseph Turner to the full work of the gospel ministry, as an Evangelist, to preach and administer sacraments among his brethren in Africa, whenever and wherever he may be called in the providence of God, by prayer and the laying on of hands; and they do hereby commend him, the said Joseph Turner, as a Presbyterian minister, to the blessing of the Great Head of the church, to the word of his grace, and to the affections and prayers of the people of God, hoping that he may be an honoured instrument of edifying the people of God, and saving sinners, through the word and ordinances of the Gospel.

Signed Wm. J. Armstrong,
James W. Douglas,
Joseph Nimmo.

After the ordination of Mr. Turner, four persons presented themselves for the purpose of being organized as a Presbyterian church, viz.

Joseph Shiphard, late of the First Presbyterian church of Richmond, Va.

Lucinda Turner, of the church of Bedford County, Va.

Linn Hunt, and Jane Hunt, of the church of Brunswick County, Va.

These persons having given satisfaction to the Presbytery of their good standing, were, by publick covenant, united for the worship of God, as a Presbyterian church.

The church thus organized immediately elected Mr. Shiphard to the office of Ruling Elder; and he having accepted the office, was set apart to the service by prayer and the imposition of hands.

After prayer, the Christian doxology, and the apostolick benediction, the Presbytery adjourned, and the infant church went out, like the ancient Patriarchs, "not knowing whither they went."—A true record.

Signed James W. Douglas,
Clerk of the Presbytery.

Vis. and Tel.]

BUENOS AYRES.

We have been favoured with the following extract of a letter from the Rev. Mr. Torrey to Miss M'Mullin, who some time since returned from Buenos Ayres. It contains, we believe, the most recent missionary intelligence from that interesting station.

"Among the individuals added to the communion, with whom you were acquainted, are Mr. C——, Mr. Wm. D——, and Miss M. ——.* The female prayer meeting was revived soon after you left us. The number of attendants is larger than when you were here. A little tract society has been formed, with a fund of six or eight dollars a month, and between sixty and seventy families are supplied weekly with a tract on loan. This is conducted principally by Mr. Steadman. School No. 2, contains from 25 to 30 scholars; about twelve of them are Spanish, of whom seven or eight read in the Testament. I make a point of going down as frequently as I can; and were it at all practicable to be absent from the school in town, should go every Sabbath. I have a service on board some vessel in the inner roads at 9 in the morning, from which I return just soon enough to preach at 11, in the chapel,† and after attending the school at Mr. Fair's till 5, and preaching again in the chapel at half-after

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* Since the organization of the church in Nov. 1827, the whole number of communicants has been 23—of these, from 6 to 8 were on profession of faith, the others were members of churches in their several countries, and joined on certificate.

† The word chapel is here made use of to distinguish the Presbyterian place of worship, from those of the church of England and Roman Catholick.

7, I frequently find both my lungs and body quite exhausted, and the more so, as for the last three months I have been labouring under the constant influence of a cold and cough, which is regularly worse at the close of the Sabbath, than in any other part of the week. Were there any means of doing it, I should be glad to be relieved of part of my labours on the Sabbath, but I must take this as Providence appoints, and am truly grateful that hitherto I have had strength to perform them. A Bethel flag has been provided by a few of our countrymen here, for the use of the port, and was made by two of our countrywomen. Should you be able to awaken any more lively interest in the minds of our Christian friends, in regard to our condition, and thus more fervent and frequent prayers be offered in our behalf, we shall feel in some measure compensated for the loss of your personal assistance. There is scarcely a spot on earth of which it is more emphatically true, that without the special sanctifying influences of the Holy Spirit, all labour will be in vain. That we may so labour, and act, and feel, as that these influences may attend us in all we do, should be our most earnest endeavour, as well as constant prayer. It will I trust also be the prayer of our friends at home, and especially of those who like yourself, have some knowledge of the peculiar difficulties and trials of our lot."

The Missionary Chronicle of the London Missionary Society for January last, contains the following article, inclosed in black lines. The friends of missions in every part of world may well sympathise with that Society, in the loss it has sustained.

DEATH OF THE REV. DANIEL TYERMAN,

One of the Society's Deputation to the South Seas, &c. &c.

It is with deep concern, the directors communicate to the members of the society the painful intelligence of the death of the Rev. Daniel Tyerman, which took place at Madagascar, on the 30th of July, 1828, in the fifty-fourth year of his age. The subjoined letters,* communicating this distressing information, were received just before the meeting of the directors, on Monday, the 15th of December, 1828. On the letters being read, it was suggested that the directors assembled should instantly humble themselves under the hand of God, and acknowledge, in the solemn act of prayer, the mournful visitation.

The following resolution was afterwards adopted by the Board:—

"The directors having bowed before the Supreme Disposer of all human affairs, in humble acknowledgment of his prerogative in determining all the circumstances of the life and death of his servants, and of his kind preservation of the deceased till so near the close of his important mission, now record on their minutes the deep sense which they entertain of the valuable services rendered by the late Rev. Daniel Tyerman, in connexion with his highly esteemed colleague, George Bennet, Esq. (whose arrival in this country may be shortly expected), to the London Missionary Society, and to the cause of Christ in general, during the period of more than seven years; during which they visited the missionary stations of the society in the South Seas, together with those beyond the Ganges, in the East Indies, Mauritius, and also Madagascar, where the remains of our departed friend now repose, till the resurrection of the just.

"From affection to the objects of this society, Mr. Tyerman voluntarily relinquished the engagements of the ministry at home, the endearments of a beloved family, and the enjoyments of his native land; regardless of personal labour; or of danger—whether that arose from climate, from barbarous society, or from long and fatiguing journeys,—intently desirous of promoting the usefulness and comfort of the missionaries and the prosperity of the society,—he prosecuted his arduous undertaking, to the end of his career, with unabated energy and zeal. By the missionaries abroad, and the directors at home, his memory will continue to be loved, revered, and honoured. The directors are persuaded, that in these views and feelings all the members of the society will cordially concur, and that they will unite with them in kindest sympathy with the family now left to deplore his loss."

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* We have not space for these letters in our present number.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of Rev. Dr. John M'Dowell, collected by Rev. Jos. M. Ogden, in the congregation of Plainfield, N. J., for the Professorship to be endowed by the Synods of New York and New Jersey		$21 50
Of Rev. Eli F. Cooley, collected by him for ditto, from the following congregations in the Presbytery of New Brunswick, viz.		
Pennington	$20 00	
Trenton, First Church	13 50	
Lawrence	47 00	
Princeton	103 00	
Allentown	65 00	
Lambertsville	10 00	
		258 50
Of Rev. Thomas J. Biggs, one of the Executors of the Estate of Anthony Kennedy, deceased, interest on the second half of his obligation to endow a Scholarship in the Seminary		37 50
Amount received for the Seminary		$317 50
Received also for the Board of Missions, viz.		
Of Alexander Henry, Esq., a collection at the Monthly Concert of Prayer in the Second Presbyterian Church		$10 12
Of Rev. Wells Bushnell, collections during the year past, at the Monthly Concert of Prayer in Meadville, Pa., for the Mission to South America		35 00
Of Rev. Joshua T. Russell, General Agent, viz.		
From Hagerstown, Md.	$83 00	
Sixth Presbyterian Church, additional	27 13	
From Rev. Mr. M'Intyre, Robeson Co. N. C.	25 00	
From ditto from Mr. Donald Leach	5 00	
Donation from Robert Wallace, Philadelphia	5 00	
		145 13
Of ditto, from Rev. J. Williamson, collections at Monthly Concerts of Prayer in Silver Spring Congregation, Schuylkill County, Pa.	$20 00	
From Mr. S. B. Ludlow, for four subscribers to the Philadelphian, obtained by Rev. J. Williamson	4 00	
Returned from Post Office, overpaid by mistake	43	
		24 43
Of ditto, from Rev. Burr Baldwin, collected by him at Dundaff, Pa.	$4 61	
And at Wyalusing, do.	5 00	
		9 61
Of ditto, a donation from Rev. Henry R. Wilson, Shippensburg, Pa.	$10 00	
Annual Subscriptions, in part, from Eighth Presbyterian Church, Philadelphia	150 00	
		160 00
Of ditto, from the congregation of Greensburg, Pa., per Robert Ralston, Esq.	$233 00	
From Rev. L. F. Leake, collected by him in Harmony, Oxford, Hardwick, Stillwater, and Mansfield, N. J.	35 00	
		268 00
Of ditto, from Rev. Alvan Coe, a donation from Lieut. Johnson, of Fort Niagara	$10 00	
And from Lieut. Barnum, of do.	2 00	
From the First Female Praying Society in Wilmington, Del.	5 00	
From a female friend in do.	50	
		17 50
Of ditto, from the church and congregation of Norristown, Pa., per Rev. R. B. Campfield	$13 25	
Donation from Mr. Samuel Spencer, of Pittsburg, per Rev. Dr. A. Green	5 00	
		18 25
Amount received for the Board of Missions		$688 04

View of Publick Affairs.

EUROPE.

The latest accounts from Europe are, from London and Liverpool to the 7th Feb. and from Paris and Havre to the 2d of the same month.

Britain.—The Duke of Northumberland has succeeded the Marquis of Anglesea as Lord Lieutenant of Ireland. It is supposed the Duke's enormous wealth, and known liberality, will be of some avail in his new office—His annual income is about twelve hundred thousand dollars. He was expected to depart for Ireland on the 23d of Feb. Lord Dalhousie, late governor of the Canadas, was making preparations for his departure to India, in which country he has received the appointment of commander of the military forces. Two detachments of troops had recently been sent to Ireland. A reading room for sailors had been opened at Liverpool, and a church for the blind was soon to be erected there. The York Minster, one of the chief architectural glories of England, and one of the most magnificent structures of Europe and of the world, had been on fire, and much of it defaced and some of it destroyed. The British Parliament was opened on the 5th of Feb. The king was not able to deliver his speech in person—Of course it was done by commission. The following extracts contain what is most important—

"His Majesty commands us to inform you that he continues to receive from his allies, and generally from all princes and states, the assurance of their unabated desire to cultivate the most friendly relations with his Majesty.

"Under the mediation of his Majesty, the preliminaries of a treaty of peace between his imperial majesty the Emperor of Brazil, and the republick of the United Provinces of Rio de la Plata, have been signed and ratified.

"His Majesty has concluded a convention with the King of Spain, for the final settlement of the claims of British and Spanish subjects preferred under the treaty signed at Madrid on the 12th March, 1823.

"His Majesty laments that his diplomatic relations with Portugal are still necessarily suspended.

"Deeply interested in the prosperity of the Portuguese monarchy, his Majesty has entered into negotiations with the head of the house of Braganza, in the hope of terminating a state of affairs which is incompatible with the permanent tranquillity and welfare of Portugal.

"His Majesty commands us to assure you, that he has laboured unremittingly to fulfil the stipulations of the treaty of the 6th July, 1827, and to effect, in concert with the allies, the pacification of Greece.

"The Morea has been liberated from the presence of the Egyptian and Turkish forces.

"His Majesty deplores the continuance of hostilities between the Emperor of Russia, and the Ottoman Porte.

"The best understanding prevails between the three powers in their endeavours to accomplish the remaining objects of the treaty of London."

The speech particularly adverts to the state of Ireland—Denounces the Catholick Association, but gives broad intimations that what are denominated the *Catholick claims* should be granted—taking care of the rights of the established church: And in the House of Lords, on a question on this subject, the Duke of Wellington stated that a measure would be proposed, tending to "the removal generally of all the disabilities under which the Roman Catholicks laboured, with the exception solely of that which rested on special grounds." We believe that the present Parliament will not rise without doing something important in the Catholick cause—Whether it will be satisfactory or not is more problematical.

In regard to the news from the theatre of war in the east of Europe, there is really nothing worth reporting, beyond what is contained in the king's speech, except that in some of the islands of the Mediterranean, especially in Candia, the Turks are still murdering the Greeks. We see no reason to expect that peace will take place between the Russians and Turks, till after another campaign, which will probably be awfully sanguinary.

France.—Barras, the well known president of the French Directory during the revolution, died, toward the end of January last, at Paris, at the age of 72. It is said that he "has left a memorial of considerable interest, which will speedily be published"—Doubtless he has had it in his power to disclose, if he so pleased, many strange things. On the 27th of January, the King of France, in person, opened the session of the French Chambers in the Louvre with a speech—of which we shall give the substance. After a complimentary introduction, he says, that "his relations with foreign powers continue friendly;" that he thinks the war in the east "will not disturb the peace of the rest of Europe;" that in concert with England and Russia he has freed the Morea from the desolations of the Turks; that "he continues to assist the Greeks to rebuild their ruins," and to bring back those who had been carried away captive; that he hopes the Porte will cease to oppose the treaty of the 6th of July, and that thus the way will be opened to re-establish peace in the east; that his troops have been recalled from Spain, and that a convention has been entered into for repaying by Spain the sums expended by France for her benefit; that he has punished the Dey of Algiers for his piracies, and intends to punish him still more; that he is convinced that Hayti made a hard bargain, and that he is willing to make it more easy; that he has entered into a convention with the Emperor of Brazil, and will obtain indemnification for the captures made of French merchantmen during the late war; that he has appointed consuls in the South American republicks, and will enter into more permanent arrangements, as soon as their disturbed state will permit; that he will "certainly never forget that the glory of France is a sacred deposit, and that the honour of being the guardian of it is the fairest prerogative of his crown;" that order, peace and industry, prevail in the interior, and advance improvements, although some branches of agriculture and commerce are suffering; that the apprehensions which were entertained of a general scarcity in the kingdom have been found to be groundless; that "the press, freed from restraints, enjoys entire liberty;" that he has made and executed some wholesome ordinances, relative to religion—securing the rights of the church and of ecclesiasticks, in accordance with the laws of the kingdom; that the finances are prosperous, and that the revenue of 1828 exceeded the estimates; that a code of laws for the army will demand their particular consideration; and that "a serious and important projet will, above all, call for their attention," relative to what he denominates "a new municipal departmental law—the whole of which shall be in harmony with other institutions." He dwells at some length on this topick, and then concludes as follows—"Experience has dispelled the charm of insensate theories. France, like yourselves, knows on what basis its happiness reposes, and those who should seek it any where but in the sincere union of royal authority and of the liberties which the charter has consecrated, would be openly disowned by it. You, gentlemen, are called upon to render this union more close and more solid; you will accomplish this happy mission like faithful subjects and loyal Frenchmen, and your efforts will be equally certain of the support of your king and of the publick gratitude."

It is said that the speech was received with uncommon and enthusiastick applause. We believe that it gives a tolerably correct statement of all the important concerns of France—always keeping in mind that a royal speech, while the substance of it must be founded in verity, never fails to show the bright side of every subject fully, and the dark side as little and as favourably as possible.

SPAIN AND PORTUGAL—Furnish us this month with nothing important. The wretch Don Miguel, is yet alive, and doing all the mischief he can, in the unhappy country over which he has obtained an ascendancy—we hope only for a time.

GREECE.—We have at present very little to add, relative to this interesting country, to what we have heretofore said, and what incidentally appears under other articles. There is a serious question pending, in relation to the future boundaries of Greece. We hope the allied powers will insist on giving her a large territory—far beyond the Isthmus of Corinth.

RUSSIA—Is straining every nerve to bring into the field, at the first opening of the spring, an army that may overwhelm the Ottoman empire, which, it would seem, is to be attacked on every side, in Asia as well as in Europe. We have seen a long reply of a Russian officer—made we doubt not by order of the Emperor Nicholas—to the representations that have been made in various parts of Europe, that the Russians effected little in the last campaign. He affirms, and we think proves, that they did much; and yet there is an admission, that there were failures and disappoinments. We believe the Russian emperor feels as if his honour was concerned to wipe away, in the coming season, some stains which his military reputation received in the last. He is to take the command of his army in person. How the God of armies and of battles, who often blasts the most flattering military expectations, will order the result of the pending tremendous conflict, is as yet known only to Himself.

TURKEY.—The Sultan, on his part, is not less active than his enemy. He seems to be fully aware of his situation, and to be determined to sustain the crescent against the cross, or to perish in the attempt. He has called on every Musselman, on peril of his life, to hold himself in readiness to defend his religion to the utmost. Large voluntary contributions in money are made by his great officers and others, to support the military operations. As the Russians obstruct the navigation of the Dardanelles, supplies of provisions, which are said to be abundant, are brought by land from Asia—The winter has been uncommonly severe, and has prevented all military operations, except those of a defensive kind.

ASIA.

It appears by the last advices from India, that the cholera has recently proved very fatal in that country. There has been an arrival in Boston in the short passage of 98 days from Calcutta, bringing dates from that place to the 4th of December ult. Among other things we find the following—

"The Bengal Chronicle announces the death of Sir Charles Chambers, one of the judges of the supreme court at Bombay. Sir John Grant was left alone in the administration of justice, at a most critical period in the affairs of that place.

A memorial had been sent to the government, praying that the existing stamp regulations might be repealed.

One of the magistrates at Madura had abstracted a considerable quantity of money belonging to the East India Company, which was not discovered till his death. The Company advanced claims against his estate, in opposition to bond creditors, but the question was decided against them.

A line of telegraph was to be established between Calcutta and Kedreger.

A law has been made in Canton, condemning those who open shops to sell opium, to death, by strangling. Those who are caught smoking it, are to be exposed two months with wooden collars about their necks, after which they are to be sent to the territories, and given to the soldiers as slaves."

Such are the means used to promote *temperance* in China.

AFRICA.

Timbuctoo, the great capital of central Africa, has been reached by two enterprising travellers, Major Laing from Britain, and M. Caille from France. Major Laing was obliged to flee from Timbuctoo, to save his life, after being there about a month. In three days after he left it, he was treacherously murdered by a party, and by the order, of an Arab Sheik who had engaged to protect him. His papers there is but little hope of recovering. In a letter which has been received in England, dated at Timbuctoo the day before he left it (Sept. 21st, 1826) he says—" Timbuctoo, in every other respect, except size (which does not exceed four miles in circumference) has completely met my expectations." M. Caille has escaped with his life and returned to France; and is willing, and even desirous, to undertake the perilous enterprise of visiting Timbuctoo a second time. The discoveries he has made are soon to be given to the publick.

The slave trade is still carried on to a shocking extent on the African coast, notwithstanding all the endeavours of Great Britain and the United States to suppress it. The article of intelligence in our last number, relative to the death of Mr. Lott Carey and several others, has, we are sorry to say, been confirmed. Dr. Randal, the new governor and agent for Monrovia, has arrived and been well received.

AMERICA.

Mexico.—The last accounts represent this great republick in a state of fearful agitation. In the existing civil war, the British mining companies are said to have been violently deprived of property, to the amount of something like half a million of dollars. The loss of property in the capital, by the plundering which took place in December, is estimated at four million. The conflicts between military chiefs continues, and several cities were, at the last accounts, in fear of being pillaged and plundered. The native Spaniards, persecuted elsewhere, have been invited by the province of Yucatan to assemble there. The congress of Jalapa is reported to have been dissolved by the military commander, Santa Anna; and our own country is charged with having made encroachments on the Mexican territories, both on the eastern and western borders—Where, and when, will be the end of this confusion and misrule!

Colombia.—This republick is in a state of war with Peru, but no important news has reached us in the month past.

Central America—continues to be torn by the most violent and sanguinary civil contentions.

Buenos Ayres.—We stated in our last number that in this republick there had been a revolution, and that the late governor and his adherents had been driven from the capital. It now appears that the governor, whose name was Dorrego, after some inefficient resistance, was taken prisoner by a Colonel Juan Lavalle. The Charge des Affairs of our country, Mr. Forbes, in concert with the British Charge des Affairs, earnestly entreated of the new and self-exalted authorities that he might not be put to death, but be permitted to retire to the United States; and they received an assurance that their request should be granted. Yet Colonel Lavalle ordered him to be shot, with only an hour's warning of his destiny. During this hour, he wrote the following most affecting letter to his wife:—

"MY BELOVED ANGELITA.—It has been just intimated to me that within an hour I must die. I am ignorant for what cause, but Divine Providence, in whom I confide in this critical moment, has so determined it. I pardon all my enemies, and beseech my friends not to take any step to avenge me. My life—educate those amiable children: be happy, which you have not been able to be in the company of the unfortunate

MANUEL DORREGO."

It is said that the people are quiet under the usurped authorities. But the heart sickens, in the contemplation of the fearful and uncertain state of a community, in which such things can be done, whenever a powerful faction chooses to do them. How thankful should we be that the population of the United States was prepared for republicanism, by principles, education, and habits, which prevented such atrocities: and how careful should we be to preserve the virtue, and promote the intelligence, on which, under God, our future safety must depend. **Let our Sabbath-breaking legislators think of this!**

BRAZIL.—The finances of this state are greatly embarrassed, and the expectation that they would be relieved by peace has not been realized—a debt to the Bank remains undiminished, and the depreciated paper money has not increased in value. It is, however, supposed, that our commerce will be greatly benefited at Rio de Janeiro, by being put on the same footing, as to impost, with the most favoured nations. It is yet uncertain what measures the emperor will take to regain his authority in Portugal.

UNITED STATES.—A London paper of the 27th of January says that letters from Constantinople state "that the Treaty of Commerce with the United States had been agreed upon by the Sultan, and had excited a great sensation among the European diplomatists, which had been much increased by a current rumour that an American squadron would appear in the waters of the Archipelago in the Spring."

At the inauguration of the President, an immense multitude was collected from different parts of the country—the estimates of the individuals that composed it, vary from ten to forty thousand. The President's inaugural speech was short, pithy, and excellent. It turns out that the late Post Master General, Mr. M'Lean, is not to be a member of the cabinet—He has received the appointment of an associate judge on the bench of the Supreme Court of the United States. The President, it appears, has been surrounded and annoyed by a host of greedy office hunters. We hope he will displace no able and faithful officer, who has not been a virulent partizan against him. With the exception of the cabinet, there would be magnanimity in retaining a decidedly good publick servant, even if known to have been actively hostile, provided he had acted with fairness, and without malignity, in his opposition. We belong to no party in politicks, except the party, which we hope is a large one, that wishes and prays for the prosperity and happiness of our beloved country, be its legislators and governors who they may. But on this occasion we think proper to remark, that there is no doctrine more antirepublican, than that which teaches *there should be a constant rotation of office.* It is a fundamental republican principle, that the *publick* interest should be preferred before every interest that is merely *private.* Now, when a man in office has acquired the knowledge—not readily acquired—which qualifies him to serve the publick with the greatest effect, and has moreover proved that he possesses both talents and integrity—to displace such a man, and substitute in his room an untried novice, for the sake of rewarding the latter, as a partizan or a favourite,—this is manifestly to sacrifice publick to private interest. It is as antirepublican an act as can be performed: And it is, beside, attended with this evil consequence, that the men best qualified to serve the country, will not seek nor even accept an office, from which they foresee that they may be ejected, on every change of an administration. We hope our present President, to whose administration we most cordially wish all possible success, will use his great popular influence, to put down the error to which we have adverted, and to sanction a system of procedure, the effects of which will be lastingly and extensively salutary.—In making these remarks, we have had no other object in view than to sustain the character of a *Christian Advocate.*

ERRATUM IN OUR PRESENT NUMBER.

In page 146, the last word of 2d column, for *Iconium* read *Lystra*

THE

CHRISTIAN ADVOCATE.

MAY, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XL.

The subject of the present lecture is the second commandment, which is—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor worship them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

This precept of the decalogue, although found in the Vulgate translation of the Holy Scriptures, which the church of Rome holds to be of higher authority than the Hebrew original itself, is, notwithstanding, excluded by the rulers of that church from all their popular books of devotion; and to make the number of the commandments ten, the last is divided into two parts. What more palpable evidence could there be, of a consciousness that a part of their worship is in direct hostility with the moral law of God, than this fraud of withholding a part of that law, as laid down in their own version of the Bible, from the view of the people, many of whom never know even of its existence. No wonder that the Pope should be hostile to Bible societies, and to the unrestricted possession and perusal of the Sacred Scriptures.

The *difference* between the first and second precept of the revealed moral code, ought to be distinctly noted. You will observe then, that the first commandment relates to the *object* of worship, and the second to the *mode* or *manner* of that worship; the first forbids the worship of any other than the true God, the second forbids the worshipping even of the true God by the use of images, or any other visible symbols; the first impliedly requires all *right* worship of Jehovah, the second prohibits all that is even *circumstantially wrong* in his worship. Thus careful has our Creator been to preserve the purity of the homage which is due to him from his creatures, by giving two commandments, and these forming the first and fundamental part of his moral system, the one relating to the *nature*, the other to the *expression*, of the worship and service which he requires: and this has been done with perfect propriety, because genuine reverence, love and obedience, to the Sovereign of the universe, are the first of all moral duties and the proper foundation of every other; and because there is, in corrupt human nature, a strong and awful propensity to refuse what is due to God, and to pollute and degrade his worship by human inventions.

Having thus shown the difference between the first and second commandment, let us now a little more particularly consider, according to the statement of our Catechism,—I. What the second commandment requires; II. What it forbids; III. The reasons by which its observance is justified and enforced.

I. "The second commandment requireth the receiving, observing and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word."

That we may have a clear understanding of the requisitions here specified, we must first place distinctly in view, "the religious worship and ordinances which God has appointed in his word," since these are the objects to which the requirements mentioned in the answer relate. "Religious worship," says an excellent expositor of our Catechism,* "is that homage and respect we owe to a gracious God, as a God of infinite perfection; whereby we profess subjection to, and confidence in him, as our God in Christ, for the supply of all our wants; and ascribe the praise and glory that is due to him, as our chief good and only happiness." "O come," says the holy Psalmist, "let us worship and bow down; let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture and the sheep of his hand."

"The ordinances which God has appointed in his word," and through several of which, religious worship is to be offered to him, are accurately stated in our Larger Catechism to be—"prayer and thanksgiving in the name of Christ; the reading, preaching and hearing of the word; the administration and receiving of the sacraments; church government and discipline; the ministry and maintenance thereof; religious fasting; swearing by the name of God; and vowing to him." The nature of these ordinances I shall have occasion particularly to explain, if spared to lecture on a subsequent part of the catechism. In the mean time, their general nature has been made known to you by education and reading, sufficiently to enable you to understand what I shall say, in showing that they are to be "received, observed, and kept pure and entire."

1. The worship and ordinances which God hath appointed in his word are to be *received;* that is, we are to take them simply on the authority of God, as he has delivered them to us in the oracles of truth, without cavilling or objecting to any of them, on account of our not seeing in what manner they are fitted to do us good. There has always been a strong disposition to this cavilling spirit, ever since the transgression of our first mother, when she yielded to the suggestion of Satan that she would not be injured, but benefited, by violating the ordinance of God, in eating the fruit of the interdicted tree in the Garden of Eden. Naaman the Syrian, you may remember, was, in like manner, for a time, a caviller of the same description. When directed to go and wash in the river Jordan, for the cure of his leprosy, (instead of receiving that cure in a way which his proud mind had led him to conceive would be the most suitable) he, at first, indignantly refused to comply with the prescription. "Are not," said he in anger—"are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel, may I not wash in them and be clean?" In the use, doubtless, of habitual bathing, he did not see how washing, in whatever manner applied, was to remove the leprosy; and if it might possibly produce that effect, he thought the streams of his

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* Fisher.

own country were, for that purpose, far preferable to the waters of the Jordan. He however received no healing, till he yielded to the kind solicitations of attendants wiser than himself, and strictly complied with the divine prescription, as announced by the prophet of Jehovah; and then, immediately, his cure was complete. Now, my young friends, there are those in our days, and within our own observation, who make objections to the ordinances and appointments of God, in the very spirit of transgressing Eve and angry Naaman. What use, say they, can there be in *prayer*, since God knows and is willing to supply all our wants? What advantage can there be in *baptizing infants with water*, and *in eating bread and drinking wine*, in remembrance of Christ? Cannot you devote your children to God, and remember Christ, as well without these external rites as with them? What possible benefit can be derived from *fasting?* Can abstinence from food be pleasing to the God who gave it, or a refusal temperately to gratify the bodily appetites, be helpful to the soul? Thus, my dear youth, I might go through the whole of the ordinances of God which have been enumerated, and state objections that may be made, and have been made, to every one of them. But the specimen I have given you must suffice—And now hear and remember my reply. To the objections that have just been mentioned, and to all of a similar kind, satisfactory answers may be made, and have often been actually made, in a detail of reason and argument. But is it not enough—I ask you, to put the inquiry candidly and closely to your own minds—is it not enough, and should it not always be esteemed enough to satisfy any rational creature, to know that his Creator, infinitely wise and good, has made an appointment, or instituted an ordinance, for the benefit of his obedient offspring? What though the shortsighted creature cannot see *in what manner* he is to receive benefit from the appointment of his Maker? ought he not to be perfectly satisfied that there is a good reason for it, and that benefit will result from regarding it, since it comes from the wisest and best, the most powerful and faithful of all beings? Nay, is it unreasonable to suppose that our heavenly Father may leave some things which he requires, without a full explanation, at least for a time, on purpose to see if we have faith enough to trust him *barely on his word?* Did he not adopt this method of procedure with Abraham, and honour him as the father of the faithful, for his implicit obedience? Did not our Saviour say to Peter, in reference to one appointment, "What I do thou knowest not now, but thou shalt know hereafter?" And when Peter absolutely refused compliance, did not our Lord say to him—"If I wash thee not, thou hast no part with me?" You cannot fail, if you reflect, to answer these interrogatories so as fully and freely to admit, that when God speaks, it is infinitely reasonable for us immediately to obey, whether we do, or do not, see the grounds or reasons of his command. We may be assured that the best of reasons exist for all that he requires, although for the present we do not perceive them. I do not indeed dissuade you from endeavouring to understand, as far as you can, the nature and design of all the appointments and ordinances of God. You ought to do this: and you ought, by all means, to examine well whether institutions which claim to be divine ordinances, appear to be such by the unerring word of God; but as soon as this is apparent, on a careful and candid examination—as soon as you see a "thus saith the Lord" for an appointment, then you have the best of all possible reasons, *in the known character of God*, for an immediate compliance. With prompt and unreserved obedience, therefore, *receive* every ordinance, which appears from the revealed will of God to have him for its author.

2. We are not only to receive the ordinances of God, but to *observe* them. It is one thing to acknowledge or admit an institution to be of divine appointment, and another *practically* to treat it as such. How many are there, for example, who admit that the sacrament of the Lord's Supper is an ordinance of our blessed Saviour, instituted in the most affecting circumstances, and for the most important purposes, and intended for perpetual observance in his church—and yet, year after year passes away, without their coming to this sacrament, or feeling much uneasiness on account of their neglect. Far be it from me, my young friends, to urge you to a rash or unprepared approach to the table of the Lord. But would to God that both you, and all who receive the messages of the gospel, might be made to feel most sensibly that the command, "Do this in remembrance of me," is binding upon you; and that you are chargeable with a guilty neglect, so long as *a cordial obedience* to this command is not rendered. But I specify this neglect at present, only because it is a common one, and therefore well adapted to illustrate the general subject. Recollect the enumeration of the ordinances of religious worship, given in the first part of this lecture, and remember that you are bound to *observe* them all—That every one of them was given by their divine author to be *used;* that no one of them can be set aside or neglected, without a practical and criminal disregard to a divine institution; in a word, that the conscientious observance of them all, at the times and seasons proper for them severally, is a duty solemnly binding on all who bear the Christian name.

3. The ordinances of God's worship are to be kept *pure.* All merely human additions to the institutions of the Most High, are a usurpation of his prerogative; they are a reflection on his wisdom and goodness, as if what he has done or commanded could be improved, or have some deficiencies supplied by man's sagacity. To this there has been a wonderful proneness in every age of the church. A very large part of all the corruptions of the worship of God that have ever debased and dishonoured it, has proceeded from this cause. To this origin may be traced all the will worship of the Romish church, and all "teaching for doctrines the commandments of men," and all that admixture of human inventions with divine appointments, which still exist in churches less corrupt than that of Rome. God's work is perfect, and all that we presumptuously add to it is an *impurity* which he abhors.

4. The worship and ordinances of the Lord are to be kept *entire*—As we are to add nothing to them, so we are to subtract nothing from them. *Entireness* in the observance of divine ordinances is obligatory both on churches and individuals; and yet it is too often violated by both. Discipline, for example, is an ordinance which God has appointed in the order of his house, and for the benefit of all who belong to the household of faith: and when the church neglects discipline—and she does often neglect it even in the grossest manner—she most criminally disregards one of the ordinances of her Lord and head—She does not keep those ordinances *entire.* In like manner, when an individual Christian permits one duty to displace another, or gives such an attention to certain duties as almost wholly to neglect others, he does not keep the ordinances of his God *entire.* It is a high commendation which the word of inspiration bestows on Zacharias and his wife Elizabeth, when it tells us that "they were both righteous before God, walking

in ALL the ordinances and commandments of the Lord *blameless.*" This it is which at once adorns and promotes religion—silences its enemies, encourages its friends, and fills with the sweetest consolations of divine grace, those who exhibit this lovely example of *entireness,* in their observance of all God's ordinances.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

MEMOIR OF THE REV. JAMES H. STUART.

The subject of the following obituary reminiscences was the child of James and Martha Stuart, of the city of Philadelphia; born on the 24th of April, A. D. 1803, and devoted, by the prayers of his pious parents, to the work of the Christian ministry, from the very day in which God gave them this only son. Far was it, however, from their thoughts and desires, that the fond partialities of a father, and mere education for the sacred office, should be considered a sufficient passport to it. Well they knew, that except a man become the subject of that great spiritual revolution in all the moral operations of the soul, which is figuratively called *the new birth,* he cannot be a Christian in the sight of his Maker, much less a truly Christian minister. They determined, nevertheless, to seek the grace of God for their child, and felt persuaded that it was not presumption to expect from HIM whose glory it is to hear and answer prayer, the gift of his Holy Spirit in his renewing influences; that by the washing symbolized in baptism he might attain to purity of heart.

With a view to his future usefulness in the church, he was well taught the rudiments of the arts and sciences in this city, and subsequently entered the college of New Jersey. During his residence in Nassau Hall, he experienced the power of godliness, and made a profession of experimental acquaintance with Christianity. This circumstance peculiarly endeared the academic groves to him; and we need not wonder to find him writing in his missionary journal, while in the state of Indiana, "The loveliness of the heavens and the balmy air produce sensations altogether indescribable, and associations correspondent. They were very pleasant, but not a little tinged with melancholy. The days of former years rolled over my soul, and while I felt happy I could scarcely refrain from tears. I was transported to those delicious days which I passed in College. I felt that if it were possible, I would gladly live them over again. Happy juvenile days, free from care and sorrow!"

Having graduated at Nassau Hall, our young friend spent one year in this city, in the study of the Hebrew language, under the tuition of that distinguished linguist, the Rev. Dr. Banks, of the Associate church; and of mental science and theology, under the direction of his pastor. To each of these instructors he appeared to be a student of unusual promise; and to acquire knowledge with more than common facility.

His next scene of study was in the Theological Seminary at Princeton, New Jersey, in which he continued for the space of two years and six months, rsepected and beloved both by the professors and students of that important school of the prophets.

In April, 1825, Mr. Stuart was licensed to preach the gospel by the Presbytery of Philadelphia, and in October following commenced a missionary tour of duty in the State of Ohio and Indiana. A few brief extracts from his private journal, written while engaged in that service, will exhibit something of his humility, godly jealousy over himself, and desire to build up the Redeemer's kingdom. Under date of Nov. 12th, 1825, he thus writes: "Are my labours here of any use? This is a question I can scarcely venture to answer. I pray that if I am not permitted to see any good results, others may, when I leave this place. May the Lord raise with power the seed sown in much weakness. I go through my work so mechanically, with so little real zeal and delight in it, that I fear I am not qualified for a missionary. Am I daily addressing immortal souls! Why do I not with tears and entreaties pursue them, until Christ is formed in them the hope of glory? Give me, Lord Jesus, apostolick ardour and faithfulness, and deign to accept of my poor, worthless labours in thy cause."

On Monday, Nov. 14th, he rode 17 miles to fulfil an appointment, which a brother clergyman was to have made for him, and was hurt to find, on his arrival, that he had neglected to give notice to the people. "The hamlet," he says, "contains nine or ten families: information was soon given to them, and to a few in the neighbourhood. I preached at the house of Mr. V——, a Baptist, the only one in the place: the rest of the people being New Lights and Nothingists, whose light is darkness. A goodly number were present, and appeared to feel considerably. It was the most comfortable meeting that I have enjoyed in this State. A Presbyterian preached in the house of a Baptist, with a Methodist exhorter on his left, and a New Light clerk:—strange conjunction truly; I hope not disastrous. New Lights are quite numerous in this settlement. I am somewhat in the dark as to their real opinions, as they have no church standards. Like some other wise men of our day, they have rejected all confessions of faith, as old wives' tales."

Under date of Nov. 16th, at Urbana, in Ohio, he thus writes: "This day was spent in visiting several families in town. My visits are thankfully received, but do not appear to produce much impression. I endeavour to speak the truth, but in a mild and affectionate manner. Harshness, I am persuaded, defeats its own purpose. If it sometimes alarms, it always enrages. The soft and pliant mood of the soul is most favourable for receiving instruction and admonition. This should not be disturbed by a harsh and abrupt address. If I gain the person's confidence, I may say with effect what at first would have been met with a violent repulsion of feeling. If I did not hope that the Holy Spirit, who has heretofore rendered my conversation in some cases the means of conviction, would accompany my present labours, I should abandon them in despair. I find it a difficult matter to interest myself so much for strangers, as to address them with earnestness and affection. Oh! for more of that expansive love which ought to animate the heart of a Christian minister;—that will cause me to regard every one whom I meet as a brother, the redemption of whose soul is precious—worth a whole life of laborious exertion. Jesus wept over the city of his enemies who had rejected him, and shall I not weep over a city of friends, who have received me as a prophet, coming in the name of the Lord?"

The next day he visited a few families, and was for the first time treated with rudeness. "If the truth excites bad feeling," he remarked, "although told without designing to provoke, I am content to bear it." On the evening of the same day he "attended a prayer meeting at the house of Mrs. P——. I had looked forward," he continues, "to this meeting with anxious solicitude, determined that nothing should be wanting on my part to establish it on a permanent basis. To effect this, it was necessary to obtain assistance from two or three at least of the professors of religion. One I had confidently expected to be present on this occasion. I was overwhelmed with the disappointment: all my hopes of continuing the meeting seemed to be prostrated, and I was ready to give it up in despair. The small number of people present was also discouraging. I however spoke on prayer, and appointed a meeting at Mr. V——'s, next Thursday evening. I hope it will yet succeed, and that those whose gifts are competent to edify the people will not be deterred by a boyish bashfulness, that they themselves confess to be a wretched apology. A prayer meeting here is desirable. No congregation can flourish without one. Christians without this means may be said to vegetate but scarcely to live."

On the 20th of November he preached in the house of Mr. C——, a lawyer, and made the following remarks:—"I fear there was more of J. S. glorified, than Christ crucified, in one of my discourses. Pride of human learning, if I am not very watchful against it, will shipwreck my usefulness. Let me be simple as a child in unfolding the truth—not aiming to dazzle with rhetoric—with the words which man's wisdom teacheth, but to edify with the words which the Holy Ghost teacheth."

On Thursday, the 24th of November, he wrote thus: "Attended the prayer meeting which I had appointed at Mr. V——'s. This was a truly delightful meeting to me, and I believe to all present. My doubts relative to the establishment of a permanent prayer meeting all vanished; and I experienced an exhilaration that was a perfect contrast to my feelings last Thursday evening. The Spirit of the Lord appeared in very deed present, smiling upon our undertaking, and promising success. All those who last week shrunk appalled from the duty of publick prayer, now lent their assistance, as might have been expected, with much fear and trembling; but I am persuaded they had much reason to say the Lord was better to them than their fears. The meeting was very solemn and interesting; and the complaint from some that it was too short, although over an hour and a half long, proved that it was good to be there."

On the 13th of December, 1825, he penned the following humble expressions concerning himself: "The number of hearers was small, but they were attentive and solemn. I fear that I have not yet succeeded in attaining to the proper method of preaching. In aiming at correctness, I perhaps adopt a style beyond the capacity of the people. Perhaps, alas! there is a want of unction and apparent earnestness. I know indeed that I do not feel that travail of soul of which St. Paul speaks. While I humbly hope that I have been called to the work of the ministry, still I am sure that I am greatly deficient in apostolick devotedness and fidelity. Self is too prominent an object in all my exertions. Lord Jesus, endow thy unworthy servant with that compassion for souls, that supreme love for thy service, without which his preaching will be entirely in vain."

Dec. 14. "The country is so new that no places have been erected for publick worship by any society of Christians. Even in R——, the room occupied as a church is a cold bleak cabin, that will not contain more than twenty-five or thirty persons. We who have come from the East must, in relation to many things, bring down our lofty thoughts, and completely banish from our minds the lingering recollection of what we have left behind. We are on the Lord's business, and self-gratification is often to be sacrificed on the altar of duty. The respect of the people, and the sincerity of their every effort to accommodate, have rendered me very happy, and I can truly say, that I have not once regretted my having left my dearest friends, nor once felt a disposition to complain of the little hardships I have met with."

Dec. 30.—"Rode 12 miles, and in the evening wrote half a sermon, on the right improvement of time. I find it bad policy to procrastinate such business to the last hour. I shall scarcely have time to finish it, and then shall be obliged (oh! nefas!) to read it. 'So teach us to number our days that we may apply our hearts unto wisdom.'"

The next day he rode 14 miles and preached; after which he thus wrote:—"Oh! when shall I see some effect produced upon my hearers. The fault must be in a great measure with myself. Were I more anxious to commend the truth to their hearts and consciences, and less to exhibit my own abilities, I might expect more success in preaching. The anointing of the Holy One, I fear, is wanting in a great measure. Set thy seal, O Lord, to thy own great commission. Make thy word quick and powerful, discriminative and coercive, upon the hearts of sinners. This evening finished the sermon on time, and determined to read it tomorrow evening. A discourse appropriate to the occasion of the new year, is expected and needed; but should I read it in the morning, so strong is prejudice, that it might deter many from coming out in the evening."

"Lord's day, Jan. 1, 1826.—This is the first day of the new year. The duties called for are retrospection and self-examination, with repentance, such as these should induce. I desire to bewail my unprofitableness during the last year, and resolve, by divine assistance, to be more diligent for the future. I would gratefully acknowledge past mercies, and beg a continuance of them, with others, such as I need, and grace to improve them to the glory of God. In the evening I read my discourse on Psalm xc. 12, 'So teach us,' &c. It was generally well received, in spite of the popular prejudice (foolish in degree, but I am persuaded founded in nature,) against the practice of reading."

"Jan. 4th.—Spent the day in reading. An opportunity of this kind I gladly embrace, whenever it presents itself. Leisure and materials for reading or writing, are rarely afforded. This is one of the grievous disadvantages with which missionaries have to contend. My ignorance, after all the advantages heretofore enjoyed, often makes me ashamed. Much is expected from a clergyman, especially a *Princetonian:* if this expectation is not answered, whatever be the eminence of his piety, he receives but little deference, especially from men of intelligence."

Few young men, very few licentiates, it is to be feared, have the deep felt sense of their own unworthiness and insufficiency, which the preceding extracts evince. It usually appertains to older ministers of the gospel to be thus afraid of preaching themselves; and thus solicitous to be useful. But the subject of these remarks was unusually ripe for one of his years; and he may be presented, in the faint sketch above drawn by himself, as a pattern for our young missionaries to the new settlements in our country. Let them learn from him to be *thankful*, when they meet with kind attentions altogether beyond their deserts, instead of uttering doleful complaints about the hardships experienced in their travels. It was his intention to have returned to Urbana, and to have spent his days there, or in some western congregation; and for this purpose he received ordination from the Presbytery of Philadelphia, in the autumn of 1826.

He seems always to have been predisposed to inflammatory rheumatism. He experienced some severe attacks from it during his mission, and before he could start on a return. The state of his health made him proceed slowly after he set his face a second time to the west; and although the people of Urbana long waited for him with affectionate solicitude, yet Providence finally located him in Kishacoquillas Valley, in Pennsylvania, in which he became pastor of two large and respectable congregations. His bodily infirmities, it is believed, had a procuring influence in his settlement; for they were such as to render much exposure to the weather hazardous, and a situation at no great distance from his relatives desirable. No prudence, however, could save him from what would seem to human wisdom an untimely death. He served the flocks over which he was made a bishop with great fidelity for about two years, and with very encouraging success. Considerable numbers were added to the church during his ministry; and he secured the respect and confidence, not only of his parishioners, but of all his brethren in the sacred office. The writer often heard them say, "Send us such young men for our vacant churches as Mr. Stuart, and they will soon support themselves."

The last sickness of this beloved servant of Christ was a quick consumption, resulting from a bilious fever, exposure by a cold ride in the rain after preaching, when his health was but partially restored, and the return of a violent rheumatic affection. He was confined to his bed for about three weeks before his decease; and suffered the most excruciating pains, without a murmur; and without the least expectation of relief but by death. Fully aware of his situation, he spent his time in prayer, in hearing read some of Watts' Hymns, Clarke on the Promises, and principally the Bible; and in persuading his near relatives, by every argument, to submit to the will of God in taking him away. Those passages of the sacred Scriptures which most clearly present the blessed Saviour of sinners in all his work of mediation, were his chief delight; and he would frequently comment on them, as they were read, in glowing strains. He desired those who prayed with him to ask of God, that he might have patience and submission, and dying grace, which should enable him to exclaim in his last moments, Come, Lord Jesus, come quickly. He appeared to be swallowed up in gratitude to God for his goodness to himself, of whom he had the most lowly estimate. He had done, he thought, nothing as he ought to have done it; but when his voice failed, he expressed in whispers his earnest desire to speak of the preciousness of Jesus; and hear, in return, of the hope which there is in him for so vile a sinner as himself. Clouds, he said, sometimes obscured the Saviour's countenance, but, if he did not deceive himself, he could generally realize the Sun of Righteousness shining upon his soul.

On the last night of his earthly pilgrimage, as he drew near his end, he called all who were present to him, and calmly bade all, especially his wife and sister, an affectionate farewell. Last he called for his infant son, kissed him, and committed him, with his mother and aunt, to the Lord. His sister, at his desire, read a part of the 119th Psalm, beginning with, "Wherewithal shall a young man cleanse his way," which he said was "so applicable." He then engaged in earnest prayer, and desired his friends to pray, that the Saviour's countenance might shine upon him as he passed through the dark valley. To the question of his wife, "If he did not feel that he was going to Jesus?" he replied, "Yes: never to leave him: I commit my all to him." He then said he was in great pain; but added, "Come, Lord Jesus, come quickly." Again he prayed, to be kept from the tempter, and said, "The Master calleth for me, and shall I say, No?" He prayed that he might be enabled to cast himself entirely into the hands of the Saviour; and evidently having dwelt in thought on some passage of sacred writ, he remarked, "Rest! how sweet is that thought!" While in the agonies of dissolution he repeated these favourite lines;

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the billows near me roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!"

His lips moved while his wife and sister held his cold hands: again he said, "Come, Lord Jesus, come quickly;" and when he could whisper no more, he raised his hand to heaven, and expired, February 27th, 1829, aged 25 years and 10 months.

The removal of such a youthful minister is a severe loss, not only to his youthful companion and little son, and other weeping relatives, but to the Presbyterian church of which he was a minister; for few preachers of his years possess better mental furniture than he did, for eminent usefulness. His discernment was clear, his judgment sound, his taste good, and his style of writing perspicuous. He was well skilled in Hebrew, Latin and Greek; was an excellent biblical critic, a sound common sense metaphysician, and a thorough, evangelical divine. His voice was clear, his manner of speaking natural, his manners affable, and his piety ardent.

Surely, the removal of such a young minister, when labourers are greatly needed by us, is a correction from God; but the Lord gave, and the Lord hath taken away: blessed be the name of the Lord. I shall close this memoir by an extract from one of his sermons, which may now be considered as addressed to us from his grave.

"Are dear friends leaving you and going to heaven? You need not mourn for them as those that have no hope. Cling the more closely and affectionately to that Friend who will never leave thee nor forsake thee. He who can say, When my father and my mother forsake me, the Lord will take me up, has indeed a treasure of happiness beyond all price. Tarry a little longer, until it is your Lord's pleasure to take you from this his antichamber to his glorious presence. Soon the Master will come and call for thee. Sweetly mayest thou then say, 'Come, Lord Jesus, come quickly.' Thou mayest then peacefully lay thy head upon thy pillow, and fall asleep. And when the last trump shall sound, thy vile body shall be raised beautiful, immortal, like the body of thine exalted Redeemer; and then shalt thou go to be ever with the Lord. Amen."

The following letter to the father of the Rev. Mr. Stuart, on hearing the report of his death, will, we are sure, be perused by our readers with interest, and we would fain hope, not without profit.

Trenton, March 14, 1829.

My Dear Sir,—The injunction of the Scriptures, "Thine own friend, and thy father's friend forget thou not," seems to me to be peculiarly applicable to a case where this friend is sorrowing under the chastising rod of the Almighty. It is but a few days since I heard the solemn and painful intelligence that my dear friend James Stuart had departed this life. And although the tidings have not yet reached me in any authentic shape, yet from recent accounts I have too much reason to believe that they are true. And now, my dear sir, you are called to know the bitterness of mourning for a first-born son. May our merciful Father in heaven abundantly sanctify to you, and your dear partner in affliction, this severe and mysterious dispensation! I know how useless to a troubled spirit are the ordinary themes of condolence, and that "the heart knoweth his own bitterness;" yet that gospel which teaches us to "weep with those that weep," enjoins it upon me to seek, if possible, to speak a word in season to him that is weary. You have been long a scholar in that school of experience, which I am only entering, and you know already every argument of consolation which a truly sympathizing heart would lead me to suggest; yet these divine truths are ever new, "wherefore I will not be negligent to put you in remembrance of these things, though ye know them, and be established in the present truth,"—and "to stir you up by putting you in remembrance."

The dear son whom you have lost (soon, I trust, to find him again at the right hand of God) was, as you know, one of my earliest and most esteemed friends. Similarity of tastes and pursuits united us; and this friendship was cemented by the great subject of our eternal salvation, which took possession of our minds about the same time. We corresponded after leaving college, and were much together in the Theological Seminary, where we were class-mates. I still retain the letters both in Latin and English, which are the memorials of my departed brother. And now how delightful is it to me to be able to say, with so much confidence, that he was indeed one for whom it was gain to die! Few of our brethren were as free from all reproach, few were more earnestly desirous of making those attainments which might be for the edification of the body of Christ. No young man within the circle of my acquaintance, seemed to me so much to have observed the caution of the Apostle "Let no man despise thy youth."

But now he is removed out of our sight. Happy are those parents, even in bereavement, who sorrow not as those who have no hope! Happier still, if they have some good confidence in their own acceptance! Though our Master has "removed the desire of your eyes at a stroke," I doubt not you remember that He has only taken back his loan, and can say with Job, "The Lord gave," &c. And although this affliction for the present is not joyous, but grievous, yet the word of God, I do believe, will be so applied to you, as to cause it to work for you the peaceable fruits of righteousness. Yes, "blessed is the man whom thou chastenest, and instructest him out of thy law." The law and the testimony—these are the fountains of comfort; and you have been too long in the school of Christ, not to know that the word of God is never sweeter than when we are in the valley of humiliation; and that there is never more spiritual nourishment in our great passover, than when it is received with the bitter herbs of affliction and repentance.

But if I know your heart, my dear Sir, your desire is not merely to know how you may be *comforted*, but how you may be *edified* under this chastisement. You are ready to say, "*What does this mean?* What does my master intend to teach me by this stroke?" And here you will suffer one who is unworthy to handle so great a theme, to say, that it does look as if God intended, before he removed you out of this world, to crucify your affections to all earthly enjoyments.

How much meaning there is in those verses of Watts—"The fondness of a creature's love," &c. Does not your soul go forth more towards that higher and happier world, when you bear in mind that the dear object of so many affections, has gone before you? We are still upon the broad and stormy sea, but dear James has been brought to his desired haven: we *talk* of Christ, but he *sees* him; we behold through a glass, darkly, but he, face to face. O! that we may all set our affections more and more upon things above. It is my heart's desire and prayer that our kind Master and Father, may bind up the broken hearts of yourself, your partner, and your dear children. And may he especially bless Catharine Ann, in her new and important relation. He *will* be the God of the widow and the fatherless. My love most sincerely to Mrs. Stuart and all your family.

Yours in the love of the Gospel,

JAMES. W. ALEXANDER.

P. S. You have already learned that I am settled in Trenton. There is an encouraging external attendance at all our meetings, but nothing of a special nature, which it would be interesting for you to hear.

J. W. A.

ON FREE-WILL.

(*Concluded from page* 155.)

Men, in their sinful state, were dead as to the knowledge and the moral perfections of God. The Holy Scriptures teach us this, the history of all ancient ages, and the present state of nations who know not the gospel, yield confirmation of it. They were neither able, nor willing, of themselves, to know and serve God. That they might be otherwise circumstanced, it was necessary that God should reveal himself to them, in order that he might "work in them both to will and to do." He "works in them to *will*," by dissipating the darkness, prejudices, vain pretexts, and false reasonings, which obscure our feeble understanding; by imposing silence upon our passions, and by a sweet and holy persuasion, turning our will from evil, and directing it to good. He "works in them to *do*," by coming to the aid of those who are "willing to come to him for life," by sustaining, conducting, and drawing them to himself by the Spirit of grace, power, and sanctification, through whom he renders them victorious over their own flesh, the world, and death; and by conferring upon them freely the crown of a blessed immortality. In this manner the divine Sun of righteousness, by his pure light, illuminates those who "walk in the valley of the shadow of death," and enlivens them by the benign influence of his beams. Thus, the Spirit of Christ restores in man the image of God, which sin had effaced. Being liberated from the law of sin, we are made truly free. "Where the Spirit of the Lord is, there is liberty." Redeemed from the power of Satan, we obtain the right "to be sons of God," and the power to call him "Father." As we all die in Adam, so we are made alive in Jesus Christ.

Meanwhile, we repel the calumny of those who accuse us of teaching that man is forced, in spite of himself, to do good, by the power of the Holy Spirit. On the contrary, we teach that Christians are made free by the pure gift of God, that they "choose the good part" without constraint, and that they forsake all to follow the Saviour, because they "know that he has the words of eternal life; because they believe and know that he is the Christ, the Son of the living God." They are "a willing people to God;" to obey him is their joy. They speak and act as those who are to be judged by the law of liberty.

What individual, now, will tell us, whether man is able to enlighten his own mind, change his heart, break the bands of sin, extricate himself from death, and be at peace with God, by the natural powers of his own free will? Until he reply to us, they who know "the gift of God," will bear a perpetual testimony to him, that they had no good thing in their heart before they knew that gift, and that they have ALL received of his infinite mercy. They who will not receive of him, accept his grace, trust in his promises, and be guided by his word, with the humility of little children, remain in their obduracy, in the death of sin; "they are condemned already."

With the confession of the Swiss churches, we further observe, that liberty is not perfect in the regenerate; that, on the contrary, it is weak in them, on account of the unhappy remains of the old man which God leaves in them, to render them continually sensible of their weakness, and that they may not boast of the liberty which they have received, as if they had not received it. So long as we are in this world, which is under the curse on account of sin, "the flesh lusts against the Spirit, and the Spirit against the flesh, so that we cannot do the things that we would." But we know that "all things are possible to them that believe," and that "this is the victory over the world, even our faith." If we watch over ourselves, we shall not fall into the snares of the "roaring lion, who incessantly roams around us, seeking whom he may devour;" and if we continually implore the help of our heavenly Father, he will invest us with divine armour, (Eph. vi. 13, 18,) and render us "more than conquerors."

It may be asked, on the subject of original sin, why the children of the regenerate are not born with dispositions to good, rather than to evil? "Of the righteous baptized person, (says Augustine,) the unrighteous is born. The foreskin which was taken away in circumcision, was found in the children of the circumcised. Chaff, which is separated from grain, by the art and labour of man, is nevertheless still found to envelope the grain, produced from that which had been cleaned. As the seed of a wild olive produces a wild olive, and the seed of the genuine and cultivated olive produces still but a wild olive; so, as well of the flesh of the righteous as of the sinner, a sinner is produced."*

The Roman Catholics also say to us, If we be deprived of liberty to do good, why do the Scriptures contain so many commands and exhortations? Here is the answer which Andrew Rivet† makes them: "These exhortations are either addressed to unregenerate man or to believers. If to the latter, we deny not that they have the liberty of doing good, with the assistance of the Spirit of the Lord, and so exhortations are profitable to them. If to the former, we say that it is not a vain or absurd thing to urge a debtor to the payment of what he owes, although he may not have the good will to pay, or even the power to do it. If we have forgotten our debt to God, if we are unacquainted with our want of power to pay it, the Scripture makes us sensible of it; and if we have not wherewith to pay, it shows us where we may find a surety, a Saviour, who will bestow riches upon us freely. And to those who remain in their perverseness, it shows that God does them no wrong in punishing them, or in making them pay in sufferings, what they owe, since they have been rendered insolvent through the bad conduct of their father, approved of and persisted in by them." Prosper replies to Cassian, a semipelagian, who made him the same objection: "These things are commanded, that man, by the divine precepts, may be informed of the good which he has received, know what by his own fault he has lost, and be sensible that the demand which is made upon him is not unjust; and so relinquishing 'the letter which killeth,' that he may have recourse to 'the spirit which giveth life,' and seek in grace the power which he has not found in nature. If he do so, he will find that this [the command of God in Scripture] is a great mercy of the Lord; and if he do not, he will experience that there is a just punishment of sin." In a word, by such exhortations, as by useful instruments, God works in his faithful people, doing in them what he commands; he answers internally, by the operation of his Spirit, to the exhortation which he makes externally by his word.

They bring still as an objection against us, this passage of Augustine, (De Verb. apost. serm. 17.) "He that without thy aid created thee, without thy aid shall not save thee;" that is to say, they add, without free will. We reply, that we have strong reason to believe that this passage is corrupted; for in several ancient copies it reads, "He that without thy aid created thee, without thy aid shall he not save thee?"

To conclude, let it be well attended to, that if ever so little be conceded to the power of man, upon the same principle much may be conceded, and we may even make the child of Adam the author of his own salvation. Then we render useless the grace of God, the sacrifice of Christ, and revelation itself. Let the punishment of those proud men be remembered, who attempted to build a tower, whose top should reach the heavens, and who were confounded in the audacity of their presumptuous enterprise. "No one," said our Lord, "can come to me, except my Father, who hath sent me, draw him—Draw us, O Lord, and we will run after thee!" Amen.

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* Treatise on Merits, b. iii. c. 8; Treatise of Marriage, b. xvii. c. 19.

† Summary of Controversies, Tract III.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 166.)

April 28th.—At Sea.

After experiencing favourable winds so far, and having now run about half the distance of our voyage, an almost perfect calm has so completely arrested us, that we are scarcely making half a knot an hour.

We have a very good library on board, belonging to the captain; and upon examining it, I found that it contained many valuable and interesting works. I had also a good supply of books of my own, and "pleased myself with the prospect of the hours which I should revel away in feasts of literature." My hours of study were systematically appointed: my friend Dr. G. and myself were to recite French to each other every day—for we expected to pass a considerable portion of our time in France before we returned—I had poetry, and narrative, which I supposed would amuse my mind in any possible mood. But all my schemes for study and literary enjoyment I have found were vain—Except skimming over a few pages in a magazine, or dipping here and there into a guide book to the places I expected soon to visit, I may say I have read nothing; and as far as I can perceive, every passenger on board is in the same predicament. If there be such a thing as an "aching void," go to sea as a gentleman, or as a person who has nothing to do, and you will feel it. The "tranquil bosom of a summer sea" is, I assure you, beautiful only in poetry. In the language of an intimate friend, I was almost tempted to exclaim—

> "Better to hang on icy shrouds,
> When billows dash against the clouds,
> Than in mid ocean's waste to lie
> Becalmed, beneath a sunny sky."

During our present calm weather, I have employed myself in watching and obtaining some molluscous animals, which are constantly floating by us. Those taken were a species of the ianthina and velella; they are beautiful, often exhibiting the colours of the rainbow. In the evening a favourable breeze sprung up, and carried us again on our course.

29th.—You must not be surprised that I commence my daily notices with the state of the wind, for it is by far the most interesting circumstance which occurs at sea—a ship in sight, or a water-spout at a distance, cannot compare with it. The first question you ask the servant when he comes into your room in the morning is, "Which way is the wind?" and then "How many knots an hour?" These are also the last inquiries before going to bed. Our servant, Charles, was however but little to be depended upon in these matters; for his general reply in all cases was, "She keeps her course, sir." A strong, propitious wind, which blew all night, still drives us to our destined port, which we shall probably make in ten or twelve days. The sea is quite smooth, except a few white tops of the small waves which ruffle it: it looks something like a vast cemetery, filled with marble tombs, and brings to my mind the lines of Young:

"No spot on earth but has supplied a grave,
And human skulls the spacious ocean pave."

Our sick list has been gradually diminishing, and to-day we all assembled at our meals, except the ladies. One of them has not taken effectually, a particle of nourishment since she came on board, and I have heard of cases in which abstinence from food has been continued, even as long as that which occurred in St. Paul's voyage to Rome. The passage, however, referring to this circumstance in the *Acts*, ought not to be taken literally.

30th.—Though we have been sailing a considerable part of our voyage under close-reefed topsails, the sea frequently coming in at the *scuppers* on both sides of the ship, the weather appears now to have settled into a more mild condition. From the noise which the live animals we have on board produce, when one first awakes in the morning, he might almost fancy himself in the country near a farm-yard—for the crowing of cocks, the cackling of geese, and the quacking of ducks, to say nothing of our sheep and the cow, always salute our ears at the dawning of day.

May 1st.—The first morning of this romantic month has opened upon us in beauty. Oh how I wish I were in England at this season of holiday pastime, to see the Queen of May of some rural spot, crowned with flowers by her joyous associates, and all gambolling together on the green—frolicks which have so often delighted my childhood in the reading. The wind is still favourable. We passed an English brig about six o'clock, which is the sixth vessel we have as yet seen. In the afternoon the wind increased considerably, and continued blowing all night, so that scarcely any one of us could sleep, owing to the rocking and groaning of the ship.

Before coming to sea, I had heard a great deal of the immense height of the waves; and the paintings which I had seen, representing a ship in a storm, also conveyed to my mind, that they were *mountains* high. The plunging of the ship from her *giddy* height, into dark and roaring caverns below—the noise, confusion and echoing of the waters—all this now appears to me the exaggeration, or the fiction, of a terrified fancy. From what I can learn from the sailors and the captain, I have seen a fair specimen of a storm at sea in these latitudes; and though the waves foamed and raged with awful fury, I never saw them, I think, more than twenty-five or thirty feet high. The noise of the waters I do not think so loud or sublime, as that produced by the waves along the sea shore. There is enough that is really terrifick and appalling to a novice, in a heavy gale of wind, without exaggeration.

The vast expanse or boundless extent of the ocean, did not strike me, by any means, as so imposing and magnificent as I had anticipated. If we except calm weather, the vision is generally confined by the waves, within quite a narrow circle; and during a calm, if the scene were calculated to produce sublime emotions, which I very much doubt, the mind is in no proper state to enjoy them: the concern then is, when and from what quarter of the compass will the wind spring up—By the way, you must not *talk* about the wind on such occasions, for the sailors are really foolish enough to think that if you do, the wind will either not come at all, or if it does, that it will be unfavourable: you may whistle however for it, as much as you please, and the more the better.

2d. and 3d.—These days passed very heavily along, the wind being almost dead ahead. It is very mortifying to be within six or eight days' sail of our port, and thus to be arrested by a calm or head winds. In spite of reason and religion, the mind becomes ruffled and disturbed under these circumstances.

4th.—This is the second Sunday I have passed on board, and I can truly say they have been no "Sabbath days to me." My mind perpetually wanders, not only from serious, but from all other objects, on which I attempt to fix it. I cannot think, or read, or write, or talk, or sleep, or eat, or walk, or do any thing else, here out of soundings, as I can on terra firma; and I now think, if I once get home, nothing can tempt me to cross the seas again.

This morning the wind changed in our favour. Upon going on deck I saw three or four large birds, like hawks, called by the sailors Boatswain birds, sailing round the masts of our ship. One of them fluttered for some time, pecking with his bill the very top of our mainmast, just as a humming-bird flutters about a flower; and this was done though we were going between eight and nine miles an hour. The noise made by the bird pecking on the top of the mast, carried my mind back to the scenes of my childhood, when I used to wander alone through my native woods, when all was silent except now and then the noisy prattle of the Blue-jay and the Woodpecker, tapping some tall and decaying tree. If I know myself, I do not think I am apt to be lost in reveries of this kind; but somehow or other, the most trifling occurrence here at sea, will set me musing about home and the days of my youth. In the evening, the wind turned against us, so that we made little or no progress.

5th.—This morning the mate, at our request, called Messrs R. and S. and myself, very early upon deck, to see the sun rise out of the waves. The rising of the sun is always an interesting object, but I think not more so at sea than in an open country situation: the only thing which struck me, as being at all peculiar, was his apparent nearness: this I suppose must be occasioned by the absence of all other objects with which to compare its distance. We were all disappointed, and duly resolved that for the future we would pass the hour of sunrise in our state-rooms, and not upon deck. The setting of the sun I have always thought produces a much more beautiful effect upon the heavens, than he does at rising; the heaps of golden clouds reposing on the surface of the dark blue sea—the fantastic forms and gorgeous colours of different portions of the sky—and the long and brilliant track of light which is thrown over the waves, as he appears to sink beneath them, are certainly very fine; yet all the imagery of this beautiful picture, except the last trait, which is certainly the least impressive, may be enjoyed to more advantage on shore. Never shall I forget the glorious sunsets I have seen, when taking my evening walk in our spacious garden at P——.

We are now in an almost perfect calm, the sea being as smooth as the still surface of a lake. We are therefore arrested in our progress, and begin to give up the hope of making a very short passage. Just as I had prepared some glass vessels, hermetically sealed, to sink into the sea, in order to ascertain what effect the pressure of the water would have upon them, the wind sprung up, and thus disappointed us all. This was peculiarly mortifying, as the wind was ahead.

6th.—Still a slight head wind when it blows; the calm, however, predominates—producing a very unpleasant rolling of the ship, and a horrid flapping of the sails against the spars; the weather is nevertheless pleasant. We are scarcely nearer our port of destination now, than we were two days ago—By the way, a day at sea is always reckoned from twelve o'clock at noon of one day, till the noon of the next. If it were not that we have a good large ship, and most excellent provisions, I see not how any of us could get along in any tolerable manner. Our larder appears inexhaustible; it is supplied with almost every thing: we have all kinds of poultry, even peacocks, to eat; young pigs, fresh veal, and divers other kinds of meat; wines, including the best Madeira, Champaigne, and all the choice French liquors; porter, ale, cider, &c. &c.—these at the free call of every cabin passenger. After the ordinary dinner every day, we have, besides oranges and apples, raisins, figs, filberts, almonds, and other dried fruits: yet with all this, our dinner here is not half so palatable, as a plain one at home—the ship—the ship, spoils every thing. We often have to hold our soup plates in one hand up from the table, and the spoon in the other, and then, notwithstanding the utmost caution, as much soup will sometimes get into your coat sleeve, or lap, or on the table, as into your mouth. The other day a fine pair of roast ducks, with gravy, boiled potatoes, and many other etceteras, were pitched, by a lee lurch, some feet from the table—But enough of this. I have been much disappointed in the phosphorescence of the sea; it is by no means so brilliant, or abundant, as I expected to find it. It presents two distinct appearances; the first, which is the most common, is in little sparks, which resemble a good deal the light of our fire-fly, though not quite so brilliant; the other is like phosphorescent oil, and seems to break out and float from the tops of the waves. Dr. Franklin states that the water in the Gulf stream does not phosphoresce; and some other writers say, that its waves appear to be wrapped in total darkness. These remarks are certainly not correct in every case; for the water in the gulf, when we passed through it, seemed to give out as much light as that upon either side of it. It is well known, however, that this sea is much more luminous at one time than another; that the greatest quantity of light emitted is by the water out of the gulf, and that in tropical and southern regions the phosphorescence of the water is so brilliant as to enable a person to read a book by its light. The light given out by the sea has been accounted for in a variety of ways. I have no doubt it arises principally from animal matter, both in a living and a decayed state. As I hope to have a better opportunity of observing this *luminosity* before we get to Liverpool, I shall say nothing more on the subject at present.

7th.—A dull and dead calm has completely arrested our progress; we have indeed advanced but little for the last two days. It being now a favourable time for my experiment on the pressure of the sea at great depths, the captain lent me his assistance to sink a number of bottles, and a hollow glass globe. The boat was lowered down from its place at the stern of the ship, and the captain, myself, and four men, rowed off, about half a mile from the ship. From the boat our ship presented a most interesting appearance: all her sails were exposed, and her graceful motion on the surface of the waves produced in my mind a sublime emotion. She moved on the water "like a thing of life." What a glorious monument of human invention, "that has triumphed over wind and wave—that has brought the ends of the earth into communion, and established an interchange of blessings—that has diffused light and knowledge and the charities of cultivated life, and has thus bound together those scattered portions of the human race, between which nature seemed to have thrown an insurmountable barrier." The bottles were sunk 230 fathoms; some of them were filled with water, the corks being apparently undisturbed; some were crushed by the pressure, and some were unaffected; the glass ball, which was the lowest on the line, came up without suffering any change.*

In the afternoon we saw a log floating about half a mile from us, the captain and four men put off in the ship's boat to reconnoitre it. They soon returned with an abundance of barnacles (*Lepas anatifa*) which were found adhering to it, and two fine fish, which were captured with a kind of gig; one of the fish weighed about five pounds. Whenever a large piece of wood is seen afloat at sea, fish are almost always found near it, and they are generally killed, for they cannot be frightened from it. They follow the log no doubt, for the barnacles, on which they feed. The fish that are thus found at sea, are probably unwilling wanderers through the deserts of the ocean, being carried away by their appetite for the barnacles on the logs, to a returnless distance. We saw also, to-day, a large red molluscous animal in the water, about four feet long, of a red colour, it is called a Squid, or *Sepia.*

8th.—The calm still continues, and the weather is delightful; two brigs passed us this morning; they were quite distant, and appeared like spectres slowly moving along the horizon. We ate at dinner to-day the large fish we took yesterday, and found it very good, and sufficient for the whole of our company. I could not, as I was unable to determine the species of fish, help thinking of the *fatal repast* before alluded to. This evening I amused myself with the stars, as it was a fine clear night. The difference between the latitude here and at Philadelphia, places the Great Bear in the zenith; I was therefore a good deal interested in comparing the position of the constellations as they now stand, with that which was before familiar to me. Some of the ladies on board I found exceedingly apt in acquiring the names of the constellations, and in pointing out the most remarkable stars; after a few hours' instruction, almost all the northern groups became familiar, even the golden chair of Cassiopœa could be distinguished from the fair princess who reclined upon it. I little thought that I should so soon prove the truth of a remark in my Astronomical Recreations, that the knowledge of the stars would afford new objects of interest to those who delight in evening rambles, and would enable the mariner to pass away the night-watches with pleasure to himself, and with gratification to his friends.

9th.—The weather is pleasant, though we still have but little or no wind. I am getting, I find, more reconciled to living at sea than I have yet been, but it is still horrid. A vessel hove in sight this evening, but we passed her, as we had done all the others we have seen, without hailing her. The captain seemed desirous to speak her, but a breeze springing up just as our signals were hoisted, we soon lost sight of each other. It is wonderful how acute the sight of an old sailor is upon the ocean; our first mate has often discovered a sail, or rather spar, just peeping above the horizon, which could not be seen even with the assistance of the telescope, by most of us on board.

10th.—We shall make, perhaps, but little progress to-day, as we are nearly becalmed. We are only 300 miles from Cape Clear, which is the nearest land, yet we shall not probably make it for many days. During the first eight days of our passage, we sailed more than half the distance of our whole voyage, and it is a little trying to be kept here doing nothing, when my time is so precious. I nevertheless endeavour to be satisfied, knowing that all things and all occurrences, will be ordered aright.

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* For all the particulars relating to this experiment, we refer those who may be curious on this subject, to the Literary and Philosophical Intelligence in the September Number of the Advocate for 1828.

11th.—Another Sabbath is passing over without, I fear, being properly improved.

12th.—This morning I was roused by the cry of "sail ho!" Upon going on deck I saw a Danish merchant ship just off our lee bow, with her national flag flying from one of her spars; the captain was preparing to speak her, and when we were side by side, and about 20 yards apart, a short dialogue ensued, between the captains of both vessels, through their speaking trumpets, the most important part of which was, that their longitude and ours was almost identical. The Danish ship was from Vera Cruz, and bound to Copenhagen. The whole of this transaction was by far the most interesting of any that I have witnessed at sea—whether it was approaching so near to a fine ship under full sail, or whether it was seeing human beings and hearing their voices, coming, as it were, from the bosom of the deep, I know not; but my blood thrilled through every vein. The former remarks made upon this subject are still correct, for the process of seeing a ship at sea is pretty much as follows:—a passenger or officer on board inquires whether you see that ship, pointing in a particular direction; you answer no; he then endeavours to bring it into your view by remarking its position, in regard to certain of your own spars or rigging; you are still in doubt; he then hands you the telescope; and after much manœuvring and reconnoitring, you at last see something—this is called passing a ship at sea.—There is a strong breeze, but then it is dead ahead, and we have little prospect of seeing Cape Clear for some days, though only at the distance of 150 miles.

14th.—Yesterday we were becalmed till towards evening, when a strong head wind carried us directly south, and continued to blow all night—During the night the mate of the ship supposed we were just on a reef of rocks, as the water appeared white; but upon heaving the deep-sea-lead, soundings were obtained at about 120 fathoms. The white appearance of the water was then found to be occasioned by myriads of small fish, similar to those used for making anchovies. The sea air now, for the first time, has the same odour as that on shore. Last evening two swallows flew and chirped round the ship, driven I suppose by the wind from shore, and then probably lodged on our shrouds during the night. The wind being still ahead to-day, all hands of us seem dejected and irritable.

(*To be continued.*)

SPEECH IN THE GENERAL SYNOD OF ULSTER.—IRELAND.

(*Continued from p. 175.*)

There is one topic connected with this subject on which Mr. M. has been peculiarly impressive. He accuses us of "attempting to infringe on the *rights of the people.*" This is a fine topic for a declamation; but it is quite unfit for an accusation against the Orthodox members of this Synod. I trust I shall not be accused of unpardonable egotism when I tell this house, that the only instance in which the original *rights of the people* have yet been restored, was effected by myself, aided by my Orthodox friends, after many a hard and uncompromising contest for the ground, which was yielded to us only inch by inch—a case in which also we enlarged the privileges and opportunities of our Probationers, as well as restored the rights of our congregations—I allude to the manner in which vacant congregations were formerly supplied with preaching. They were made the absolute monopoly of each Presbytery. And in cases of Arian Presbyteries, with Arian Probationers, and some Orthodox vacancies, the people know full well how their religious interests were neglected. Such congregations were compelled to receive, from week to week, those very Arian Probationers, without the possibility of relief, till they could ask some candidate upon trial. After much contending, however, we have introduced a law whereby a vacant congregation may select the Probationers of any Presbytery for their supplies. By this means, the varied merits of our young preachers have a field of exercise, and our people an unconfined opportunity of making a selection of their minister.—This is no proof of our being adverse to the "rights of the people;" and I hope we shall maintain them in possession of this right, in opposition to every effort by which its curtailment may be attempted.

But Mr. M. says we will not allow the people to select, except from the favoured number sealed with our approbation. I totally and unequivocally deny the charge. I should certainly *advise* the people to choose from those we had approved—but if they did not take my *advice*, I should as certainly leave them to *select where they pleased.* But then, says Mr. M., you would not *ordain.* Certainly we would not. We leave the people to their freedom—but the people must leave us to our freedom. They are not our serfs: we are not their thralls. They owe us no allegiance beyond the bounds of their consciences; we owe them no compliance beyond the limits of ours. But they would not get the royal endowment, says Mr. M., except they submitted to your authority. And why should they not? Does not the Presbytery of Antrim, which is Arian, enjoy the royal endowment? Is not the Synod of Munster, which is nearly Arian and Socinian, even somewhat more liberally endowed? And should any of our congregations turn Arian, and contrary to our recommendation, make wilful choice of an Arian ministry, I wonder would either of those two bodies shut their doors against their entrance; or would we act so oppressively as to refuse them permission to retire? I trust such an event may never occur; but if it did occur to-morrow, we should allow to the people the same liberty of choice which we ourselves enjoy. They are not bound to *elect* at our *recommendation*—we are not bound to *ordain* at their *election*. But as they are voluntary members of a voluntary association, they are at liberty to dissolve when they please a connexion which their will alone has formed, and to seek from others, those ministers or ordinances which we may feel bound to refuse.

As an instance of the different manner, in which different individuals view the same object, I may just notice, *en passant*, Mr. M.'s declaration, "That by our attention to polemic theology, we have turned the current of public preaching into an improper channel." Our young ministers, especially, he considers as forsaking practical subjects, and bending their whole attention to doctrinal topics. I must acknowledge I seldom have the pleasure of hearing any of our young preachers; but, as often as I have had the opportunity, Mr. M.'s regret has been my joy. I delight to hear a young minister's sermon rise above the grovelling puerilities of a mere essay on ethics, and aim at the sublime and glorious realities of a gospel sermon. "Talk they of morals; Oh, thou bleeding Love! the chief morality is love of thee!" What is a merely moral sermon? I say it is a more polished mode of preaching the mere principles of condemnation. I could show you some of the finest moral essays in the universe—sermons, as they are called—and yet they would not tell you, in a dozen volumes, how a poor sinner might be saved! If any man, however, neglect Gospel morality, he is a "workman that needeth to be ashamed;" but, if any man neglect to preach "the Gospel of the *grace* of God"—to preach "Christ crucified"—to invite sinners to the "blood that cleanseth, and that alone cleanseth, from all sin,"—he may preach ethics like a Socrates, or a Cicero, or a Seneca, and, after all, he may, like them, be a heathen, unacquainted with the first principles of the glorious Gospel of Christ. I rejoice to hear that some of our young ministers are taking a more elevated rank of subjects; and I would say unto them, go on openly, and piously, and fearlessly —preach the whole truth, and God will be with you.

Before I close the review of his arguments, I shall just advert, for a moment, to Mr. M.'s proposal of a conjoint publication—one half Arian, the other half Orthodox, to be issued at common cost, and distributed among our congregations. I had considered this as a kind of solemn jest; but Mr. M. declares he was in sober earnest. Well, upon the part of Mr. M. there is the advantage of apparent courage; in refusing the challenge, we may be suspected of cowardice. When, however, I refuse it for myself, I trust the refusal proceeds not from fear, but from principle. My people I consider free to read what they please: I claim only the privilege of *advising* them to avoid what is wrong. But, upon Mr. M.'s plan, I must *advise them to read what I believe to be erroneous.* Nay, I must become the very agent, and pander to the perversion of my people's principles. God hath given me a commission to *preach the Gospel of his Son;* but he hath *not* given me a commission to send them *another Gospel.* God hath given me a command, "Rightly to divide the word of truth; but God hath not given me a commission to *commingle it with error.* The Lord hath given me a commission to be "a fellow worker with God;" but he hath not given me a commission to lend a hand to other work. God hath been pleased to send me "to sow the seed of the word;" but he hath not permitted me to aid in scattering the tares. Mr. M. is free from any coercive influence of mine to pursue his own courses; but he must not expect me to join him in a new and forbidden speculation, when I am seeking to dissolve the existing partnership.

There is one portion of Scripture, to which I would beg the attention of the house, as the description of a true Church of Christ—and let any one compare it with Mr. M.'s plan of procedure—Eph. ii. 20, "Built upon the foundation of Prophets and Apostles; Jesus Christ himself being the chief corner stone; in whom *all the building fitly framed together*, groweth up a holy temple in the Lord." Mr. M. proposes, that he and I shall build a temple. Well, we are first to dispute about the nature of the *foundation.* We cannot, or we do not agree; so we must build without one, or let the temple remain unreared. Well, now, we are to consider the materials of the building. I am engaged in polishing the marble columns; Mr. M. pours upon them a corroding acid. The one lays down a course of ponderous stone; the other a course of "wood, hay, stubble." The walls being thus erected, and "daubed with untempered mortar," we are next to roof the temple. Mr. M. brings beams of Arian fir; I prefer Calvinistic oak. We are to frame the materials together. But the variety in their respective strengths and dimensions, strains and distorts the whole. Then we are to "frame them fitly together;" yet we can agree, neither about mortice nor tenon; so we elevate a shapeless and unsubstantial mass, without proportion, beauty, or durability. No wise master builder, Sir, would thus rear a house for man; and shall we thus unfitly attempt to raise up a temple for God! No; no, Sir. Mr. M. may retire to the "sublime scenery" of his favourite mountains, and build himself a castle among the eyries of the eagle. I shall advise him to choose a site less elevated. But, if he will not be advised, I will not become a co-partner in his habitation. But he will permit me to retire to some sheltered valley, where, far from the neighbourhood of the clouds and the howlings of the storm, I may build me a cottage, and feed the flock which the Chief Shepherd hath committed to my care: that, when the Chief Shepherd may appear, I may render them back to him unscathed by the enemy, and be acknowledged, in his mercy, "a good and faithful servant."

And this, Sir, reminds me of the misplaced irony with which Mr. M. was pleased to treat my allusion to "a uniform livery." Had Mr. M. pleased, he must have observed my phrase was, "the uniform livery of a regiment;"—that livery, Sir, in which the heroes of England triumphed over all their foes;—that livery of the King and Nation, which ennobles the Commoner and elevates the Prince. But, by a little "rhetorical artifice," which Mr. M.'s large acquaintance with the world enables him so dexterously to employ, he conjured up another scene from Aladdin, and capes, and pockets, and skirts, and Pantaloon and Harlequin passed before us; as if the actual Harlequin himself had appeared upon the stage, with a synodical scene of pantomime, to relieve our clerical drowsiness. I willingly yield to Mr. M. all the advantage derivable from this disagreeable word; but I would remind him, that had I even alluded to one of those useful individuals, to whose services we are indebted for so many of our comforts, there was yet no cause for his reiterated sarcasms. Peter, has not refused, in his Second Epistle, i. 1, to style himself a *servant* and apostle of Jesus Christ. James (i. 1.) has described himself by the same humble title. Nay, I would tell Mr. M. that we all are but servants, and, even at the best, "unprofitable servants;" and, should he still be disposed to derive one idea of ridicule from the title "servant"—oh, I will remind him of one, "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the *form of a servant.*"

In concluding my review of Mr. Montgomery's arguments, it gives me pleasure to state, that on one point we are agreed. By an accommodation of Acts v. 38, to the subject of Arianism, he advises—"If this counsel be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God." And upon this he applies the advice by which it is introduced —"And now I say unto you, *refrain from these men and let them alone.*" And here our views of the subject are in perfect unison. After an earnest appeal, and solemn advice, to examine the Scriptures anew; and after earnest prayer that their eyes may be enlightened; if they still remained wedded to their erroneous opinions, I would "*refrain from these men, I would let them alone.*" They bring to our house "another Gospel," and I would no longer consider them as members of the family.

Why, then, it may be said, if such be my views, have I appeared as the mover of the amended resolutions of this year, which do not contemplate separation of our present constituency, but merely go to erect a barrier against future inroads? I shall render to this house the reasons of my conduct.

1. I do not think we have yet taken all the steps by which so momentous a matter ought to be preceded. Our congregations have not been addressed; our eldership has not been sufficiently consulted; we have given no admonition; we have proclaimed no fast, as, in every religious emergency, our Scottish forefathers would have done. Now, all these are measures I conceive absolutely pre-requisite: therefore, until they shall have been attempted or taken, I do not conceive separation scriptural.

2. I sincerely declare, that I am not only open to conviction, but actually wishing to be convinced, that separation is unnecessary. The man who attempts to reason me out of my present opinions, has, I must confess, an opponent prejudiced in his favour. I hope, particularly, my friend Mr. Carlile will discuss the subject; *and if he can convince me, from Scripture, that Trinitarians, Arians, and Socinians, can form a scriptural Church, and cordially unite in licensing and ordaining one another*, I shall willingly resign my present views, and unite with him in preserving our present constituency. But, as I have yet heard no argument that convinces me of the propriety of remaining in our present "most admired disorder," I do hope that something new will be produced; and, above all things, that Scripture be fairly and fully examined, and shown to give most explicit testimony upon the subject, before I be expected to yield my judgment, or consent to the continuance of a nominal union, that only proves how really we are disunited.

3. I have rested for the present in the amended resolutions, because they are in accordance with the opinions of men, for whose opinions I entertain the highest respect. *My own opinion is decidedly for separation of the opposing elements of this Body. Upon this point I most cordially concur with the opinions delivered by my venerated friends, Messrs. Elder, Dill, &c., and by my young friends, Messrs. Barnett and Brown, &c.* But when I see arrayed against us men, of whose orthodoxy I can entertain no doubt; men, of whose zeal I have seen most convincing proofs:—when I see my friends, Messrs. Horner, and Hanna, and Wright, and Morell, and Stewart, and Reid, &c. &c. willing to go no farther than the present resolutions;—and when I know that the opinion of Dr. Chalmers, whose name and praise are in all the Churches, goes no farther—I must confess, that, in face of this array, it requires a man to have no little share of decision to hold his opinion without faltering. In face of it I do hesitate, but still my opinion is unchanged; yet I submit with deference, for a time, to the judgment of wiser and better men, that I may judge of the probable efficacy of their measures, by the result of a reasonable experiment.

As the motion of which I now give notice contemplates a separation of this body, permit me to remove the impression derivable from the declaration of Dr. Wright, that there is "no instance of separation to be found in the Scripture." I would refer the Doctor to 1 Tim. i. 20, where he will find a decided example of separation upon doctrinal grounds. I will refer him to the general principle—Gal. i. 7, 8, 9, where the anathema of the Apostle, according to the discipline to which he referred, clearly intimated separation from the body of the Church. And not until the Doctor has explained away my views of these texts, can I yield assent to his assertions, or surrender my ideas of the necessity of a separation.

Dr. Wright has also told us "that separation has never done good." The experience of this Synod is a proof of the contrary. The Antrim Presbytery, was separated from this Synod; and what has followed? Why we are told, all their congregations adhered to them, are now Arians, and lost to this Synod. Never was there a more palpable misstatement. The meeting-houses, no doubt, remained to the Arian ministers of Belfast; but the third congregation sprang up in the Synod more populous than the other two. Newtownards, Holywood, Antrim, Larne, are examples to the same effect. One part of the people, no doubt, followed an Arian ministry. But generally, by much the more numerous portion, faithfully adhered to the Synod and Orthodoxy. Had not the Antrim Presbytery been separated from the Synod, perhaps one-tenth of the entire Presbyterian population of Ulster, had now, under their successors, been the followers of an Arian ministry.—Whereas, in general, their congregations are much less numerous than the Orthodox bodies which have adhered to the Synod. If Dr. Wright then admit that an Orthodox ministry is preferable to an Arian ministry, he will be compelled to acknowledge, by an appeal to fact, that separation has done extensive good in the General Synod of Ulster.

By more than one member of this house we have been informed that any separation would injure our "importance," and tend to weaken essentially the "Presbyterian interest." I do not indeed comprehend what is meant by the "Presbyterian interest." If it signify our influence with the Government of the Country, experience proves that Government have ever looked upon Arian and Orthodox with equal eye. Nor has the separation of the Secession Church from the Synod weakened the "Presbyterian interest" in the eyes of Government, but rather seems to have given it an additional importance. But I hope this cannot be what is meant by the "Presbyterian interest;" and if it be not, I know of no other "interest" a Church can have at heart, but the *interest of Christ in the salvation of sinners.* That separation would strengthen this "interest," I think, must be obvious to every observer. Between Arian and Orthodox, there is really no communion. Engaged in the same yoke, we are wasting our strength by pulling in opposite directions. But not only is communion dissolved between those opposing parties, but is it not nearly, in effect, dissolved between the Orthodox themselves? Our minds are so occupied, our time is so wasted, in fruitless and endless debates, that the real interests of vital religion are neglected, and the real purposes of a religious meeting entirely overlooked or defeated.

"Behold, (says the Divine Word,) how good and how pleasant it is for brethren to dwell together in unity." Behold, says our melancholy experience, how unprofitable and unhappy it is to dwell together in disagreement. I shall relate an instance of the ill effects of our "disunited union," and exhibit them in the unhappy misrepresentations consequent upon our divisions.

Mr. Montgomery has written, and his friends have published to the world, that Mr. Cooke said, at Strabane, "that he is only to love those of his own creed; and view those who differ from him as he would regard robbers." Since misrepresentations were first made, the instance before us has never been surpassed. Such a sentiment never rose in Mr. Cooke's mind—was never uttered by his lips. Well might Mr. M. call it the product of "passion," and not the dictate of "the spirit of truth." But to whatever origin it is to be ascribed, the good or the evil is not mine. To Mr. M. it owes its existence, and he may bestow it as he pleases. The real statement is as follows:—In answer to the argument for continued union between Arians, Socinians, and Orthodox, in this Synod, which was drawn from the text "love as brethren," I observed, that in order to feel the love referred to in the text, it was necessary, first, to be "brethren;" partakers of the same *faith, and hope, and promises.* Perfect Christian love, I observed, was distinguished by divines, and correctly distinguished, as containing the "love of *complacency*" with which, I conceived, those who were truly "brethren" in Christ were alone able to contemplate one another. I then added, that while the Arian looked upon the Trinitarian as an idolator, it was impossible he could regard his imaginary idolatry with "complacency," or, consequently, his person with the "love of complacency." And that, on the other hand, while the Orthodox viewed the Arian as attempting to rob his Lord of his essential glory, he could not look upon the alleged robbery with "complacency," or regard his person with the "love of complacency." But, at the same time, I stated that the opposing parties, or any other opposing parties, did not, therefore, cease to love one another; but their love was a love of mere "benevolence," without the possibility of that "complacency" *essential to perfect Christian love.* I repeat the distinction; I regard it as a solemn truth; and the various occurrences of this Synod are so many practical commentaries upon the correctness of the observation. How unlike it is to the misconception, or misrepresentation of Mr. M., I leave this Synod to determine. The object then, Sir, of my contemplated motion—a motion already approved by no inconsiderable portion of this house—is, to attempt a remedy for the evils that are found to exist in the constituency of this body.

The principal evil I conceive to consist in the unnatural and uncoalescing admixture of our doctrines. We have professed Arianism—we have something that is not Arianism, so its professors say, yet is not Orthodoxy. We have also once or twice heard doctrines called Socinian uttered in our assemblies. But while I consider this as the chief, I am far from viewing it as the sole, evil for which we are bound to attempt a remedy. The state of our eldership calls loudly for reformation. As matters at present stand, one-half of a Presbytery is formed without any practical consultation of the other. I mean, the elders are elected and appointed without the knowledge of the Presbytery which is to receive them. Then, of our eldership there is required no profession of faith, though they constitute one-half of all our Church courts. Nor are our elders required to discharge the duties of visiting the sick, of praying with them as required, James v. 14; nor is it generally expected they should be men of prayer in their own families; but a mere possession of worldly respectability in rank, is all that is looked upon as qualification for their high and accountable office. This is a state of things that cannot continue. Then, Sir, that our visitation Presbyteries are sadly deficient is what we all know, and many of us lament. A motion of reform will naturally be extended to this subject. Nor can I forbear to mention one other topic. I mean the making money to be a means of obtaining an appointment in the Church. We reprobate the idea of the crime called Simony. We rejoice in our freedom from the power called Patronage. We say that Christ's kingdom is not of this world.—And, after all these things, we say, A man who pays one pound per annum in our Churches is equal to three men, each of whom pay six and eightpence per annum—and, that his vote shall equal the other three.

There are other evils to which I might now refer; but the length of time I have already occupied, and the lateness of the hour at which I now speak, are more than sufficient excuse for my omitting to speak of more.

For a perfect Church I look not, till the Lord shall come with his saints; but for a more perfect one than this Synod at present exhibits, I think, without much presumption, we may reasonably hope. I know there is a wonderfully sensitive apprehension when we talk of reforming the Church; and, it is not a little remarkable, that this sensibility is most apparent in those very persons who are so anxious to reform the errors of the State. Let us contemplate the State chariot as it passes along, and they pronounce it at once so crazy a vehicle, that it will scarce bear the load of majesty to the street's end. So they seize the reins of the proud steeds that draw it; and, after scarcely a moment of stop or examination, they pronounce for its total dissolution and complete rebuilding. So they commence "political blacksmiths," and they take out the springs, and knock off the circlet of the wheels, and every bolt and screw must ring to their hammer and anvil. And then they become "political joiners," and they take asunder the wood-work of "ancient oak," and they substitute some modern exotic, which is wonderously to lighten the body of the machine. And after this, they become "political painters and varnishers," and the whole affair is so bedizened with fantastical devices, that it is impossible to recognise the ancient ponderous and sturdy vehicle which bore along the "majesty of Britain," through ages of warfare to ages of glory.

But show to those self-same artificers the chariot of the Church; and though it creaks in every joint, and totters in every spring, and threatens at every revolution of the wheel to separate into a thousand fragments—and though it presents an aspect so weather-beaten and forlorn, that Poverty herself might be almost ashamed to be the driver—yet oh! beware of touching the venerable ruin! They will repair the crazy wheels, by merely dipping them in water,—they assist the broken springs by combining with them a piece of timber—they will frap the shattered pole with all manner of ropes and bandages—and they will eke out the tattered harness with every variety of "shreds and patches," until the motley combination shall become to the Presbyterian people, as the ship Argos to the Greeks, a subject of argument as to its identity with the Church that existed in the days of our fathers.

To me, Sir, it is astonishing, that the very same men who are so clear-sighted to discern, and so ready to reform our political institutions, are so blind to the imperious necessity of searching out and reforming the errors and evils of our religious institutions. But this apathy will yet be roused into action, and men will yet acknowledge it as a universal maxim, "that in all the affairs of men, whether temporal or religious, a well regulated reformation of errors and abuses, is the wisest plan to ensure permanence to institutions, and happiness to the people."

I have been surprised, Sir, to hear, from several members of this house, that by inquiries into religious opinions, or any contemplated division, "we injure the *respectability* of the Synod of Ulster." I cannot tell, Sir, what estimate these persons form of *respectability*, or by what standard they ascertain the present quantum to which we are justly entitled. I shall, therefore, beg to lay before you my humble idea of the nature of clerical "*respectability.*"

A minister, to be respectable, must be open in declaring all his religious opinions. *Concealment and equivocation* are the most disreputable marks of the clerical character. The real "respectability," therefore, of the Synod, is consulted in my intended motion; for one object would be to elicit and exhibit the real religious sentiments of our members.

Another ingredient of *respectability*, I take to be *consistency* of character. But, so long as we remain in our present condition, it is totally impossible for us to appear consistent. If the Arian submit to have his system reproached before his eyes, he cannot be consistent. And, so long as the Trinitarian continues to *license and ordain* Arians, he cannot be consistent.—My contemplated motion will then seek to advance the respectability of this Synod, inasmuch as it will seek to restore the long lost consistency of our public character.

Another ingredient of *respectability* seems to be "decision of character." A respectable minister, in whatever station he is placed by Providence, must be a decided man. A minister of other character may be learned, and rich, and eloquent, and much a favourite—but while, like the air-fed Cameleon, he takes all his colour from the objects around him, and appears green, yellow, or grey, according to the object that he rests upon; he is a most miserable specimen of clerical defection; the mere creature of the circumstances by which he is surrounded. A respectable minister, Sir, like some of the bright gems, should *give*, not *take* his colour. His character should not be moulded by the objects that surround him, but he should endeavour to transfer his own moral image to the souls committed to his instruction. I would have him a man untaught in that school which whispers to a young minister, "do not be in a hurry to declare your religious sentiments; time enough when you have got a congregation, and learned the opinions that will please your people." I would not have a man offensively intrusive, but gentle, yet decided in his principles and instructions. Without these qualities, neither minister nor Synod can ever be truly respectable; and to cherish, under the divine blessing, such a decision of character, is one great object of the motion which I now wish to enter upon your books.

Let me quote two passages of Scripture, for the meditation of my brethren, and I shall relieve your patience by concluding this address. The first is a prophecy of the coming glory of the Church, indicative of her uniformity of opinion, testimony, and worship—Isa. lii. 8. "Thy watchmen shall lift up the voice; with the *voice together* shall they sing: for they shall see *eye to eye*, when the Lord shall bring again Zion." The vision and the harmony are not yet ours. May the Lord hasten the time when they shall be fully realized!

The other portion I shall repeat in reference to the many exhortations we have received to study concord and peace. Many objects are to be sacrificed for peace; but peace, as well as gold, may be bought too dear. Therefore, when we look for peace, labour for peace, pray for peace; let us remember the words of the Prophet, according to the marginal reading—Jeremiah xiv. 13. "I will give you PEACE AND TRUTH in this place." In the promise of God they are united blessings; and he will not bestow the one till we take it in conjunction with the other.

THE BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. IV.

(*Continued from page* 169.)

5.—It only remains to consider what is the duty of the Presbyterian church, in the great enterprise of evangelizing the world at the present day. In doing this, little more is necessary than to apply the principles and remarks which have already been stated. If these have a solid foundation in truth and reason, as we assuredly believe they have, then it will follow—*That the Presbyterian church ought to stand entirely by herself, in conducting missions both foreign and domestick.* This conclusion is supported by all that has hitherto been said on the subject we consider. By taking a stand wholly unconnected with others, the Presbyterian church will most clearly appear as a constituent part of the church universal; yielding obedience to the command of her glorified Head to evangelize the world. She will come forward confessedly *in her distinctive character*, under the banner of the King of Zion, to extend the bounds of his empire, and to reduce those who are now rebels against him and the subjects of his great adversary, to the character of his willing and obedient people. She will, to speak without a figure, conduct missionary operations, and *show* that she conducts them, in strict accordance with the gospel order—conducts them *as a church*, agreeably to the apostolick example—thus proving her allegiance to the Lord Jesus Christ, and obtaining good ground of hope that he will abundantly reward and bless her, by pouring out his Spirit upon her in copious effusions, by multiplying her converts, and by honouring her as a favoured instrument in extending the saving influence of his gospel to the millions who are perishing in ignorance and sin, both in our own land, and in lands where as yet the glad tidings of salvation have never been proclaimed.

Further—The Presbyterian church, beyond reasonable controversy, is a body large enough, and having at command means enough, for as extensive missionary operations as ought ever to be under the direction of any one missionary corps; so that any connexion with others would be a real incumbrance, and not an addition of strength or efficiency. It is no exaggeration to say, that if this church were thoroughly roused to exertion in the missionary cause, she might, without any thing oppressive or injurious to her members, do even more than is now doing by all the missionary associations in the United States. It is also a truth, too plain to require extended proof or illustration, that her members may be animated to vigorous exertion, more easily and effectually, if she stands by herself, than if she be connected with others. A large and respectable portion of her children are decidedly opposed to blending their missionary concerns with those of other bodies: and it is moreover undeniable, from a principle deeply seated in human nature itself, that neither individuals nor communities are easily excited—we question whether they are in fact ever excited—to exert themselves with as much vigour and effect when they lean in part on others, as when they perceive that their sole reliance must be on themselves—that success or failure, with every consequence of either, will be all their own. The Presbyterian church, standing in a missionary attitude by herself, and in the view of the world, will feel a responsibility, an excitement, a zeal, and a regard to character, which she never will or can feel, if formally connected with any other church or missionary association whatsoever.

Again—The important principle of unity of views and efforts, in conducting missionary operations, will likewise be best of all provided for, by avoiding every foreign alliance. There will be no secret wish or feeling, either among those who contribute to our missions, or among those to whom the conducting of those missions is intrusted, to favour measures alien to the doctrines, the order, the influence, the extension, and the prosperity of the Presbyterian church. Every wish, and feeling, and effort, will be harmoniously directed to one point; and the only concern and inquiry will be, how the object which is common to all may be promoted with the greatest effect.

Neither, as has been shown, is danger to be apprehended, that by acting separately, the Presbyterian church will be tempted to the exercise of a sectarian and overbearing temper, in her missionary operations. This cannot take place, if the genuine spirit of missions is possessed and cherished; and if this spirit be lacking, there is no reason to believe the Presbyterian church will ever put forth energy enough to do mischief. This church, hitherto, has certainly never manifested an illiberal spirit,* and the present times are by no means favourable to its production or indulgence. The national churches of England and Scotland, possessing as they do a legal establishment and a most powerful patronage, are exhibiting at this hour a laudable liberality towards other denominations, in missionary concerns; and surely, in the United States, where no national establishment does or can exist, and where there is less sectarian bigotry than in any other country in the world, it is not to be apprehended that the Presbyterian church will be marked by selfish feelings and narrow views, at once singular, impolitick and reproachful.

We have had occasion to notice the generous assistance which the

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* We think we may fairly claim for the Presbyterian church in this country, a character for as much friendly feeling and liberal action, in regard to other churches, as has been manifested by any other denomination of Christians. We hope she will ever possess this character, although it may sometimes subject her, as we know it has done in times past, to some inconveniences, and even to an occasional trespass on her rightful claims.

Episcopal and other churches in Britain are in the habit of extending to the Moravians, and the aid which the Presbyterian church in this country has afforded to the Baptists, and especially to the A. B. C. F. Missions. The example of the English church, which in principle and practice is far more exclusive than the Presbyterian, demonstrates decisively, that a complete and continued separation from other churches, may still consist with contributing bountifully to the support of their missions: And as the Presbyterian church in this country has already exhibited a liberality, similar to that of the English Episcopalians, there is no reason to fear that she will not continue to do so, although she institute and support missions exclusively her own. To the A. B. C. F. M., we have not a doubt she will, in the event of her taking the stand we recommend, continue to contribute munificently. Nor do we think that she ought to withhold occasional aid from several other missionary bodies. She is able, and ought to be willing, to patronize every laudable enterprise. There is no supposition more unfounded, than that the sentiments we advocate are inconsistent with treating every other orthodox sect in the most kind and fraternal manner. While we contend that the church to which we belong should stand and act by herself, and not violate her own institutions, or attempt to mingle them with those of a heterogeneous character, we most sincerely wish she may set an example of genuine catholicism to all other churches.

We have fully admitted, when treating on the nature and use of voluntary missionary associations, that they may be highly beneficial, and that it is not our desire that any thing should be done to destroy or restrain them, while they continue to exercise a salutary influence; and it is scarcely necessary to add, that we say nothing inconsistent with this, in maintaining that the Presbyterian church, as such, ought to conduct her missions without amalgamation or formal connexion with any other body.

But in treating on the duty of the Presbyterian church in the great enterprise of evangelizing the world at the present day, we ought earnestly to insist on her obligation TO DO MUCH. What our Saviour declares in regard to individuals, must be equally applicable to churches.—"Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more." In view of this declaration, how great and solemn, in this day of awakened missionary enterprise, is the responsibility of a church* consisting of sixteen synods, ninety presbyteries, thirteen hundred ordained ministers, two hundred licensed preachers, two hundred and fifty candidates for the gospel ministry, nineteen hundred and sixty-eight churches, one hundred and fifty thousand communicants—scattered over a region extending through twenty degrees of latitude, and as many, or more, of longitude? It ought also to be mentioned—and we desire to mention it with a freedom from all vain-glorious boasting—that the population of this great Presbyterian community may, without disadvantage, compare with any other of equal magnitude in the American Union, in the talents, learning, and piety of its clergy; and in the intelligence, improvement, property, and moral and religious character of its laity. How extensive and weighty must be the obligation of such a church, to take a leading part in executing the command of her glorified Head—"preach the gospel to every creature!" What reason has she to fear that her candle-

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[*] The returns from which the most of this statement is taken, were made at the meeting of the General Assembly in 1828, and were then admitted to be incomplete. On this account, and in consideration of the rapid increase of this church, a small addition has been made to some of the numbers reported the last year; but it is believed that, in every instance, the number mentioned rather falls short of the truth than exceeds it.

stick will be removed out of its place, if she fail to render an exemplary obedience to the command which binds her! How much may she effect, if she will shake herself from the dust, and engage with true devotedness—with holy and enlightened zeal, in the sacred cause of missions! We have said she might do more in this cause than is now doing by all the churches in our land. By these churches, we now remark, there is much reason to believe that a great part of the important and glorious work of spreading the gospel over the world is destined, in the purpose and providence of God, to be performed—and if so, how large a share must be assumed by the Presbyterian church, if she would escape having *Ichabod* written upon her!

What then, it may be asked, ought to be done? To answer the inquiry fully, would require time and space, which, at present, we have not at command. We can only say generally, that prospective measures, for *a great part* to be acted by our church, in gospelizing the whole human family, ought to be taken without delay. All practicable means ought immediately to be used, to enlighten our people in regard to their situation, their ability, and their duty; to show them clearly what they can do, and ought to do; and to stir them up to resolute and animated effort, in discharge of their solemn obligations. Our clergy and ruling elders ought, as becomes them, to take the lead in this truly holy work, and to feel, that on them has devolved, in this high concern, a duty, for the faithful discharge of which a fearful account must be rendered at the last day. All our men of influence, and men of wealth—those who have pens, and tongues, and purses, that may be moved or opened with effect—ought to feel that all their capabilities are now put in special requisition, by the command of God and the call of his church.

The education cause—the education of pious youth for the gospel ministry, in and by the Presbyterian church, and for her service *specially*, if not exclusively—must be immediately revived, and pushed forward with a zeal that has never yet been manifested. No one thing is more important, or more immediately pressing, than this. Without some hundreds, and before long some thousands, of pious, talented, and well educated youth for missionary work, that work cannot be suitably performed. We want at least five hundred such youth in the Presbyterian church, at the present hour. The Macedonian cry is raised on all sides, and it wounds incessantly the ears of our Board of Missions. But what can they do? the men to send are not to be found.—They are yet to be educated; and no time surely is to be lost in commencing an education, that will require years to complete. Our impression of the importance of this education concern is such, that we verily believe the man who should now devote his life very efficiently to its promotion in the Presbyterian church, would serve his divine Master more effectually and extensively than he could possibly do in any other way: and all churches and individuals who take an active interest in this cause, and contribute liberally to its advancement, ought, in our deliberate judgment, to be regarded as coming "to the help of the Lord," at a crisis peculiarly interesting and decisive.

Now is the time, also, when what may be called *a complete missionary apparatus*, ought to be not only contemplated but commenced. We ought to have the entire possession, or occupancy, of a large edifice,* in which there should be rooms for the meeting of the Boards of Missions and Education, and of their committees; and for the reception of missionaries, and of all who want to make inquiries on missionary subjects, or who take an interest in them —offices, likewise, for the secretaries and agents of both boards, where these, or other permanent officers, might always be found; and apartments, also, for bibles, tracts, maps, and all donations of clothing, stationary, and other articles, for the use of missionaries. All practicable economy ought certainly to be used in making these preparations, and every cent expended ought to be considered as the Lord's property, which it would be sacrilege to waste. But there must not be a narrow parsimony, or a suspicious jealousy, or an avaricious grudging, in relation to this business. The sin of this is quite as great, and perhaps the danger of it greater, than that of wasting or embezzling the contents of the Lord's treasury.

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* For the construction of similar edifices to that here recommended, for the use of the American Bible Society and Sabbath School Union, the necessary funds have been raised by subscriptions and donations, entirely distinct and separate from those appropriated to the immediate objects of these charities. And we hope that this will be done in the case of an edifice for the use of our Missionary and Education Boards. We think it would not be right in itself, and we know it would be offensive and discouraging, if the funds

In addition to all, and not less important than any or all other things, is the revival and cherishing of a spirit of fervent prayer, throughout the whole bounds of the Presbyterian church. The concert for prayer ought to be sacredly regarded in every congregation. It is in answer to prayer, that true revivals of religion are granted; by which missionaries are furnished, and missionary zeal and liberality fostered and promoted. It is by much, and earnest, and persevering prayer, that the influences of the Holy Spirit are to be called down, on all who are intrusted with the management and promotion of missionary operations—on the Boards of Education and of Missions, and on their committees, secretaries and agents; that they may possess and exercise the wisdom, and zeal, and impartiality, and devotedness, which their hallowed trust requires: On all the missionaries of our church, and of other evangelical churches; that they may possess an apostolick spirit—the spirit of our own Brainerd, and of the best of those who have made him their model; a spirit of wrestling mightily with God, by fastings and prayers, for his blessing on their labours—while to those labours they give themselves with a perfect willingness to spend, and be spent in them: On all those to whom the missionaries go, in our own land or in other lands, whether they be nominal Christians or real heathen; that God may send down upon them the new creating energies of the Holy Ghost, without which not a soul of them will ever believe unto life everlasting: In fine, that the Millennial period, so long the subject of prophecy and prayer, may be hastened in its time, and that in the mean time, the faith, and prayer, and efforts, of the people of God, may not fail, but constantly increase.

Such is the glance we have taken —we could do no more—at what the Presbyterian church ought to do, and to begin to do, without any procrastination. We do not believe that the representation we have given ought to be considered as extravagant. We are convinced, on the contrary, that it falls short of what might have been stated, without any excess. If some of our readers think differently, we are persuaded it is because they have not had our means, and opportunities, and calls, to look at this subject in all its extent, and in all its bearings.

FOR THE CHRISTIAN ADVOCATE.

THE SABBATH QUESTION BEFORE CONGRESS FAIRLY STATED.

It is the constant cry of those who oppose the repeal of that part of the

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contributed for missions and education, should be drawn upon to build a house for the accommodation of the Boards we have mentioned. Yet all who know the nature of these Boards, and the extent and variety of their operations, know that such a house is most urgently needed, and indeed must soon become indispensable. We hope that the men of wealth and liberality in the Presbyterian church, will soon add this good work to the many which they are already engaged in performing.

post-office law, which requires the carrying of the mail, and the opening of the post-offices on the Sabbath, the first note of which was sounded by the sagacious Senator Johnson, in his sapient report to the Senate of the United States, that those who have petitioned Congress on this subject, are urging the national legislature *to legislate on the subject of religion.* This cry has now become in a measure popular, and the true state of the question ought to be clearly understood. The plain matter of fact then is as follows.—The petitioners complain that the National legislature have *actually,* and to the petitioners most *offensively,* ALREADY legislated on the Sabbath, and they humbly pray that Congress would undo, what they have thus unadvisedly done. The petitioners do not ask for one jot, or tittle, more than this. They are the very people who most earnestly remonstrate against an impropriety in the National legislature, which they are falsely charged with urging that legislature to commit. The legislature, without being petitioned, have legislated on the subject of religion; and all the petitioners ask is, that an act of this kind of legislation may be repealed. We have had opportunity to know the petitioners, and we do know them well; and we know that they want nothing more than that Congress should not touch the Sabbath at all, in any of their legislative acts or doings; but leave this whole subject to be disposed of by the legislatures of the several states, as each of them shall see fit. Congress has broken through the state enactments, and the local usages and regulations in regard to the Sabbath, by ordering the mail to be carried and the post-offices to be opened on that holy day. The petitioners say that Congress ought not to have done this; ought not to have made a human law contravening the law of God, and the good laws and usages of the several states that had a previous existence; and all their wish is that Congress would retrace their steps, place the subject exactly where they found it, and never meddle with it, in one way or another, any more. This is the true and fair statement of the matter at issue; and it will appear to be so to every one who examines the petitions presented, or who even candidly considers the nature of the case, as it has been presented to the publick, in the papers not decidedly hostile to the prayer of the petitioners. We do not believe our opponents can show, from any one of the 446 petitions presented to Congress, that in a single instance, more has been asked for than we have here stated—The very truth is, that the infidel and irreligious part of the community in the United States, are rejoicing and openly exulting in the melancholy fact, that by a law of Congress, the Sabbath is, and may be, violated without restraint: and to hinder a repeal of this law, they affect a wonderful zeal *to prevent legislating on a religious subject*—the thing precisely, which the petitioners show, and all the world knows, *has already been done.* Congress, it seems, may legislate on religion to the *injury* of religion; but not otherwise—not even to *repair* the injury which they have inflicted. A few misguided and hoodwinked religionists, have become auxiliaries of the infidel corps; but the *parties,* as such, are clearly marked, distinct, and opposite; and it remains to be seen which of these parties will ultimately prevail. If infidelity and irreligion shall triumph over the law of God, and the enlightened friends of Christian piety and morals, we shall tremble as well as weep for our country.

Review.

We have been induced to fill the very limited space which we are able to spare for a review in our present number, with the following article, taken from the London Evangelical Magazine for March last. The author, to whose latest publication this review refers, is well known in this country, and is, we believe, a favourite with many of our readers. By this republication we hope to gratify them, by inducing some American printer to republish a work so highly commended by competent judges, and the production, as they affirm, of "the first preacher of his age." We think that of such a book there can be no risk in the publication—The impost on imported books is so enormously high, that few copies of this work will ever be brought from Britain.

MORNING EXERCISES FOR THE CLOSET, *for every Day in the Year. By William Jay. 2 vols. 8vo. Hamilton, Adams & Co.*

Those who remember and value Mr. Jay's "Short Discourses," will be prepared to understand and estimate the character of these "Morning Exercises." The only two differences that we perceive are, 1st, *greater brevity*, and 2d, *a spirit of more profound devotion.* We quite agree with Mr. Jay's enlightened correspondent (pray is not this correspondent Mr. Wilberforce?) whose opinions are quoted in the preface. "I have a sincere veneration for the intentions of Bogatzky, and other similar authors; but there is such a paucity of thought, such a poverty of expression, such a narrowed range of ideas, such a ringing of changes incessantly, on a few topics, without gracefulness or variety; as to render the books exceedingly unattractive to the present rising generation. In these cases, I conceive we are bound to provide, as far as we can, that the food presented to their minds may not disgust, by the manner in which it is served up; and that, when we put important truth in their way, it should be encumbered with as few external obstacles as the case will admit." These remarks are certainly most just and weighty. It is really a sorrowful thing to look into the closets of our friends, and see how sadly they are furnished in the department referred to. What with self-righteous potions on the one hand, and antinomian cordials on the other, the meditations of the closet have been sadly deteriorated. And even where these errors have been avoided, a meagreness almost insupportable runs through the class of works in question.

Mr. Jay has performed an acceptable service to thousands of devout minds, by the publication of his "Closet Exercises." They are full, without being tedious; illustrative of the sacred text, without any thing of dry criticism; deeply devotional, without one sentence fitted to minister to a depraved sensibility; impressive alike in sentiment and diction, without the slightest departure from the simplicity that is in Christ Jesus.

In one feature this work stands pre-eminent. Each meditation is an express illustration of a particular text, and not merely a motto, as is too commonly the case. It may also be observed, that the variety preserved by this method is very great,—greater by far than in any similar work in the English language. With many, the mere circumstance that Mr. Jay, the first preacher of his age, has furnished *three hundred and sixty-five* more short discourses, chiefly upon devotional subjects, will operate as a sufficient inducement to prompt an immediate purchase. If all are as much gratified as we have been, they will not regret their bargain. Mr. Jay must have gone down to posterity if he had not written these invaluable "Exercises;" but now that he has embalmed himself in the hallowed recollections of the "Closet," he will be associated, as an author, with the prayers and devout meditations of the faithful while the world stands.

It is but simple truth to affirm, that these volumes are worthy of Mr. Jay in his happiest and most characteristic moments.

Literary and Philosophical Intelligence, etc.

The following articles are extracted from the Christian Observer for February last.

Two remarkable tusks of a Mammoth have been brought home by Captain Beechey. The largest must have measured twelve feet; and the mammoth to which it belonged must have been fifteen or sixteen feet high. They were found on the west coast of America, near Behring's Straits, in a mountain of ice a hundred feet in height above the sea. This mass of ice is covered with earth and grass, and has embedded in it a vast number of the tusks, teeth, and bones of the mammoth.

Specimens of organic remains, it is stated, have lately been found in Clashbennie quarry, on the left bank of the Tay, in the old red sand-stone, in which few organic remains have hitherto been found, and from which is dated the existence of the vertebral animals.

The interior of York Minster, one of the most valuable and magnificent of our national architectural treasures, has been desolated by fire. The damage includes the destruction of the splendid roof of the choir, the stalls, canopies, and other wood work on the sides, the matchless organ, the communion plate, and the dilapidation of many of the monuments. The elaborately carved screen, the splendid east window, the records, the wills and some valuable articles of antiquity or curiosity, have been preserved. The destruction is traced to the hand of a lunatic. The Minster has several times suffered by fire; the last occurrence of which kind was nearly seven hundred years ago.

Professor Leslie states that the largest drops of rain, which are about one-fifth of an inch in diameter, will fall 2040 feet in a minute; but the ordinary drops in this climate will seldom fall half as fast. Hailstones in the south of Europe, having sometimes the diameter of two inches, will fall with a velocity of 113 feet in a second, or more than 1¼ mile in a minute, a rapidity of stroke which destroys cornfields and ravages vineyards.

The Water Companies which supply the metropolis, are the New River, East London, West Middlesex, Chelsea, Grand Junction, Lambeth, Vauxhall, and Southwark. The daily supply amounts to nearly thirty million gallons; which, estimating the population of the metropolis at 1,500,000, is nearly twenty gallons a day for every individual.

A plan is under discussion for forming a General Clerical Provident Society; to give an opportunity to the clergy, by means of mutual assurance, to secure a provision for themselves and their families in sickness, old age, at death, and whilst bringing up a family. The plan is not fully matured; but the object is highly important. As an illustration of the nature of the plan, it is calculated that if a clergyman, upon entering into orders at 23, will engage to pay the sum of 4*l.* 16*s.* 10*d.* per annum until he dies, or attains the age of seventy years, he will, in such case, be entitled to 2*l.* weekly in sickness, until he is seventy years of age; 1*l.* weekly in sickness, after he is seventy years of age; and 52*l.* per annum, in health or sickness, after he is seventy years of age. At thirty, the same benefits may be obtained for 6*l.* 1*s.* 2*d* per annum; at thirty-five, for 7*l.* 10*s.*; and at forty, for 9*l.* 15*s.* 4*d.*—We shall recur to the subject.

The whole of the highways of France are made and repaired at the expense of the government, and the whole amount set down for this purpose is only about 800,000*l.* The highways extend the length of 8,584 leagues, the league being about two English miles and a half; and, separately from annual repairs, it is calculated that nearly 8,000,000*l.* sterling would be necessary to complete them. A commission has been appointed to consider the subject.

Our fellow Protestants in France are adopting the plan of sales of ladies' work for assisting benevolent and religious objects. At a recent sale at Paris, on behalf of the "Evangelical Missionary Society," almost as many English ladies as French were found among the contributors and purchasers.

In a house lately excavated at Pompeii were found the skeletons of two persons, apparently overtaken by destruction in the moment of flight. The one, it is conjectured, is that of the proprietor of the mansion, holding in one hand a key, and in the other some gold coins and decorations; the other, that of a slave, carrying behind his master two vases. What an affecting illustration of the condition of all ages and ranks, at the approach of that great leveller of all human distinctions—Death!

The first edition of the translation of Henry Martyn's Life into French, we are happy to learn, is nearly exhausted, and that successive editions are likely to be in demand.

A medal has been struck at Strasburg to the memory of the Pastor Oberlin.—The likeness is said to be very faithfully executed.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from p.* 185.)

We promised in our last number to publish the following circular of Judge Fine, to the ministers and elders of every Presbyterian congregation in St. Lawrence county, State of New York. Although written more than four years ago, it has such a direct and powerful bearing on the means now in use, by the Boards of Missions and of Education under the direction of the General Assembly for collecting funds for those important institutions, that we deem it quite seasonable.

CIRCULAR.

Ogdensburgh, St. Lawrence County,
Nov. 1, 1824.

Dear Sir,—You are sensible that the Religious Societies of our county, are not in a flourishing condition. That previous to the last meeting of the Bible Society, many of its friends despaired of being able to continue it in existence. That within the last year, little, or rather nothing, has been done to revive the slumbering condition of the Missionary and Education Societies: and that our Sabbath Schools, those nurseries of piety, destined under Providence to make the next generation wiser and holier than the present, are suffering for the want of Testaments, and other necessary books. Is there no remedy for this state of things? If you agree with me, that the religious institutions of the county are pining away—and that it is the duty of professing Christians, and more especially of the officers of our churches, to come forward to the help of the Lord, you will bear with me a few moments, while I suggest to you a simple and practicable measure, which, if adopted and carried into effect, will give to these infant associations, an immediate and increasing growth.

There are twenty Presbyterian and Congregational Churches within the county, with seventeen Clergymen, and containing 1086 communicants. Every one of these, rich and poor, male and female, is bound by his spiritual calling, to do something to extend the Redeemer's kingdom; and to be unwilling, would betray a degree of ignorance or of selfishness, rarely, very rarely, to be met with among our brethren. If the individual exertions of this large body of church members, could be periodically collected, is it not plain that their contributions, however small in themselves, would, united, make a large and efficient sum?

Allow me, therefore, to suggest a simple plan, attended with no trouble or inconvenience; requiring no sacrifice of time or personal ease, and which I fully believe, from a short trial of it in the church here, will be attended, wherever adopted, with the most flattering success.

Let the officers of each church, divide the communicants into classes—giving to each officer the charge of a class: Let the officer call upon the individuals of his class, every month—explain the object of his call, and urge the importance, the duty and necessity of giving to the Lord. Let no one refrain from giving. The poor can give a trifle: those in less straitened circumstances, can give more liberally. All must give. If our religion is distinguished by its being preached to the poor, and by the many promises which are made to them, and withheld from the rich, an obligation rests upon the poor to build up, each one according to his means, the institutions of the gospel.

I would advise that the sum asked for, be small. There are few, if any, so poor who cannot give six cents a month.—The rich, (if any such are to be found,) may give of their abundance. Let your class average one shilling each per month. With attention and punctuality in calling every month, and a little zeal on the part of the church officers, all this may be done, without noise or opposition, and will produce a result, that will astonish even ourselves. The number of communicants being 1086, there will be 1086 shillings, or $135.75 contributed monthly; making at the end of the year, the sum of sixteen hundred and twenty-nine dollars. A large sum, compared with our past efforts—but small, when compared with our means and our duty. Our Bible and Missionary, and Education and Sunday School Societies, partaking of this charity, will flourish; our churches will revive—our Ministers will be better supported, and a blessing will be returned to each contributor, fourfold the amount of his gift. If you believe the gospel, you must believe what I have written. My plan of charity is intended for the churches—for the believers in the gospel. I would not interfere with, nor interrupt any society, or publick collection already established. The world may through these means, contribute to the gospel; and thankful we are, that in many cases by their liberality, they shame the Christian. But the measure proposed, is for the members of our churches;—and if they are not willing to assist in building the spiritual temple, it is time that we institute the inquiry—Are we Christians?

So far, however, from believing that the members of our churches will refuse to contribute, if the plan I have proposed fail of success, I doubt not it may in every case be attributed to the inactivity of our church officers. Pardon me for saying so,

And believe me, yours,
With much Christian affection.

TWENTIETH COMMUNICATION.

Letter from a missionary appointed for Missouri; but who has, on the following representation, and that of five brethren in the ministry, been permitted to spend his time in Kentucky.

Jan. 15th, 1829.

"Rev. Dr. Ely,

"Dear Sir,—Your object in giving, and mine in taking, a mission to Missouri, I believe, was the promotion of the Redeemer's Kingdom. To effect this it is not more important to extend our limits than to occupy and most judiciously to employ our present possessions.

"Under this view of the subject I have been prevailed on to request my commission to be changed, for the bounds of the Louisville Presbytery. I am the more ready to make this request when I remember that you informed me 'if there should be an opening for usefulness, and a call of God to labour in any other field, I would not be considered bound for Missouri.'

"I believe the present field has not been one of my own seeking. Secular business unavoidably detained me until a few days since in these parts. I have been preaching almost incessantly. I have seen all the ministers in these bounds, and find their opinions to be similar on this point. An unusually loud call is now made here for Presbyterian preaching. The former prejudices against this denomination are falling. Much good has lately been effected. This has in general been through the instrumentality of Presbyterianism. The state is in some measure awaking to benevolent operations; and all that appears necessary is the exertion of active persons who will go forward. In this portion of the state there have been a number of new congregations formed of late; and many more (one in almost every neighbourhood,) might soon be organized and built up. The opinion is also general, that *now* is a crisis; and a short time will decide the moral and religious character of this people.

"I am reminded by all, that this is my native state, and that I possess advantages which none from a distance could easily acquire; that I have been in part supported by this people, and that I am under obligations to them.

"As to Missouri in general, I can say but little. One thing, however, is evident; the travelling through those new states is difficult and dangerous in the winter season; and the prospects of success at this time of the year rather discouraging. And so far as a supply from other denominations is to be considered, I am informed by those who have been there, that that state is as well supplied as this.

"Upon the whole, having left home for Missouri, and proceeded as far as this place, and here accidentally meeting with a number of ministers whose communication you will receive with this, I conclude it is my duty to labour in this field."

We add some extracts from the letters of the ministerial brethren above referred to; which are calculated to encourage us; while they show how difficult it is to supply the demands of our vacant churches. These letters must be our apology to our brethren in Missouri for disappointing their expectations.

Ky. Jan. 14, 1829.

"Rev. Dr. Ely,

"Dear Sir,—Desirous to retain Mr. J.

H—— to labour as a missionary, within the bounds of L—— Presbytery, we take the liberty of requesting you to employ your agency with the Board of Missions, to change the field of labour to which he has been designated in Missouri, to the limits of our Presbytery. While as ministers of the gospel, we feel interested for every part of the Lord's vineyard, destitute of the stated means of grace, yet we cannot but take a more deep interest in that part of the great moral harvest, which falls more immediately under our own view. In the bounds of our Presbytery, there exist upwards of one hundred thousand souls, scattered over a vast extent of country. There are but ten ministers belonging to our Presbytery for the supply of all this amount of population. In different places, a more than ordinary attention seems to have been awakened to the great concerns of religion, and, in many instances, an earnest desire is expressed to be supplied with a preached gospel. By other religious societies, great and persevering exertions are made to increase their numbers, and in consequence of our want of labourers, it is to be feared we shall lose ground that might be maintained and cultivated, could we send among the people active, and faithful, and zealous ministers. In addition to this, there are several organized churches, unsupplied with the gospel, and which are not in circumstances to support stated pastors. We are anxious our young men should labour among them. As to the amount of pecuniary aid that may be calculated on, nothing certain can be stated, yet we confidently believe that, at least, two or three hundred dollars a year can be raised in favour of the missionary cause. Were the Board of Missions to appoint Mr. H. for six months, in the bounds of our Presbytery, we would endeavour to make one more effort in the course of that time, to see what can be done. Should the change requested not be made, Mr. H. will go on to Missouri, and fulfil his missionary appointment. We will expect an answer as soon as possible. In the meantime, we beg you to accept our best wishes, and humbly pray that to whatever decision the Board may come, it may result in the promotion of the Redeemer's glory, and the interest of his people in time and eternity."

Signed by four ministers, to which a fifth added the following note.

"Rev. E. S. Ely, D. D.

"Dear Brother,—As I have been for some weeks in L—— and its vicinity, and had some opportunity of seeing much, and hearing more of the crying need of faithful Presbyterian labourers in this county, as well as throughout the whole state, I cannot but think that the views expressed by the brethren in the above letter on the subject of Mr. H——'s mission are such, as a regard for the best interests of the church would dictate, and I hope that Mr. H. will be permitted to remain in the bounds of this Presbytery. There is a general and increasing desire in this state for sound Presbyterian preaching, and I fear that if some powerful effort is not soon made, the cause of truth will suffer much. Kentucky has never before presented such an extensive and interesting field of labour as she does at present.

"Yours affectionately."

Extracts from a letter to Rev. E. S. Ely, Corresponding Secretary of the Board of Missions, written by an intelligent agent from one of the thirteen originally United States.

Jan. 23, 1829.

"Before I give you a detailed account of my proceedings in the prosecution of my agency, permit me to mention a few facts in relation to the condition of the Presbyterian churches in our State, and our moral condition generally. It is true of our churches, almost universally, that they are in indigent circumstances. They have it not in their power to do very great things if they were so disposed: but the melancholy fact is, they have not their eyes and hearts open to their duties and privileges relative to the great benevolent enterprises of the day.

"The habit of working systematically and perseveringly for the Lord has not yet been formed: their energies are not brought into action; and one great reason, doubtless, is, they have not had the subject presented to them in its proper light, and with its proper claims. In general, they know very little what is doing, and what is necessary to be done; they do not know the situation and movements of the Lord's hosts. They are therefore doing very little to what they might and would do, if their duties and privileges were properly urged upon them. Such is the situation of our churches with regard to benevolent operations. The moral condition of this State has not hitherto, I apprehend, been sufficiently known to our Missionary Societies. Our destitution of the means of grace and of instruction of every sort, especially among the poorer classes of our white population, is vastly more appalling than any one without a minute examination of the subject could apprehend. It is true of our whole state, with the exception perhaps of two counties, that one-half of our white population, to say nothing of the blacks, is destitute of a preached gospel. I have in view, while saying this, preachers of all denominations. It is true of our state, with the exception above alluded to, that not one-half of our white children from the age of ten to twenty, can read a tale. And judging from a minute examination of two or three counties with regard to their destitution of the Scriptures, counties which were supposed to be at least as well supplied as any in the state, more than half of our families are at this moment destitute of the Bible.

"The legitimate and sure consequences of such a moral state of things are seen and felt here, as they must be every where under similar circumstances. I have not room to particularize the forms of vice, as they appear among us, but I may comprehend the whole, and no more, by saying 'every evil work.' We have, however, in the midst of this darkness, one cheering prospect, and that is, the people are beginning to feel their spiritual wants. We can point to at least fifty places, each of which would present a good prospect of successful operation for a Missionary. The people begin to utter the Macedonian cry, and we hesitate not to say, that the fields are white already to harvest. In view of these facts, and knowing that it was the design of your Board to aid the destitute, I have not hesitated to say to the congregations which I have visited, that you would expend all the money we could raise in this state among our own destitute population; and I hope that the Board will permit me to add, in future, that they will give them in addition to what they raise, as much aid as their funds will permit."

The Executive Committee have received since the last publication on this subject,

from the monthly concert in the Third Church, Philadelphia,	$5 34
From the monthly concert in the newly formed Eleventh Church, Philada.	10 00
From Second Ch. Albany, from contributors, obtained by Dr. Ely,	98 25
From contributors in Reverend J. Thompson's Ch. Alexandria, Pa. obtained by Dr. Ely,	15 00
From a teacher of an infant school	1 00
From Miss Olive Sproat, for mission to S. A.	5 00
From monthly concert at Sackett's Harbour for ditto,	20 00
From a Minister's tax on a marriage fee	1 00
From annual contributors in the First Church, Philada.	30 00
From annual contributors in Rev. Mr. Belville's Ch. Neshaminy, Pa. obtained by Dr. Ely,	44 00
From annual contributors in Second Ch. Philada.	16 00
From monthly concert in Sixth Ch. Philada.	23 00
Amount	$263 59

TWENTY-FIRST COMMUNICATION.

Mr. Joyce to the General Agent.

East Liberty, Allegheny County,
near Pittsburgh, Pa. Feb. 9, 1829.

Rev. and Dear Brother,—With many professed Christians, I once thought missions to the *heathen* a great waste of means, while so many in our own land were living "without God in the world." The unscriptural nature of this objection was discovered, and the objection removed from my mind, many years ago. I beg leave to state to you how this was done, as it affords me an opportunity of discharging part of what I owe to a name that will be revered as long as compassion for the heathen is felt in the Church, or sacred reason valued by men.

Walking one evening with a friend to hear a German preacher in the French Church in the city of Dublin, my friend mentioned that he had heard the Rev. Andrew Fuller preach a discourse in the same meeting-house, in behalf of *Foreign Missions.* I believe I then stated my objection; my friend informed me that Mr. Fuller had replied to it in the course of his sermon, in the following manner. "If the Apostles had acted on that principle they could never have passed the bounds of Judea: had Paul acted on it, his life and labours must have been limited to a single city: and *we* should have inherited the ignorance and idolatry of our forefathers."

The remarks were irresistible, I saw that the principle of the objection was the reverse of the principle on which the apostles acted, and they "had the mind of Christ." It was impossible, therefore, to retain this objection against missions to the heathen, believing, as we must do, "That if any man have not the spirit of Christ," in *this* as in all other things, "he is none of his." Since that conversation, I have never doubted that it is the duty of Ministers and Churches to send the gospel to the heathen: and experience has shown, that there is a reaction of blessedness in the land where missionary efforts originate; and so, the divine promise is fulfilled, "He that *watereth,* shall himself also be *watered.*" With these views the following considerations were submitted to the congregation lately organized in this place.

"We, the subscribers, members of the congregation of East Liberty, desire to contemplate with awe and gratitude, the mighty movements of the God of all grace, in "the times which are passing over us;" and in view of the glory of our reigning and triumphant Saviour herein displayed, would ask, "Lord what wilt thou have us to do?" His answer is before us, "If ye love me, feed my sheep—feed my lambs; follow my lost sheep in the wilderness, and bring them into my fold, lest they perish."

The spirit of this command did not expire with the Apostles, it binds all who have "named the name of Christ;" their influence should be exerted to restore to the fold of the chief Shepherd the sheep for whom he laid down his own life.

Indeed, whatever views we take of the Father Almighty, and of fallen man, the same truth meets us, for the *One* and only God, has made of *One* blood all the nations of men that dwell in the earth; and, in his fathomless grace has appointed *one*, and *only* one Mediator between our race and himself. The Mediator, in his Divine offices of Prophet, Priest, and King, is preached to man either by his written word, or the human voice; uttering that word, is the ordinary means of bringing sinners to the light, and from the power of Satan unto God. If then we love our Lord Jesus, and desire the diffusion of his glory in the salvation of *our fellow men*, we must aid in sending his Gospel to every creature.

A door for Missionary effort is opened to us, which other ages did not enjoy. Missionary Societies are in active operation, and already have planted the hallowed Cross in every quarter of the globe. The Board of Missions of our own Church, are redoubling their efforts to reap the wide "field which is whitening before them unto the harvest." Our Fathers and Brethren call on all the churches to come up to the help of the Lord, and enjoy the honour and happiness of being workers together with them, and co-workers with the blessed God himself, in "*saving souls* from death."

The plan suggested by the Executive Committee of the Board of Missions of the General Assembly for affording *pecuniary* aid, is simple and practicable; it is this: 1st, That every Church Session resolve itself into an Auxiliary Missionary Society, to collect and forward to the Treasurer of the Board the money subscribed. 2d, That each member, in full communion, pay annually, on or about Christmas, a sum not less than fifty cents, to this object.

This plan has two great advantages; it prevents the multiplication of societies, which is a growing evil of the age; and the Church, acting through her spiritual officers, assumes a character distinctly *Missionary.*

The following names were then signed:

Mr. D. R. M'Nair,	50
James Jones,	50
John Roup,	1 00
Jacob Negley,	50
Mrs. Mary A. Negley,	50
Mr. David Negley,	50
Mrs. Barbara Negley,	50
Mr. George Negley,	50
James S. Negley,	50
M. W. Miller,	50
F. G. Bailey,	50
Mrs. Mary A. Bailey,	50
Master Robert Bailey,	50
John Bailey,	50
Miss Rachel Dalzel,	50
Mr. John Kennedy,	50
Archibald Kelly,	50
Adam Tomer,	50
H. S. Beans,	50
William Joyce,	50
Daniel Borlin,	50
John M'Clintick,	50
Mrs. Eliz. M'Clintick,	50
Miss F. M'Clintick,	50
Mr. James H. Miller,	50
Robt. Gamble, jr.	50
Robert Bailey,	50
Mrs. Hannah Bailey,	50
Isabella Bailey	50
Miss Hannah Bailey,	50
Mr. Robert Bailey,	50
James Wallace,	50
Miss M. A. Wallace,	50
Frances Wallace,	50
Mrs. Amelia Fuller,	50
Mr. John Barr,	50
Mrs. Mary Barr,	50
Mr. Wm. Semple,	1 00
Mrs. Ann Semple,	1 00
Miss Mary C. Semple,	50
Master J. B. Semple,	50
Miss Ellen Semple,	50
Master F. Semple,	50
Mrs. Elizabeth Moore,	50
Miss Isabella Moore,	50
Mr. John Joyce,	50
Mrs. Catharine Joyce,	50
Catharine Joyce, sen.	50
Mary Joyce,	50
Margaret Joyce,	50
Ann Joyce,	50
Mr. Thomas Joyce,	50

48	Subscribers of 50 cts.		$24 00
4	do.	$1,	4 00

This sum, probably more, will be forwarded, with leave of Providence, *next* Christmas. You would not wish them to pay it sooner, when you know that they are making a great effort to complete their place of worship. And they have, on the application of the Rev. Mr. Brown, Agent of the American Board, already bought and forwarded clothing for twenty Indian children of the Chickasaw nation, in the school at Monroe.

Report of the Rev. Thomas Barr, Missionary Agent for the Board of Missions, in Ohio.

Dec. 18, 1828. Cash received at Mansfield	$7 12½
also, 37 subscribers.	
Cash received at Mount Vernon	9 00
number of subscribers, 44.	
Dec. 21, 1828. Cash received at Buck Creek	12 75
number of subscribers, 58. 3 of one dollar, 20 of 50 cents, 26 of 25 cents, and 9 of 12½ cents, each.	
Cash received at Urbanna	12 87½
Jan. 12, 1829. From a collection taken up in Dr. Wilson's Church, Cincinnati	41 15
Subscriptions	8 00
Cash received at Dayton	22 00
Do. at Franklin	11 87½
Subscribed at Lebanon, $19 75 cents, on which was collected	11 50
At Dick's Creek subscribed 10, collected	4 25
Also, one dollar in tracts	
Cash received at Pisgah	15 7½
Total	$155 60

TWENTY-SECOND COMMUNICATION.

Extract of a letter from Mr. John D. Hughes, dated Brokenstraw, Pa. Jan. 24, 1829.

On the 25th of December, I was met by Rev. Robert Rutherford, who was sent out by the West. Miss. Soc. and came here supposing that I was in New York. As he was only commissioned for one month, and therefore could not readily make arrangements for other vacancies, he remained in this county until the 17th inst. In the mean time, he visited the several congregations with acceptance, and I trust with profit to the people. On the first Sabbath of this month he administered the Lord's Supper in Centre congregation;* the season was solemn and interesting. Six young persons, who not long since had been running in the paths of iniquity, were, on examination, received as members of this church. Of these, two received baptism. Baptism was also administered to two infants. I was present, taking part in the exercises, felt the occasion refreshing, and hope that seed sown at that time will spring up, and bear much fruit to the glory of God. A general seriousness appears now to rest on the people in this vicinity. And ten or twelve are more or less anxiously concerned for the salvation of their souls. Meetings held in the evenings through the week, as well as those on the Sabbath, are well attended, considering the sparseness of the population, and the diversity of sentiment on doctrinal points prevalent in this region. One difficulty in the way of promoting good here is, the disposition in some places to engage in controversy. This is manifest, especially in some of our Methodist brethren; and now threatens to be a means of serious injury to some of those, who are in a measure awake to a sense of their danger.

Within the month embraced in this report, I have travelled one hundred and twenty miles—made thirty-two family visits,—and preached fifteen discourses. Have distributed about 400 pages of religious Tracts. (In the two preceding months I distributed about eleven pages, an item which was probably omitted in the report.) These tracts are eagerly perused by many, and, I doubt not, have been attended with a blessing in a number of instances. At present my stock is exhausted, and I know no opportunity of replenishing it. I have formed two Tract Societies, auxiliary to the Philadelphia Branch, under favourable auspices: one in Deerfield, the other in Centre congregation.

In closing this hasty, imperfect sketch, your missionary would state that he continues to meet with a kind reception. He meets in this destitute and much neglected region, something to encourage and revive his drooping spirits, and hopes that in the hand of the Lord, he may be an instrument of good to some wandering soul. But he also sees many things to convince him of his weakness, want of experience, and his great need of more knowledge, wisdom and piety. He labours where skilful cultivation, and where the showers of divine grace are in a high degree needful. May your prayers still follow him.

In performing the part of an Agent for the Board, I have accomplished but little. The plan recommended has been proposed in Deerfield, and in Centre congregation, and well approved of.

In Deerfield, an annual subscription of fifty cents was opened, and the following gave their names, viz. Joseph M'Calla, and Francis Tuthill, (Elders,) Samuel Culbertson, James Culbertson, Wm. Culbertson, Seth Hill, Samuel M'Guire, Samuel Hunter, John Thompson, Robert

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* Centre congregation lies chiefly in Brokenstraw Township.

Thompson, Joseph Huff, George M'Calla, Alex. M'Gee, and Samuel Parshall (Post Master).

These reside within the bounds of Deerfield, in Deerfield Township, Warren Co. Penn.

In Centre congregation, and chiefly within Brokenstraw Township, the following gave their names as annual subscribers of fifty cents. James White and William White, (Elders,) Henry White, Benjamin Upton, James M'Cray, Robert M'Cray, Samuel M'Cray, Alex. Wilson, John Ewing, Jonathan Hamilton, Paul Huffman, John Tuttle, Stephen Hosmar, Charles Boner, John Home, Arthur Andrews, Hugh Long, George Long, jr. Cyrus Norton, Garnsey Bellnap, James Andrews, Hugh M'Guire, James M'Cray, Samuel Moor, John Vanderhoof.

In this part of the duty assigned me, I expect to effect something more, but perhaps of little moment while confining myself to this county. Desiring that the efforts of the Board may receive the smiles of the Head of the Church, and requesting your advice and direction in relation to my future labours,

I remain, with affectionate regard,

Yours, &c. John D. Hughes.

The following is extracted from a letter of Mr. John B. M'Creary, a Missionary of this Board, addressed to the President, and dated Easton, Talbot County, Md. Feb. 2, 1829.

I wish, if it is the will of the Board, a re-appointment to this county for six months—and if, my respected Father in Christ, I could present to your view this moral desolation, the thousands of immortal souls who are here perishing for lack of knowledge, the anxiety and eagerness with which the word of life is received—the sacrifices which have been made during this inclement season to hear what Christ has done for perishing sinners—if you could visit the places where we sometimes have to meet—old school houses with scarcely a sound pane of glass, and see the poor people standing around me until I have been so much overcome by cold that I could no longer address them: if, I say, you could witness these and many other encouraging circumstances which I might mention to you, you would not, to use their own language, take from them, and send to others, that bread of life for which they are perishing.

For some time after my arrival in Easton, I preached in the court-house, but the Levy Court, who have not the fear of God before them, a short time since refused me the use of it any longer—this arbitrary measure produced a good deal of unpleasant feeling towards them, among those who are anxious to have preaching, and some of the more influential of the latter, petitioned the Legislature for permission to use the court-house as a place of worship; in the meantime we have rented the principal ball-room, which is the only place of sufficient dimensions that could be obtained; we have it seated with benches from an old billiard-room—lighted with lamps from a masonic hall, and use the desk of a Universalist for a pulpit; thus we are at this point of my field comfortably situated, and our room well crowded, and having obtained this vantage ground from the adversary, we take courage and go on, believing that we have the presence of the Master with us to sanctify the place, the work, and the people. I mention these things, dear sir, not through a spirit of vain boasting, for God forbid that I should glory in any thing save in the Cross of Christ, but to show you and the Board, the deep interest which is taken in the spiritual food which you send to this people.

There are two Sunday-schools and two prayer meetings that I attend, and I have two Bible classes forming, which I will take charge of, if I am re-appointed, and if I am not they must go down, and with them, three established places of worship. I will continue to labour here in the hope of a re-appointment, until I receive an answer from you. If you send me another commission, let it commence with the present month, at which my last appointment terminated.

With my most earnest prayer for your personal welfare, but especially for the prosperity of the good cause in which you are engaged,

I am, dear Sir, yours, in the bonds of Christian esteem,

James B. M'Creary.

TWENTY-THIRD COMMUNICATION.

WYALUSING.

A report has been received from the Rev. Burr Baldwin, who has been labouring as a Missionary of this Board for two months, in Wyalusing, and its vicinity, Susquehanna Co. Pa. which thus concludes:—

"The services of this evening close the term of my commission under the direction of the Board of Missions, having laboured as their Missionary two months, and preached during that time forty-one sermons, and attended six prayer meetings; have aided in forming one Tract and one Temperance Society. At the close of my Mission under your direction, the state of things was so encouraging at Wyalusing, that I felt unwilling to leave the people, and therefore continued to labour among them two or three Sabbaths longer. I had almost forgotten to mention that before and after my mission closed, I visited in Wyalusing about forty families, making, in all, that I have visited, about sixty. During my visits in Wyalusing, I found the consciences of a number very tender on the subject of religion. On the last Sabbath of my preaching here a collection was taken up for the Board of Missions, amounting to five dollars, with a strong encouragement that the Missionary Society in the place, auxiliary to the Board of Missions, would raise a considerable sum to be handed to me, or to the next commissioner to the General Assembly, to be transmitted to your treasurer."

BUENOS AYRES.

Extract from a letter of the Rev. Wm. Torrey, a Missionary of the Board in South America, dated Buenos Ayres, Nov. 30, 1828.

"The report of the General Assembly I read with much interest, and hope their extended Missionary arrangements will be the means of great good both in North and South America. The arrangement in regard to furnishing this country with the Scriptures, which is making in Philadelphia, was also exceedingly gratifying, so far as its general principles are concerned. I cannot gather from the data within my reach, sufficient information to judge of the wisdom of their more specific arrangements. If I may judge from some remarks in their address, and from the speeches of the Rev. Mr. Allen, in London, on the subject, I should *doubt* whether they are fully aware of the difficulties in the way, and the magnitude of the work. The providing of Bibles and sending them here, and distributing them by Agents in the different towns and villages, so that all that wish may buy, is but a part of the work. In thousands of cases, the people must be taught that there is such a book in the world, and in other thousands the desire to possess it, must be excited, before it can be gratified. The idea that the destitute millions in this country are hungering for the bread of life, and that the great work to be done, is to put it within their reach, though it may be admitted, for rhetorical purposes, in a public speech, cannot safely come into the deliberations of a Society or Committee who are to act on the subject. Such a Society should have constantly present the truth, that, though a few cases will occur in traversing the country, of readiness and anxiety to purchase, yet these are *exceptions* to the general rule, and not to be mistaken, on account of the prominence they have in the reports of Agents, for the rule itself. The mass of the people, probably more than nineteen-twentieths of them, are dead in ignorance and indifference on the subject, and one of the most important parts of an Agent's duties here, would be to awaken interest and attention upon the subject of the Bible. To do this, he must be well acquainted with the language, and with the habits and manners of the people, and the peculiar difficulties to be encountered. With this object in view, a Tract has been prepared on the subject, and forwarded to the London Society for publication, containing a popular discussion of some of the most common arguments and objections I had met with, in my intercourse among the people. I make not these remarks for the purpose of discouragement, there is no ground for that, but to prevent the formation of expectations, which cannot be realized, and would end in disappointment. I am anxious also to know whether the Philadelphia Society will publish their own books with the Apocrypha, or purchase from the Am. Society. In the latter case, additional obstacles will be in their way, as the *practical* question here is, in many cases, whether the people shall have the Bible after the canon of the Roman church, or not have it at all.

"There is, perhaps, scarcely a field in the world, where more depends on the direct blessing of God on the means employed, than this; all the influence of custom and respectability, and popular feeling, which in many parts of our own country, go to sustain the institutions of the gospel, here go in precisely the opposite direction. Hardly any thing short of the sanctifying grace of God, can keep alive the little religious interest there is among us, and on this grace alone can we depend for any increase of that interest. I have spoken sometimes of our pecuniary wants, and we have felt grateful for the aid of this description which we have received, yet we would deeply feel, and wish our Christian friends at home to feel also, that what we should most anxiously desire is, their fervent earnest prayers in our behalf, that God would bless his word, bless his ordinances, and raise up to himself a people here, to his praise."

TWENTY-FOURTH COMMUNICATION.

A Voice from Missouri.

The following extracts from a letter of a gentleman in Missouri, dated St. Charles, Feb. 20th, will serve to show the deep anxiety of the destitute in the West, to enjoy the stated ministrations of the word; the gratitude they feel for attempts, even when for a time unsuccessful, to supply their spiritual wants—and the nature and extent of the moral desolation which every where surround them.

"You may rest assured, that your prompt attention to supply with an able minister, the present destitute and critical situation of the church there, is extensively known and appreciated in this quarter, and will have its full weight in attaching the churches here to the Assembly's Board. May the Lord overrule this and every incident for his own glory and Zion's welfare. As for us, we have just cause to fear, that we have been trusting too much to the arm of flesh, and not honouring as we ought the Great Shepherd of the sheep.—Pray for us, that the Lord, in the multitude of his tender mercies, may revive his work in our hearts, and choose a shepherd for us according to his own heart, who will cheerfully come to us in the fulness of the blessing of the Gospel of Peace, to gather in and build up the weak and wandering sheep of the covenant. May the special direction and good will of Him that dwelt in the Bush, rest and remain with your Board, who, in the course of his providence, have been placed as providing, distributing, and guardian sentinels on the desolate walls of Zion.—May He open to you the two-leaved gates of the hearts of his children, especially in the rich and favoured churches towards the Atlantic shores—that they may offer freely as in the days of David, that the Lord's Spiritual Temple may be built up in these desolations among their brethren in the West. Then might we hope that the principles of true piety and gospel morality would grow and expand with the growth and expansion of the tide of population, perpetually rolling westward.—It is a serious reflection, that a people, chiefly your brothers and sisters, and sons and daughters, rapidly growing into a body politic, and forming a character, that that character should not be formed without a due portion of the leaven of the gospel, otherwise it will be a work of ten-fold labour to redeem what has been lost. It has been a peculiar trait of man in every age and nation to forget and forsake the institutions of Heaven. There is, in fact, a peculiar tendency in all new settlements to lead to this very issue:—the thinness of the population, the difference of manners and customs, the filling up and changing of the new settlers, the great attention, care and exertion necessary for some years to provide food, and fix themselves in any thing like a comfortable way of living. Add to this, that a large proportion of the new settlers were, perhaps, careless infidels, in the midst of gospel privileges, and are now well pleased that they have left behind, the Sabbath, and all other Christian institutions and restrictions—their families rising fast to manhood, without family prayers, a Bible, or perhaps education, or opportunity to hear a faithful gospel minister—Look at such a population with a few pious families, or rather, parents scattered here and there, without gospel privileges, or opportunity to hear a faithful minister for years, perhaps growing remiss or backsliding, the constant influence of their careless and profane neighbours, their children rising up under the same influences from their associates; every thing to contaminate, nothing to correct. I need not say more; I know you will feel for us as Christian fathers, although you are not able to send us all the help we need. Pray for us, in these desolations, to the blessed Lord of the vineyard, with whom is the residue of the Spirit, that he would provide and prepare labourers to enter his vineyard, even such as he will honour and bless, in the building up of the wastes of Zion. Finally, may he enable the Assembly's Board to keep the watch tower on Zion's walls, as able instruments in His hands, in furthering the glorious building, till it become that great temple, filling the whole earth, and the face of the deep.

"The nucleus of new churches in this country are chiefly emigrants from the middle States, the Carolinas, New York, and Pennsylvania, and are Methodists, Baptists and Presbyterians; there are but few emigrants from the eastward of the Hudson, Connecticut excepted, who, when they come here, make any profession, unless it be in name that they claim to be Unitarians, Universalists, &c.—Hence all the churches formed here, not Methodists or Baptists, have invariably been formed under Presbyterian order and government. When Mr. Giddings, in 1818, formed the church at St. Charles, he proposed to us congregational government. We told him no, we were Presbyterians, and wished to be formed as such. So it was at *Bonhomme*, the Mines, Apple-creek, Dardenne, Edwardsville, Shoal-creek, &c. Wherever new churches have been formed in all these parts, they have invariably showed their attachment to the Presbyterian church; while she, instead of showing a fostering care of her weak and scattered children in the West, has of late, in a great measure, abandoned them to the care of their congregational brethren; and surely it becomes us with gratitude to acknowledge their kind regard for our spiritual welfare; and also, that they did not send their Missionaries for 3, 6 or 9 months, but to locate themselves, to stay and build up these desolations in the wilderness. Yet while we would thank them and bless them for their pious regard of us, we would much prefer young men from our own schools, under the immediate inspection and direction of our own church, acquainted with her manners and customs, and firmly attached to her doctrines and polity.

"Is it so that we in these desolations of Zion, may pray, and plead, and cry in vain? When we hear your report of the extensive calls for ministers, and your inability to supply these calls, we are ready to faint and cry out, we have no hope.—Mr. —— has deserted us in our need; yet we will not despond, but hope and trust in the Lord's mercies, that he will enable you to send one of his own choosing to break to us the bread of life, in this important station. Missionaries to such a country as ours, ought, in a special sense, to be able, godly ministers. It is of great consequence that they who lay foundations should be able, wise master-builders. Neither will it be of advantage for a missionary to come to these desolations to prepare the soil and plant a crop, and not stay to cultivate the seed sown; for before another may come to fill his place in the vineyard, the fences may be broken down, the crop choked with weeds, trodden down and eaten up by beasts of prey."

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

Office of the Board of Education,
No. 144 South Second st. Phila.

CIRCULAR.

To the Ministers and Elders of the Presbyterian Church, and to the Friends of Education generally.

Very dear Friends and Brethren,

As the authorized representatives of the Board of Education of the General Assembly of the Presbyterian Church, we have taken the liberty of addressing you, on a subject deeply interesting to our feelings, and involving, in no ordinary degree, the spiritual well-being of the Presbyterian Church. It has hitherto been a source of heart-felt regret to the Board, that their ability has been so restricted, and their success so incommensurate with the wants of an extended and rapidly increasing Church. Persuaded in their own minds, however, that the Institution over which they preside, may be rendered efficient in preserving the succession and promoting the increase of the Christian Ministry, their sense of duty forbids them any longer to retain a mere nominal existence; and they have accordingly determined to modify their plan, and make their appeal to the Presbyterian Church for that countenance and support, which, if promptly afforded, will invigorate their efforts, and enable them to assume a commanding attitude. Experience has demonstrated, that large Boards, in which the responsibility is much divided, are not calculated to conduct the details of business; and in accordance with this view, the Board of Education have selected the undersigned as their *Executive Committee*, who, in connexion with a General Agent, and such subordinate agents as may be commissioned, have resolved to devote much of their time and prayerful attention to the objects of their appointment. This measure is recommended by its success in other institutions, and more particularly by the happy results of its recent adoption in the Board of Missions; and it is fondly hoped, that in the present case, it will succeed in securing for the Board of Education the attention and confidence of all friends to the Presbyterian Church. Indeed they consider themselves as possessing peculiar and very forcible claims upon the affectionate co-operation of all such, as they are, in fact, the only regularly constituted organ of the Supreme Judicatory of that Church, on the subject of educating indigent young men for the ministry.

The object is one which has intrinsic claims upon Christian benevolence; and the candid and conscientious, who have examined it in all its important bearings, will not be deterred from promoting it, by the trite objections of its opposers.

Human learning is a powerful auxiliary to the Christian Minister; but this is to be acquired only at a cost which far transcends the resources of many, who, being called by the Spirit, and of unquestionable piety, are ready to devote their talents to the Church, whenever they shall enjoy the means of bringing those talents under proper cultivation. To prepare the way for such men to go forth and proclaim the gospel, will be the anxious endeavour of the Executive Committee; and whilst they disclaim an exclusive or proscriptive spirit, they will select and educate those who will enter the ministry of the Presbyterian Church from decided preference, and with the strongest attachments for its doctrines and discipline. They do not, as they conceive, infringe any law of charity, or incur any just reproach of bigotry, when they express their partiality and veneration for the standards of the church with which they are connected, and their special solicitude to preserve its purity, extend its limits, and perpetuate its existence under its present excellent form.

To them it appears highly important that the Church, under whatever modifications it may subsist, should appear as the guardian of its own purity, and not entrust the education of a large portion of its ministry to associations which are subject to no ecclesiastical control. This appears to have been the view of the General Assembly in the act by which the Board of Education was organized, and it will commend itself to the good sense of the reflecting; and it will readily be seen that the encouragement of this Board is absolutely indispensable to perfect the system by which the Presbyterian Church is to become efficient in spreading the Gospel. It is to be a co-worker with the Board of Missions; providing for it such Missionaries, as may be commissioned without hazard to the cause of truth in general, and to the interests of Presbyterianism in particular.

In preparing this circular, the Executive Committee have anticipated that an impression will be made on the minds of their brethren favourable to their design; and whilst they request from all to whom it may be transmitted, a prayerful consideration of its purport, they are willing to believe that the object of their appeal will be secured, and that hereafter the beneficiaries of the Presbyterian Church will not be compelled to have recourse to foreign aid for their education. Large pecuniary resources will be necessary to give effect to the proceedings of the Committee, and they pledge themselves to the extent of their ability, to make a discriminative and economical distribution of the charities of the church which may be entrusted to them.

And now, dear brethren, shall these hopes be frustrated? Shall not your love for the Gospel and your attachment for that denomination under which you have professed Christianity, give an energy to your exertions in this most Christian enterprise, which will be felt and acknowledged in the remotest parts of our country? Shall no sympathy be awakened for those spiritual desolations which have never been cheered by the voice of a Christian minister, and where ignorance and ungodliness have never experienced the salutary restraints of the gospel? Consider the unparalleled increase of population in our country—the inadequacy of the means now in operation for supplying this increase with the ordinances of religion, and reflect upon the sad consequences which must inevitably ensue to civil and religious liberty from the demoralization of this multitude, through a deficiency of religious institutions; and ask your hearts if it be not your duty and privilege to contribute your aid to send the gospel to every creature? Alas! none of us can say we have done what we could; the Lord our Saviour has not been honoured with that liberal measure of service, which gratitude for redemption and the wants of his Church have manifestly demanded. The opportunity, however, is still afforded, and we may yet redeem the time by obedience to the divine maxim, "whatsoever thy hand findeth to do, do it with thy might."

Ezra S. Ely,
John Stille,
John M'Mullin,
Alex. Henry,
Wm. M. Engles,
Executive Committee.

The Executive Committee would earnestly request their friends to exert themselves in the collection of funds by one of the following methods.

1. By donations.
2. By the subscriptions of wealthy and liberal individuals of 100 or 50 dollars per year, for a specified term of years, or as long as they may find it convenient.*
3. By the formation of Congregational Associations under the direction of sessions, in which the subscription shall be from 25 to 50 cents per annum, or any larger sum.
4. By the founding of scholarships by individuals or congregations, at the rate of $100 per year for each beneficiary; in which case the founder of the scholarship shall enjoy the right of selecting the incumbent, subject to the approval of the Executive Committee.

N. B. All communications to be addressed to Rev. E. S. Ely, D. D., No. 144, South Second street.

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* The following persons having engaged to pay for the use of this Board 100 dollars a year for ten successive years, provided fifty persons can be procured who will do the same; viz. Rev. E. S. Ely, D. D.; Rev. J. J. Janeway, D. D.; Daniel Montgomery, of Danville, Pa.; Alexander Henry, John Stille, Robert Ralston, and Solomon Allen.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Thomas M. T. M'Kennan, Esq. the second payment on account of the sale of the land given by the Rev. William M'Millan, for the contingent fund, - - - - - - - - - - -	$100 00

Brought over		$100 00
Of Rev. John W. Scott, a quarter's rent,		87 50
Of Mr. John M'Mullin, Sixth Presbyterian Church		20 00
Of Rev. Samuel Lawrence, per Rev. Samuel B. How, Greenwich,		5 00
Amount received for the contingent fund,		$ 212 50
Of Rev. Dr. E. S. Ely, from members of Providence Church, in Muhlenberg County, N. C. for the southern professorship,		40 00
Total received for the Seminary,		$ 252 50
Received also for the Board of Missions, viz.		
Of Rev. J. T. Russell, from Miss Jane Dunlap, Treasurer of the Female Missionary Society of Doylestown,		$ 16 00
Of Rev. Charles Hyde, fifty cent subscriptions in ditto,		8 00
Of Rev. Dr. E. S. Ely, for Digests and Minutes sold by him,		96 60
Of Alexander Henry, Esq. Monthly Concert collection in Second Presbyterian Church,		13 85
Of Rev. J. T. Russell, from Mr. John M'Mullin, Monthly Concert collection in Sixth Presbyterian Church,	$ 7 01	
Donation from New Shilow, Gibson Co. Ten. per Rev. Mr. Hodge,	5 00	
Subscriptions in Germantown, per Rev. R. B. Campfield,	5 50	
From a friend in Abington, per ditto,	0 50	
Annual Subscriptions in New Castle congregation, per Dr. Cooper,	21 00	
Balance on the Subscription List of the Eighth Presbyterian Church,	72 56	
		111 57
Of ditto, the Subscriptions of Robert Ralston, Alexander Henry, Solomon Allen, and Joseph P. Engles, Esquires, each $ 100,		400 00
Of Rev. Samuel Lawrence, per Rev. Samuel B. How, Greenwich,		7 00
Of Rev. Ethan Osborn, per ditto, Fairfield,		5 00
Of Rev. William Latta, per Rev. Joseph Sanford, Great Valley,		16 50
From the Female Missionary Society in ditto,		21 00
Of Rev. J. T. Russell, per Rev. Dr. E. S. Ely, collected by Rev. Mr. Perkins,		99 12
Amount received for the Board of Missions,		$ 794 64

View of Publick Affairs.

EUROPE.

At the time we write, the latest intelligence which has reached this country from Europe, is from London, of the date of the 23d of March, and from Hamburg, of the 27th of the same month.

Britain.—Seldom, if ever before, has a domestick occurrence produced so much excitement in the whole population of England, Scotland, and Ireland, as that which has recently been occasioned by the publick avowal on the part of the government, of its disposition to grant the Catholick claims. It appears that the King and his ministry are decidedly in favour of this measure. Mr. Peel, who has heretofore been openly and actively hostile to any further concessions to the Catholicks, has changed his opinion, and become their warmest advocate. In concert with the Premier, the Duke of Wellington, he arranged the whole plan of the changes contemplated, before the meeting of Parliament, and announced the change of his sentiments to the University of Oxford, and resigned his seat in the national legislature, as their representative. On a new election, his rival, Sir Robert Inglis, obtained a decided majority over him, but he still went forward, as one of the ministers of the crown. He brought the projected plan before the Commons, on the 5th of March, explained its nature and probable effects, and stated, with great apparent frankness, the reasons which had influenced him, at the expense both of private friendship and publick trust, to change his former sentiments on this important question, and to take the course he was then pursuing. He was frequently interrupted by the cheering of the members, and on the following evening, the 6th of March, the resolution which he submitted was carried by the overwhelming majority of 188 votes—for the resolution, 348, against it, 160. The resolution went to the bringing in of two bills, one for repealing all the acts against the Roman Catholicks, and specifying their future privileges; the other for raising the pecuniary qualification for the elective franchise of freeholders in Ireland, from forty shillings to ten pounds. Mr. Peel's speech on this occasion, continued for four hours; and to such perfection is stenography and printing carried in London, that in less than an hour after he finished, a complete copy, from the press, was put into his hands, while yet in the house. We have carefully perused the whole of this speech. It is certainly able and convincing; but it is heavy in the reading, and far inferior in perspicuity and point, and indeed in every other attribute of a masterly speech, to that of Mr. Cook in the Synod of Ulster, the conclusion of which is inserted in our present number.

On the 17th and 18th of March, when the second reading of what was now denominated *The Catholick Relief Bill*, was moved by Mr. Peel, a very animated and protracted debate took place. The King's attorney general came out against the bill, in a speech of great length and great acrimony. He doubted whether he could consider himself as the King's attorney general or not; as it was known by the speech from the throne, as well as from the ministry in Parliament, that his Majesty was in favour of the bill. But he avowed his opposition, be the consequences what they might, to the whole of "this atrocious bill." He declared that he had refused to draft it, and that he should consider himself as having violated his official oath, if he had penned a single line of it; and he broadly intimated that, in his judgment, the King would violate his coronation oath, if he should approve the bill. The applause of the attorney general, by his side of the house, at the close of his speech, was long and loud; and when Mr. Peel rose to reply, the cheering of his party chimed in with that of their opponents, so that for some time the respondent could not proceed; and the house of Parliament must have very much resembled what takes place when two of our opposing street mobs happen to meet and *hurra*, one for Adams, and the other for Jackson. We hope that this *hurraing*, or *cheering*, (*c'est le meme chose*,) will always be confined to our streets, if it must exist any where, and never be admitted into our halls of legislation. It is a disgrace to any grave assembly. The Catholick relief bill was carried for the second reading, by a majority of 180—Ayes, 353—Noes, 173. The next evening, the second reading of the elective franchise bill was carried by a majority of 206—Ayes, 222—Noes, 16. The noted Mr. Huskisson refused to give any vote on this bill. There is not a doubt that both these bills will be carried most triumphantly through the Commons House of Parliament. We believe they will also pass, though with great opposition, the House of Lords. In that house the Duke of Wellington has already defended the first with considerable ability, and explicitly declared that it has the cordial approbation of the King. The Duke, doubtless, understands fighting better than debating; but his talents seem to be versatile, and he appears with great advantage as a statesman, as well as a warrior. We extremely regret that he has lent his example to countenance the detestable and murderous practice of duelling. It appears that the Earl of Winchelsea and Nottingham addressed a note on the 14th of March, to the Secretary of the Committee for establishing the King's College, London, and caused it to be published, in which he charges the Duke with having played the hypocrite, in a speech which he made about a year ago, in relation to this college, and in which he spoke with earnestness in favour of religion, and of the English established church. He did this, says the Earl, that "he might the more effectually, under the cloak of some outward show of zeal for the Protestant religion, carry on his insidious designs for the infringement of our liberties, and the introduction of Popery into every department of the state." This certainly was a high charge, and deserved to be noticed; and if the Duke had prosecuted the Earl for slander, he would probably have recovered some fifty or a hundred thousand pounds sterling, which he might have presented to the languishing funds of King's College; and surely no one would have imputed this proceeding to cowardice, in the Duke of Wellington. But, no—nothing but a duel could settle this affair of honour. The Earl appears to have been sensible, before he fought the Duke, that he had done wrong; for he carried in his pocket his written acknowledgment to this effect, when he went to the combat. He received the Duke's fire, and narrowly escaped with his life; the ball discharged at him having struck the lappel of his coat. Then he fired his pistol in the air, drew out his written acknowledgment, and sent it by his second to the Duke, who accepted it as sufficient, and thus the matter ended.—What a contemptible farce!! If schoolboys should thus egregiously and wickedly play the fool, they would receive both scorn and chastisement. The Duke of Wellington forgot that in fighting this duel, he gave far greater evidence that he had no sincere regard to religion, than was to be derived from the Earl of Winchelsea's charge, although he had never retracted it.—A rush, indeed, for the religion of any duellist!

Meetings have taken place in Scotland, to express their approbation of the determination of the British ministry to remove the disabilities of the Catholicks. At one of these in Edinburgh, Dr. Chalmers is stated to have made a speech which outdid all his former outdoings. He considered the subject, however, only under its religious aspect, and endeavoured to show—and from what we have seen of his speech we think he did show most conclusively—that the abominations of Popery will be met and corrected with unspeakably greater advantage and effect, when the State abstains from persecution, than they ever were, or could be, while that persecution lasted. The bill in question places the Roman Catholics, in regard to civil rights and privileges, entirely on equal ground with the Protestants, saving only some provisions intended to secure the Protestant succession to the crown, and the claims of the established church. The Jesuits are to be registered, and no accession to the number now in the kingdom is to be permitted.

We have allowed ourselves to go into more than usual detail on this subject, because it accords with the nature of our work, and because we thought it would be gratifying to those of our readers—and we understand they are not a few—who seldom peruse secular newspapers. For ourselves, we sincerely rejoice in the prospect that the Papists in Britain are hereafter to be free from persecution. We rejoice in it because we think that all persecution for religious opinions is wrong in itself, and directly hostile to the entire spirit of the Gospel: and we rejoice in it too, because we firmly believe, with Dr. Chalmers, that the errors of Popery will be combatted with tenfold effect, when those who hold them are not led to defend them as a matter of pride, and from a spirit of resistance to a force to which it would be cowardly and disgraceful to yield, and from dreading the imputation of being influenced, in changing their religion, by a regard to worldly emolument. True Christianity has always best retained its purity, and flourished most, when worldly power and policy have had nothing to do with it. The infidels of our country are trying to propagate an opinion that the church to which we belong is seeking to obtain a secular establishment But we can tell them, and all who have been so far misled as to believe them, that if such an establishment were offered to our church, we should consider its acceptance as the greatest calamity and curse that could befall her.—Yes, and we solemnly believe our church would spurn any such offer with the utmost abhorrence, convinced that its acceptance would work her ruin instead of advancing her interest. We shall risk being thought to assume unduly, so far as to say, that from age and good means of observation, we know as much of the Presbyterian Church as any other individual in it, or out of it; and we explicitly and unequivocally declare, that we do not know of an individual in this church who wishes that the State should do more for her than for any other church in the land; nor do more for any, or all, than consists in protecting the rights of conscience, and not infringing those sacred institutions which are equally beneficial to all denominations, and essential to the preservation of civil liberty, and the happiness and prosperity of the whole community.

Since writing the above, an arrival from London brings intelligence to the 31st of March. It states that "the Roman Catholick Relief Bill was taken up on the third reading in the House of Commons on the 30th, and after a long and warm debate, was passed by a vote of 320 to 142—majority, 178, and sent to the House of Lords for concurrence.—The Irish forty shillings Disfranchisement Bill was also read a third time, and passed."

France is tranquil; the speech of the Monarch at the late opening of the Legislative Chambers, is greatly lauded, and the measures he recommended are, we suppose, likely to be adopted. Among other things the King promised to punish the Algerines; and it is now stated that he is making arrangements with other European courts, especially with England, to obtain the consent of the Grand Turk to suppress all the Barbary powers.—Time only can show how this will eventuate. We were glad to observe an article in the publick papers, saying that all the *private* theatres in Paris are suppressed by authority, on account of their unfriendly influence on morals. Such is notoriously the influence of *all* theatres, both publick and private, and it were well for the world if they were all closed, and never again to be opened.

Spain.—Cadiz, by a decree of the King, is declared to be a free port; and the inhabitants, as an expression of gratitude, have agreed to present to their monarch, what he very much needed, a large sum of money, as an acknowledgment for the boon.

Portugal is still subject to the tyranny and oppression of the usurper Don Miguel; whose sanguinary thirst seems to be insatiable. The country, however, is not quiet, and Don Pedro, it is said, is determined yet to make good his claim to the European possessions of his ancestors.

Rome.—Pope Leo XII. has paid the debt of nature. The Cardinals, at the last accounts, were in conclave, but no election of a successor to Leo had been made. As usual, the courts of Austria and France were intriguing, each for its favourite candidate—a Pope who shall favour the nation that secured his election. What sort of *infallibility* in spiritual concern must that be, which is obtained in this manner! Some insurrectionary movements in Rome are announced as having occurred on the death of the late Pontiff, but they were easily put down.

Greece is slowly advancing to order, and, we hope, to happiness; but we have nothing of much interest to report, that could be esteemed novel. Education is encouraged; many captives, carried away by the Turks, have returned; piracy is nearly at an end; and there appears at present, a real disposition in the Allied Powers to render Greece an independent country.

Russia, it appears, is fully bent on prosecuting the war against Turkey; and a treaty is said to have been negotiated with Prussia, not merely for neutrality, but for aid, to the amount of some twenty or thirty thousand troops, if they shall be needed. Two Turkish fortresses, of considerable importance, have been compelled to capitulate during the winter; a Turkish flotilla has also been captured, and some other advantages have been obtained on the shores of the Black Sea. Count Wittgenstein, at his own request, and, as he states, solely on account of his advanced age, has resigned the chief command of the army employed against the Turks. He published his farewell address at his head quarters, at Jassy, on the 27th of February. He tells his fellow soldiers that he had served in the Russian armies forty years, extols their bravery, speaks highly of the services rendered and the conquests made in the last campaign, and recommends his successor to their confidence and support. That successor, Count Diebitsch, published his address on the same day. He speaks in warm commendatory language of his predecessor, remarks of himself that he had been "brought up in the ranks" of the Russian army, and in reference to the chief command, says—"I feel the importance of this trust, and hope to execute it successfully, with the aid of Divine Providence." He concludes his address in these words:—"May God aid us, and we will then prove that nothing is impossible to the brave soldiers of the Russian army, when that army is contending for the faith, the Emperor, and the country." Whence does it happen that the Russian generals, and monarchs too, more frequently and explicitly acknowledge their dependence on the God of Providence, than any others of whom we have knowledge? Is the marked success of the Russian arms attributable, in any measure, to this? We leave these questions for the consideration of our readers.

Turkey.—The Sultan perseveres in preparing for war, with the utmost activity and energy; and yet we gather from what transpires, that he is really alarmed at his situation, and desirous of peace, if he could obtain it without making sacrifices wounding to his pride, and perhaps hazardous to his throne and his life. The Russians seem likely to succeed in cutting off supplies of provisions to Constantinople, by water conveyance. It is said that a severe scarcity is already experienced; and as not only the capital, but other towns and regions of the Turkish Empire in Europe, have heretofore been dependent on foreign supplies, especially on the bread stuffs that came from Egypt and the Crimea, if these sources fail, as it seems probable at present that they will, the suffering must be intense, and at length intolerable. A bloody conflict, however, seems unavoidable in the opening campaign, and He who ruleth in the heavens alone knows how he will award the issue.

From **Asia** and **Africa** we have, at present, no communications to make.

AMERICA.

Buenos Ayres.—The civil war which is now carried on in the United Provinces, of which Buenos Ayres is considered as the chief, is occasioned by a difference of opinion in regard to the form of government. Heretofore the system established has been, like our own, a federal government. To this form the present dominant party in Buenos Ayres, of which General Lavalle is the head, are decisively opposed. It is maintained that one and the same government ought to be extended over all the provinces;—that there should be but one legislative body, and one set of executive officers, for the whole. Lavalle is triumphant in Buenos Ayres, which is represented as tranquil since the death of the late governor Dorrego, mentioned in our last number. Some of the other provinces, however, particularly Santa Fe, are decidedly opposed to the *Unitarians*, as the party of Lavalle are denominated. Lopez is the governor of Santa Fe, and the opponent of Lavalle. The latter, however, seems likely to prevail, and we fear, from his proceeding in the case of Dorrego, that he is a man of blood. Some overtures for negotiation have been made, but it is to be apprehended that the sword alone will decide the controversy.—The paper currency of Buenos Ayres is greatly depreciated.

BRAZIL.—The Emperor Don Pedro has the prospect of a war with Portugal, for which he seems but badly prepared. His finances are very low, occasioned, it is said, not only by his late war with Buenos Ayres, but chiefly by the exportation of the precious metals, in carrying on the horrible slave trade. The number of slaves brought from Africa has nearly doubled within a few years—in 1828 it amounted to forty-four thousand. Will a just God award prosperity to such a nation as this!

COLOMBIA.—The *Gaceta de Cartagena* of the 22d of March, says: "We have the satisfaction to state that Colombia is perfectly tranquil, and that there is nothing now to apprehend from internal enemies. The province of Pasto is entirely under the protection of the Liberator; and according to letters from Bogota, even Obando had repented and followed the commissioners of the Liberator, who were charged with settling the terms of pardon granted in Popayan to the revolutionists. Every body has yielded to the generosity of the Liberator, and Colombia now exists by her magnanimity, wisdom and prudence, and by her constant watchfulness."

The same paper of the 8th, says, that official information had at length been received from Bolivia and the South of Peru, that the inhabitants had come out openly against the faction directed by Gen. Lamar, and that peace would be the inevitable consequence.

We learn that Gen. Santander still remained in confinement at Boca Chica.

The foregoing article, containing the most recent intelligence from Colombia, is from a New York paper of the 16th of April.

MEXICO.—We extract the following article from Poulson's American Daily Advertiser, of the 28th of April.—"The British Packet Skylark, sailed from Vera Cruz on the 8th of March, bound to England, having on board Gomez Pedraza, who was recently elected President of the Republick of Mexico, but had been compelled to leave the country, by Gen. Guerrero. He had leave of absence for four years, the sum of $40,000 was given to him, and he is to be entitled to pay as commander of four regiments of cavalry. The day after Pedraza's leaving the country, Gen. St. Anna entered Vera Cruz, amid the shouts of the multitude. Com. Porter was invited to meet him, but refused, giving as a reason that St. Anna had been declared an outlaw, and until that law was annulled, he must look upon him as an outlaw. Vera Cruz was healthy on the 23d March."

UNITED STATES.—Every look which we cast toward the southern part of our continent, or indeed on the world at large, is calculated to impress our minds with a grateful sense of the Divine goodness to our favoured land. Where do we find another people enjoying, in an equal degree with ourselves, the blessings of civil and religious liberty, domestick peace and quiet, an abundance of the fruits of the earth, a healthful climate, and all the means and opportunities that can reasonably be desired for agricultural, commercial, and mechanical improvement and enterprise, and for advancement in useful knowledge of every kind. Take the aggregate of these blessings, and compare it with that to which any other people can lay claim, and our decided superiority must at once be admitted. Do we say this for the purpose of boasting? We say it for the purpose of producing shame and humiliation before God, for our base ingratitude to him as a nation. While he has thus distinguished us by his goodness, we have in certain respects distinguished ourselves by our sins—by sins which raise a fearful cry to heaven against us as a people—Slavery, Intemperance, and Sabbath breaking, are among the abominations to which we particularly refer. We do not say that any one of these is as yet carried to as great an extent among us, as it is in some other states. But we do say, that considering the light and privileges against which these sins with us are committed, our guilt in the commission, however less in quantity, so to speak, is awfully aggravated, and lies upon our nation with greater weight, we fear, than that, proceeding from the same causes, which burdens any other nation under heaven. The vices we have mentioned, with many others, are cherished by a large part of our population, and some of them are openly defended. Sabbath breaking, especially, is in the strictest sense *a national sin*, because it is not only allowed, but enjoined, by the national legislature. In these circumstances, it is some relief to the minds of the pious and reflecting, to observe the exertions that are making by colonization societies, temperance societies, and associations for promoting the better observance of the Sabbath, to correct the evils to which we have referred. Let the friends of these institutions know, that they are labouring to save their country, as well as to serve their God. Let them know that they are acting both as patriots and as Christians. Let nothing discourage or dishearten them. Let them unite, and labour, and pray; and then they will have reason to hope that, under the Divine blessing, the population of this heaven favoured land will be turned to the Lord, and his displeasure be turned away from them.

THE

CHRISTIAN ADVOCATE.

JUNE, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XL.

(*Continued from page* 197.)

We now proceed to consider more particularly

II. What the second commandment forbids. "The second commandment," says our Catechism, "forbiddeth the worshipping of God by images, or any other way not appointed in his word." It may be proper at entering on the consideration of the prohibitions in this commandment, to remark that they relate exclusively to the making and use of images for religious purposes. "It is lawful," says Fisher in his Catechism, "to have images or pictures of mere creatures, provided they be only for ornament; or the design be merely *historical;* to transmit the memory of persons and their actions to posterity." The tabernacle of Jehovah made by his order in the wilderness, and especially the temple erected for his worship and with his approbation by Solomon, called into exercise, very extensively, many of those which are now denominated "the fine arts." You perceive then, that the statuary, the painter, the engraver, the worker in metals, or any other artist, who employs his skill on sensible and created objects, or even on objects of fancy—if fancy do not intrude on the prerogatives of God, or cause his worship to be desecrated by the productions of his art—is not to be considered as violating this commandment in any respect or degree—The command relates only to images, made for, and employed in the worship of God.

We have already, in explaining the import of the first commandment, considered at some length the sin of idolatry; and I had occasion then to remark, that if worship be paid to an image of any kind, there is, in every such act, a violation of the first precept of the decalogue, as well as of the second. Now if images be used at all in religious service, all experience shows that they will be worshipped. Admit that the avowed and real purpose be, to make use of the visible representations merely to impress the mind more powerfully with a sense of the invisible God, still there is such a disposition in mankind to overlook and forget what is invisible, and to regard that only which is addressed to the outward senses, that idolatry is the certain result; and hence we may see at once, the propriety and importance of this second command.

We find the pretence that the worship of the true God may be assisted by the use of images, pointedly disallowed in several express declarations and representations of holy Scripture. Thus, to mention but one, the molten calf which Aaron made at Horeb, was avowedly intended to aid in the worship of the true God; for we are told, Exodus xxxii. 5—"When Aaron saw it, he built an altar before it, and said, To-morrow is a feast to the LORD"—in the original—"to JEHOVAH." Yet this was considered and treated as directly contrary to the divine order, and they who professed to worship Jehovah before the golden calf, are expressly charged with worshipping the image itself—"They have made them a golden calf, and have worshipped IT."

Some of the ancient heathen had sagacity enough to perceive the danger there was that the use of images, even in the worship of their false gods, might produce a forgetfulness of the gods themselves. History assures us that Numa Pompilius, the second king of Rome, and the institutor of the religious rites and ceremonies of the ancient Romans, taught them not to worship the gods by the use of images, and that accordingly no graven or painted statue was permitted to appear in their temples, till more than a century and a half after the time of Numa. How surprising does it seem, that Christian Rome should abound in an impious folly which heathen Rome, in its origin, had wisdom enough to prohibit and avoid? It is not true, as the Romanists tell us, that they do not worship the images or pictures of which they make so profuse a use in their churches, and indeed in the whole of their religious ritual. We have seen the natural tendency of this practice to introduce idolatry, and we have seen *the practice itself* charged as idolatry on the Israelites, by Jehovah himself. But all this apart, it is too palpable to admit of a plausible denial, that by the great mass of the Romish communion the images and pictures which they constantly use *are actually worshipped*, and that little or no pains are taken to prevent it, by their religious teachers. Nay, we do not go too far when we assert, that a reverence (truly and strictly idolatrous) for visible symbols, is encouraged and even inculcated, by the highest authorities in the church of Rome. What is more notorious than that, in the very streets of a city, all are required to bow to, and actually worship THE HOST, that is, a consecrated wafer, which is carried round for the purpose—Even strangers and Protestants are, in many places, compelled to do homage to this abominable idolatry.

But suppose that the reasonableness and importance of the precept before us were not, as we have seen that it is, plain and obvious, still, as heretofore shown, God may justly, and for an important purpose, require us to yield a ready and prompt obedience to any plain command given by himself, although we may not be able at once to perceive its utility. Now there is not a plainer or more explicit command in the whole revealed will of God, than this which forbids the use of images in his worship. There is even a particularity in it, which is scarcely equalled in any other article of the decalogue. Not resting in a general inhibition of "graven images," the holy oracle goes on to specify, that it must be regarded as extending "to any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth." Then, as to the worship of idolatrous objects, it specifies—"Thou shalt not bow down thyself to them, nor serve them." It is truly painful to remark, that it would seem as if this command of the Most High had been scrutinized, for the very purpose of going contrary to its provisions, and this by a large portion of those who bear the Christian name. Of "things in heaven," I know of none of which they have not attempted to make likenesses—of the ever blessed God himself, of the holy angels, of the mother of our glorious Redeemer, of the saints, or imaginary saints, innumerable. Of "things on earth" likenesses of the cross, are exhibited in the very structure of their places of worship, and in as many conspicuous parts of them and approaches to them, as the structures will permit. These likenesses are also fabricated in miniature, as if to rival the silver shrines that were made by the craftsmen at Ephesus for the heathen goddess Diana; and they are vended and worn as sacred ornaments,* both by men and women—as amulets or charms against evil spirits, and as mementoes and aids of devotion. A church without pictures, or statues, is considered as incomplete, and hardly fit to be used as a place of worship. But indeed it is wholly impracticable to give a detail of the various likenesses of things in heaven and things on the earth, which men bearing the Christian name, have formed, in pointed violation of the command we consider. Equally palpable too is the contravention of that part of the precept that forbids "bowing down" to these images for the purpose of religious service. Men, as already remarked, are required to bow down before them; and to refuse or neglect this act of homage, is viewed as an impiety approaching to sacrilege; and on the other hand, acts of devotion before these images, are considered as peculiarly meritorious and acceptable. In short, if you suppose a person ignorant of what is passing in the world, and to have learned simply from the first and second commands of the decalogue what is the acceptable worship of God, both as to matter and form, and then to have shown him the worship of the Greek and Roman churches, would he not say, these people have certainly either never known what is contained in the revealed will of God, or if they have, they must have determined to act, in many of their religious observances, in direct contrariety to the divine precepts?

(*To be continued.*)

SELECTIONS FROM DRELINCOURT'S COMPEND OF CONTROVERSIES.

In our March Number we promised, on the offer of a respected correspondent, to publish a part of the above excellent work, which he proposed to translate—We are now to fulfil our promise.

The Author's Address to Roman Catholicks.

Gentlemen,—I believe that there are among you many excellent souls desirous of their salvation, who, in order to fortify their consciences against religious fears, would esteem themselves happy to know accurately what God has determined in his word. But as the spies, who were sent into the Holy Land, brought back to the children of Israel an evil and defamatory account of the country; so the Doctors, who should teach you, cause you to dread the holy Scriptures as a dangerous book. Afraid that you should drink of those waters of Siloah, they make you believe that they are poisoned by heresy. They persuade you that we have corrupted the text of Scripture, that we quote it falsely, and that we draw unwarrantable inferences from it. In a word, unbounded calumny has published, that we have abandoned the Bible. Now, although there are arms enough in Israel to oppose the errors of this age, nevertheless, we have thought proper to borrow those of our adversaries. To show you the triumph of truth, we might use, with the utmost propriety, our own Bibles, as exhibiting a faithful translation of the original: but to remove the scruples which might arise in your minds, we have judged it better to use the Louvain version. For, although the Louvain doctors have blunted the point of this sword of the spirit, still it possesses sufficient efficacy to reach error in its lurking places, and to pierce it to the heart.

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* "On her white breast a sparkling cross she wore,
Which Jews might kiss, and infidels adore."—Pope.

You will readily acknowledge this, if you should be at the pains to look over this little treatise. You will see here, in miniature, the principal errors in which you are nourished. Moreover, you will see here, these same errors met and refuted by the express text of a Bible which you cannot suspect.

I know, gentlemen, that they who labour to hinder the course of the gospel, endeavour, by every means, to render us odious. They represent us as execrable; and whatever comes from us, they cause you to hold in abhorrence. But if you could see our hearts, you would see engraved there, the doctrine which we propose to you. You would see there the flames of a genuine zeal, and of a charity unfeigned. You would easily discover that we have no other end than the glory of God, and the salvation of your souls. "We pray you, in Christ's stead, Be ye reconciled to God." Meanwhile, were we even such as calumny describes us, let not the consideration of our persons injure our cause. Regard not the speaker, but meditate upon what he tells you. Do not stickle at the frailty of the vessel, but taste the heavenly beverage which God presents in it to disordered souls. Diamonds lose not their value for having been touched by leprous hands; and medicine, presented by a blear-eyed physician, does not fail, on that account, to operate a cure. What matters it who lends a hand, provided he draw us out of the mire? What matters it who casts us into the pool, provided we are healed by it? Jesus Christ, at the last day, will judge us according to his gospel, and not according to the quality of the ministers who announced it.

And I am certain that if you should taste those fruits of Canaan, which we have received from the hands of your own "spies," you would desire, with a holy ardour, to enter upon the enjoyment of that inheritance, which has been wrested from you: and that henceforth you would not look upon the gospel with fear, as a heretical book; but with a holy joy, as the Testament of your Father, and the covenant contract, which Jesus Christ has subscribed with his blood.

This is the saving grace which you may receive from the Father of lights, if you call upon him with ardent supplications. For "the secret of the Lord is with them that fear him; and his covenant, to make them know it." May the great God who commanded the light to shine out of darkness, shine in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. May it please his divine mercy to make us all think the same thing in our Saviour, that we may speak the same language, and lean upon the same arm of help. Amen.

Article II.

THE ROMAN CHURCH TEACHES, that the holy Scripture is insufficient, and does not contain all that is necessary to salvation.—Bellarmine de verbo Dei, lib. iv. cap. 3. Baile's Catechism, Treatise I. Coton's Justit. lib. ii. c. 34. Du Perron against Tilenus, &c.

LET US HEAR THE SCRIPTURES: 2 Tim. iii. 15. "The holy writings are able to render thee wise unto salvation, through faith which is in Christ Jesus." That which renders us wise unto salvation, contains all that is necessary to salvation; otherwise we should only be wise by halves. But the holy writings render us wise unto salvation. Therefore they contain all that is necessary to salvation.

Ibid. v. 16.—"All Scripture divinely inspired, is profitable for teaching, convincing, correcting, and instructing in righteousness." Note, we have in Scripture all that is necessary to regulate our faith and conduct. For it serves to teach truth, to confute error, to correct vice, and to form virtue.

Ibid. v. 17.—"That the man of God may be completed, furnished for every good work." That which renders the man of God complete, and, as the Greek word[*] imports, perfectly instructed to every good work, contains all that is necessary to salvation. But Scripture renders the man of God complete and perfectly instructed to every good work. Therefore it contains all that is necessary to salvation.

Psal. xviii. 8. [xix. 7.]—"The law of the Lord is spotless, [*Heb.* entire and perfect,][†] converting souls: the testimony of the Lord is faithful, giving wisdom to babes."[‡] That which is without spot, which converts sinners, and which gives wisdom to babes, is sufficient for salvation. But the Scripture contains doctrine without spot, which converts sinners, and gives wisdom to babes. Therefore it contains what is sufficient for salvation.

John, v. 39.—"Enquire diligently of the Scriptures: for you think by these to obtain eternal life; and they bear testimony of me." Note—Our Lord Jesus Christ does not find fault with those who think to have eternal life by the Scriptures; but, on the contrary, he exhorts them to search them carefully.

Ibid. xvii. 3.—"This is eternal life, to know thee, the only true God, and him whom thou hast sent, Jesus Christ." Now this knowledge is given us by Scripture. Chap. xx. 31.—"These things are written, that ye may believe that Jesus is the son of God, and believing, have life through his name." That which teaches us the sovereign good, and the means of arriving at it, contains all that is necessary for salvation. But Scripture teaches us the sovereign good, viz: eternal life, and the means of obtaining it, viz: faith in Jesus Christ. Therefore it contains all that is necessary for salvation.

Rom. xv. 4.—"All things which were written aforetime, were written for our learning, that, by patience and consolation of the Scriptures, we may have hope." That which consoles us and supports us in the hope, which we ought to have in God, is sufficient for salvation. But the Scripture does all this. Therefore it is sufficient for salvation.

1 John i. 1, 3.—"That which was from the beginning, that which we have heard, which we have seen with our eyes, which we have beheld with attention, and our hands have touched of the word of life: that which we have seen and heard, we declare to you, that ye may have fellowship with us." The apostles saw and heard all that is necessary for salvation. But they declared, by their writings, what they saw and heard of the things which concern salvation. Therefore they declare, by their writings, all that is necessary for salvation.

Ibid. v. 3, 4.—"And that our communion may be with the Father and his son Jesus Christ. And we write these things to you that ye may rejoice, and that your joy may be full."* That which gives communion with the Father and the Son, and renders our joy complete, contains all that is necessary for our salvation. But the Scripture gives this communion and fulness of joy. Therefore it contains all that is necessary for salvation.

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[*] Ἐξηρτισμένος, *perfecte instructus:* sic Scultetus et alii in loc.—Tr.

[†] תמימה, (from תמם, *compleri, perfici,* &c.) perfect, upright; as a noun, perfection, uprightness, integrity. See Gen. 6. 9; 17. 1. Lev. 22. 21. Deut. 18. 13. 1 Sam. 14. 41. 2 Sam. 22. 33., &c.—Tr.

[‡] The Septuagint and Latin Vulgate, to which Dr. Gill adds the Syriack, Arabick, Ethiopick, and Apollonarius, render the word (פתי) as the Louvain doctors do. The root פתה, signifies to be seduced, enticed, persuaded; and the word in the text denotes a person, who is exposed, from his folly, ignorance, or inexperience and simplicity, to be easily led aside. In this sense, as easy to be enticed and ensnared, the word is applied to the dove, Hos. 7. 11.—Tr.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

THE INFLUENCE AND TENDENCY OF SUNDAY SCHOOLS.

The moment man is able to perceive that he is mortal, the sequel of his being becomes an object of tremendous and solemn interest. Propelled by the contending forces of example, passion and reason, and diverted by the lure of objects on every side from the consideration of future things, it would be wonderful, if without instruction, he should take a right direction, or consult its influence upon the destinies of his being. But the direction which he shall take, must be regarded with solicitude by him who has advanced a little in the experiment of life, and to whom, therefore, it is no longer unknown that every step he takes has some influence upon his character and interests, and not upon his only, but upon all to whom his example can impart the slightest impulse, and through them, upon his race down to the end of time. This reflection casts around the period of youth a most fearful interest, and around that of age a responsibility with regard to it, scarcely less fearful.

The mind at this age is tender and confiding; a dread of sin may, therefore, be easily excited in it. Before it has acquired confidence by some venture in a forbidden way, it may be trained to regard its very entrance with the same fearfulness with which, in riper years, it approaches a precipice. If it has once yielded to sinful gratification, it may indeed, in an hour of inward remonstrance or of parental admonition, confidently resolve never to yield again, but whenever the object of that gratification recurs, it is invested with a recollected charm; the repulsive mystery that hung about it has departed. Former profit, or pleasure, presses upon the mind, already weighing the probabilities of escaping detection. The fear of incurring human disapprobation—not the fear of sin, not the fear of God—becomes thus the principal restraint. Suppose that in this hour of conflict the mind had received no admonition, no warning of the consequences of sinful indulgence, and you have some idea of the condition and prospects of multitudes of the youth in our land.

Our affections also receive their character from the objects to which they attach, and with which they are earliest conversant. To be kind and placable is natural, but to be cruel and intolerant our feelings must have undergone several modifications, from being conversant with external objects. How much, therefore, the character of manhood may be affected by the guidance and direction which is received in youth? and what encouragement is there, for endeavouring to present early such objects to the affections as shall enlist them on the side of virtue, that they may assist reason, when simple feelings shall have grown up into the vigour of passions, to maintain a virtuous life? The foundation of a good life must be laid in impressing early a right estimate of things, in exhibiting the relations in which the immortal mind is involved, and above all, in inculcating a fear of God and a regard to his will, which the mind will readily cherish, and by which it will be inspired with exalted sentiments of its importance and destiny, and may be withheld from breaking, by a sad trial, the forbidding mystery that hangs over the untried paths of iniquity. The fear of God, who, he is taught, is always present and knows all his thoughts, the child carries with him in secret, but the fear of his parents he may not—When this cord is broken, there is nothing that will hold the passions of depraved beings.

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* It would be endless to notice all the discrepancies between the Louvain version and the received text. I notice those only which may seem most striking to one who is acquainted with no other than our English version. Consequently, I think it proper also to notice the most prominent differences of the Louvain Bible from ours, where the original will bear to be rendered either way. I do this for the double purpose of gratifying the English reader, and of laying a finger upon a few of the errors of a version, which has the sanction of an *infallible* church. But this by the way. The latter clause of the third verse, in our English version, reads, "and truly our fellowship *is*," &c. There is no word corresponding to the verb *is*, or *may be*, in the original. The Syriack and Erasmus agree with the English version in supplying (*is*); and the Latin Vulgate, Grotius, Beza, the French Protestant and German versions agree with the Louvain doctors, in supplying (*may be*). In the fourth verse, the additional words, found in the Lat. Vulg. and the Louvain Bible,—"that ye may rejoice, and,"—are without authority.—Tr.

To inspire children and youth with a reverence for the Supreme Being, to make them acquainted with his will and with their own duty and high relations, while it improves every advantage from the principles of their constitution, is the benevolent design of Sunday school instruction—an institution which, while its operations are attended with little expense, the extent and benefit of its results admit not of computation. I shall consider this institution mainly in its connexion with the spiritual welfare of men, as whatever tends to promote this, will tend most effectually to make them good citizens, and as in cases where the salvation of the soul is not promoted, the less but attendant and vastly important advantages are secured, as far as they can be by human efforts. If without the aid of this institution the children of pious parents might be taught the fear of God and the knowledge of his word, in many, if not in all cases, they would not be taught thoroughly and systematically. And without it, evidently the children of multitudes will grow up in ignorance of the Bible and of the consequences of sin, and with only the precepts of ill example, must enter neglected and poor into the liberty and responsibility of manhood—without the fear of God, and with little sense of personal character to save or lose. Without it, the children of multitudes more who are distinguished in society, but who are regardless of the word and ordinances of God, will grow up without religious restraint, and come into active life with advantages which will give them influence over others, but an influence like that under which they have been reared. But here, the children of all ranks are invited, and here they unite to learn the will of their common Parent, to cherish his fear, and to receive instruction in the duties and destinies of their being; here they learn from the care that is taken to instruct them, that their souls possess a value—a value which the example of their parents and teachers, and of the whole community, conspires to impress as their chief concern; and here also a reverence for truth, for the Sabbath, and for the Bible is naturally cherished, and gains strong dominion in their susceptible minds.

Before their minds have been perverted by bad examples, or hardened by sinful indulgence, they are sensible to all that is fitting in an exhibition of right affections, and to all that is tender and impressive in their relations to God. Impressions made at this period are generally retained; they are concerned in the selection of objects of thought and affection, and upon them the future character has inconceivable dependancies.

Are these impressions made by a knowledge and belief of the word of God, which inculcates not only the forbearance of what is evil, but the performance of what is good, not only holiness of action but holiness of thought and affection?—they cannot have been made in vain. They will be a light about the heart. Their presiding power will fortify the mind against temptation, and remand it from its wanderings to a tribunal of their own appointment. The influence of sacred truth when it is credited, is efficient and renovating; the mind is supported and awed by its presence; it cannot escape its dominion, if that dominion be the grant of early assent and affection. If the promises, the precepts, the threatenings, the instructions of the Bible were familiarly known, how would they comfort and uphold the mind in sorrow and despondencies, restrain it from transgression, enlighten and guide it in perplexities, quicken and urge it in duties? Suppose that all the youth in our country were furnished with such knowledge, and it would, indeed, be a *lamp unto their feet, and a light unto their path,* a *shield* against the flying and obtrusive darts of error, a *sword* with which they might subdue the enemies of their spirit. It would wind itself into every principle of their actions and beat with every pulse. Its monitory promptings would be felt at every turn in the descent of life, like a rivulet which is felt in the power of the stream with which it combines, and moves, and empties into the ocean. Such knowledge, if it does not result by the application of the Holy Spirit in present conversion and sanctification, may be the means of giving such a direction to the mind, or of summoning up such associations and reflections in subsequent life, as shall terminate in these results. The famished prodigal remembered the abundance he had left in his father's house—at the crowing of the cock Peter remembered the saying of his Lord. Be that as it may, it will have a salutary influence upon the conduct; its force cannot be altogether wasted, abused and perverted as it may be. It will produce a contest (never useless though often unsuccessful) in the mind, against its evil devisings; and after transgression it will utter its remonstrance, it will not let its resisted claims go unheard. It is impossible to estimate the importance of leading children to a familiar knowledge of the word of God, and of their relations to him—impossible to conceive of its manifold bearings upon their future character, of its possible connexions with the habits and affections of their souls, of its influence which is commensurate with their immortal existence, and which during all its probationary progress moves backward and forward by the power of association; striking up the fire of conviction by every new contact with divine truth; collecting in frightful array duties neglected and sins committed; calling up the slighted or improved warnings and exhortations of beloved parents and teachers; and calling them up perhaps invested with new authority by the admonitory silence of their graves, and commended anew by converse with the seductions and dangers of the world, and by the experience of a parent's solicitude for the welfare of his children—thus gathering admonition from the diversified incidents and changing relations of life, to sanction its claims. Such is the manner in which God, by his word and by his Spirit, constrains those who are trained up in the way they should go, not to depart from that way when old. If against such strivings they maintain a final resistance, the spoils of their *victory* will be theirs without division.

There are some aspects in which the importance of this early knowledge is not often properly considered. It would be a preventive of dangerous error which the mind from a want of seasonable regard to truth, and emboldened by commerce with wicked men, will fearlessly embrace. Doctrinal error generally results from opposition or disrespect to the simple truths of revelation gradually acquired, from ignorance of their relative bearings and dependancies, or from the early influence of ill example and instruction. It is manifest, that a familiar acquaintance with the sacred Scriptures formed before these causes have produced a settled impression, would tend greatly to weaken their force, if not entirely to remove them. It would certainly tend to counteract the influence of ill example, that most successful seducer of youth. Improvident, and naturally disposed to imitation, they see little to shun in bad examples, little to disbelieve in erroneous instructions, and to these enemies are ever exposed. Against their hostile attacks *their* defence must be unsuccessful, if they be not enlisted in the cause, and rendered familiar with the weapons of truth and virtue. In what way can so much be done thus to enlist their minds, to counteract the insidious influence, and ultimately to destroy these enemies of their souls, as by making them familiar with divine truth, the obligation of which there is in every mind some natural fitness to perceive, and which, whatever may be the success of its application, is the only foundation upon which morality and true religion can stand? Who, that considers the value of the soul and the danger of its being lost, can regard with indifference the prospect of this unequal contest? And who, that knows the art of disarming its enemies, will not fly in alarm to its succour? Suppose the mind of an ingenuous and uncorrupted youth thus instructed, should see in the practice of all around him the fear of God, and the abhorrence of evil, in a word, should see them giving that solemn and unremitted attention to the salvation of their souls which a proper estimate of their value would excite, with what fearfulness and circumspection would he be likely to order his steps before God and men? This supposition may also aid our conceptions of the influence of bad examples, upon minds not properly and seasonably instructed.

Again, the general unbelief, which renders the preaching of the gospel of such little avail to multitudes, is owing, in no small degree, to the neglect or to the defects of early religious education. Almost all good or ill habits of feeling, or of thinking, have an early beginning, and age generally augments the difficulty of correcting them. Few in whose minds unbelief has gained strong hold, if aware of its existence, have any fear or perception of its growth. But if the evil, from the subtle mode of its operation, is not suspected, for that reason it is more to be dreaded, and for that a keener perception is needed. This dread, and this perception, right and early impressions might have furnished. Its workings are, however, manifest in a general inattention to the calls of God by his ministers, and in his word and providence. This is the effect of unbelief; unbelief which, though it may be strengthened, is not so much caused by present ignorance as by a want of that regard and sensibility to the word of God, which an early knowledge of it is adapted to excite and foster, and by which the mind is kept in awe, and admonished to resist even the intrusion of a peradventure about the truth of divine things. Reason and evidence often fail to produce an efficient belief (and all belief is efficient) of that to which an aversion is acquired, and to which interest is thought to be opposed. To prevent the rise of this aversion, and to couple interest with respect and obedience to the commands of God, will be the natural effect of an early impressive knowledge of his word. Such knowledge, also, would exhibit its fruits in the lives of Christians. The discordancies between their profession and practice are, in a great measure, to be attributed to a want of faith, which, in equal measure perhaps, is caused by a want of knowledge. They believe feebly, and must, if their knowledge be slight and indistinct, and believing so, their affections must be low and languid. The more ignorant they are, the less will their conscience reprove them for their wanderings from duty; but if they were well instructed in all truth and duty, the shadow of evil would be frightful. But this implies a familiar knowledge of the Bible, which many will not be likely to have, unless it be obtained in youth, and which, with all its advantages, can be possessed by none unless possessed early.

Thus I have endeavoured to manifest the importance of the knowledge which children may acquire in a Sunday school, and which, if they do not acquire there, they will not be likely to acquire at all. It should not be forgotten that parents and teachers also derive benefits from this institution, not only by being induced to study the Scriptures more for themselves, but from the example and attainments of the children. Unconverted parents are often reformed in their practices, and often brought to repentance, by the instrumentality of their converted children; and the frequent conversion of teachers is as auspicious as it is notorious. Indeed, the blessing of God which has ever so signally attended it, should give weight and confirmation to every argument in its favour. The seed of his own appointment will bear, and has borne fruit abundantly, and they that water this field shall themselves *also be watered.*

The connexion of suitable libraries with Sunday schools is of recent origin; but its great utility demands attention. The objection that children, after a little time, lose their interest and commit their lessons with reluctance, is by this plan removed. It is found where libraries have been established, that the interest of the older children, which has been most likely to flag, is not merely sustained, but greatly increased. The choice of books is both a valuable reward and a sufficient excitement to industry. The books are of such a character as will arrest the attention, while they impress the mind with the dignity of virtue, and ennoble it by making it familiar with high examples. In this way a taste for valuable reading is early cultivated, and important knowledge is obtained and diffused through the community. In this single respect the institution has an importance which cannot be estimated.

This subject does lawfully challenge every reflecting man to determine, from his own experience and from the nature of the case, if it be probable that a single child will regret in future life his connexion with a Sunday school; if it be not certain that multitudes will remember it with joy and gratitude through time and eternity, and according to his determination to infer the measure of his own duty. If their experience shall be such as I have supposed, is it not a pledge that *they will train up their own offspring in the way they should go,* and will become themselves more ready supporters of the institution than those who have not enjoyed its blessings? The wheel which our present efforts may set in motion, is therefore likely to move on with accelerated force to the end of time, while millions will successively enter its track, and be led by it to the Saviour of men. This reflection is enough to startle the world from its reverie over the destinies of the rising generation, and yet numbers, whom it might waken, will sink to rest again, as if roused by the cry, "All's well." But among them, we do not expect to find parents who love their offspring and have a regard for the Redeemer's glory; among them, we do not expect to find shepherds who have care for the lambs of their flocks, or *watchmen on the walls of Zion!* Are the certain and possible advantages of Sunday schools such as have been represented? Have they hitherto received signal tokens of the Divine approbation, and can he conceal it from himself, that there must be something fearful in *his* last account who resists and neglects their claim to support? No Christian is exempt from this duty. But without the approbation and the efforts of the ministers of the gospel these institutions cannot successfully flourish—To them therefore I turn my address, satisfied that if their patronage to Sunday schools be obtained, they will prevail. Is the obligation to support them doubtful, and if not, is it possible to be released from it while they are neglected? What portion of your time will be necessary to establish and sustain them in your congregations, and the mode in which you are to operate, must depend upon a great variety of circumstances. But whatever time and labour it may require, is it probable that the same, employed as it has been, or employed in any other way, will produce the same amount of good? Is the end of preaching the gospel the glory of God and the salvation of men, and is not *this the Jerusalem* from which it should begin, and here may not the broadest and surest foundation of its success be laid? Would you rejoice to see in your congregations a general regard to the Lord's day, and to the ordinances of his house—would you have the members of your churches familiar with all their duties, and fortified against the enemies of their spirits—would you have them strong in faith, and adorning in all things the doctrines of Christ our Saviour?—see that they have an early and intimate knowledge of the Bible, which shall wind about their affections, and in which they shall grow and bloom to the glory of God. Would you have the confidence and love of children, and access to the hearts of unbelieving parents—would you have the minds of *all* tender and susceptible to your message—would you see children and youth growing in the desire and in the possession of important knowledge, and walking in the ways of sobriety, truth, and virtue —would you see them early dedicating themselves to the service of the Lord, and making religion desirable and honourable in the sight of others by their example—and would you not neglect the means adapted to produce these happy results, means which God has ever honoured when faithfully used,—lend then your influence, your prayers, and your efforts, to the support of Sunday schools. In every congregation there are individuals who would delight to engage in this benevolent service, and who, in thus blessing others, would be doubly blessed themselves; but they need more than your approbation, they need your example to encourage, your wisdom to devise, and your assistance to execute the plan of their operations. Upon you, therefore, devolves a responsibility in relation to this cause, the pressure of which will be in proportion to your perceptions of its importance. And will not your perceptions of this be proportioned to your faith in the efficacy of divine truth upon minds not yet hardened and emboldened by sin, and in the promise of the Holy Spirit to apply it in converting and sanctifying the soul, to your confidence in the frequent fulfilment of this promise in the case of children, to your value for immortal souls, and to your sense that the danger of their being lost is enhanced by a want of seasonable knowledge, by progress in unbelief and iniquity, and by constant approaches, in this state, to the grave? What now is your faith in the efficacy of the ministry you have received, you who "have purified your souls in obeying the truth through the Spirit," you who have been "born again, not of corruptible seed, but of incorruptible, by the word of God." "The Lord knoweth the thoughts of man."

H. R.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 211.)

The white appearance of the water which we have just mentioned, and which was undoubtedly owing to minute fish, is not to be confounded with those large tracts of white coloured sea, which frequently appear in southern latitudes. This white water, as Valentyn calls it, is occasioned by small phosphorescent molluscous animals; in some instances, these are so numerous as to render the water almost gelatinous, while in others they could not be discovered with a glass of the greatest magnifying power used. This white water has sometimes a considerable degree of brilliancy, so that the whole sea, for miles, appears as if covered with a vast sheet of sparkling snow. Inexperienced seamen often change their course in order to escape from these apparent shoals or sand banks; and we have even heard that this white water has been laid down upon some charts as places to be avoided.

I amused myself to-day in taking, with a small net, the velella, which floated in vast numbers past the ship. The velella is a small, flat, gelatino-cartilaginous animal, about the size and thickness of a dollar, having a little sail or crest passing transversely over the top or upper surface; this little sail is fringed with blue, and the whole portion of the animal out of the water shines with all the colours of the rainbow. Sometimes the sudden rippling of the waves, or a puff of the wind, would overturn them; but they soon regained their upright position. On placing these animals in a tumbler of sea-water, they exhibited one of the most beautiful objects I have seen. The fringe of the little sail which crosses its back, and the curved and radiating lines on the body of the animal, all presented a fine play of pavonine colours. Attached to the lower surface of the velella I noticed, in almost every instance, a little blue shell, like a garden snail, called ianthina, and which I first believed to be the parent or rightful owner of the floating apparatus. It is probable, however, that it makes use of the velella, not only to support itself near the surface of the ocean, but that it also derives from it its principal nourishment, by absorbing its juices. From some observation, I am rather of the opinion that the animal economy of these two molluscæ is singularly adapted to their mutual benefit; the velella supplying nourishment and a floating apparatus to the ianthina, and the ianthina, by its attachment below so balancing and ballasting the velella, as to preserve it in an upright position, which is necessary to its motions through the water. However this may be, there appeared, upon closely examining a great number, but little injury sustained by the velella from its parasite. Some of the adhering shells were quite young, and others full grown specimens. As far as my knowledge in natural history extends, the ianthina was never before ascertained to be parasitick to the velella, or made use of its buoyancy on the surface of the waves to supply the place of its own beautiful apparatus of air cells. This fact confirms the acuteness of Cuvier, that accurate observer of nature, who justly concluded that the ordinary floating apparatus of the ianthina was sometimes naturally absent; as, in some specimens of the animal which he examined, not a vestige of that organ could be perceived, and no scar or cicatrix on the foot, by which it is secreted, could, on the most minute examination, be discovered.

Both the ianthina and velella seem to throw out a violet coloured liquid, when first captured. The purple fluid discharged by these animals will stain a white handkerchief a fine rich colour. As the ianthina is often found in the Mediterranean sea, it has been suggested, with some plausibility, that this purple fluid may be the basis of the Tyrian dye, or ancient royal purple, accidentally discovered by the dog of Hercules. I regret very much that I could not try the effect of acids and alkalies on this colour. According to Pliny, alkalies gave it a green tint; if so, it is analogous to a vegetable blue or purple. We are informed by Stavorinus, that when the liquid obtained from the ianthina is evaporated to dryness, a powder is obtained which, on being mixed with gum-water, forms a beautiful purple paint.

Since writing the above, I find, in a late foreign journal, that Mr. Lesson has satisfactorily proved that the Tyrian purple, noticed by Pliny, was undoubtedly derived from the ianthina. He states, from some imperfect trials, that the colour of the ianthina will form a valuable re-agent, for it passes very readily to red, under the action of acids, and returns to blue under that of alkalies. With the oxalate of ammonia it gives a precipitate of a dark blue colour, and with the nitrate of silver a very pleasant greyish blue, both of which are good colours for drawing.

I saw some other marine animals, the examination of which amused me, but I have not energy to write any thing more on the subject.

May 15th.—After calms and head-winds for so many days, a slight breeze has sprung up in our favour. About noon, the colour of the sea-water was noticed to be green, and not of the deep blue which characterizes the fathomless parts of the ocean. We therefore knew that we were in soundings, and upon heaving the lead we reached the bottom at 90 fathoms. The lower part of this deep sea-lead is hollowed out and filled with tallow, so that when it touches the bottom, gravel, shells, or any loose matters, adhere to the tallow, and discover its nature. Toward evening a land bird, something like a dove, alighted on one of the spars of the ship, apparently very weary, and, no doubt, remained with us all night, notwithstanding the vain attempts of some of the passengers to capture it. May this bird be "a dove of peace and promise" to our voyage.

The water was splendidly phosphorescent this evening, seeming, as the bow of the vessel dashed it on either side, like liquid phosphorus. We all felt very anxious about the situation of the land, as a thick fog enveloped the ship; we therefore stood off and on from the cape all night. The long days and the short nights are exceedingly favourable to our voyage; it is not dark till some time after 8 o'clock, and day dawns about 3 in the morning.

May 16th.—This morning Mizen Head was distinctly seen off our lee bow, and at 8 o'clock we were hailed by an Irish fishing-boat, called a barkee (barque ?). We entered into a trade with these rude and cunning sons of Erin; for fresh cod and other fish, and some fine *pratees*, (potatoes) we gave them in exchange rum, pork, and bread. One of the Irishmen in the boat called out, "Your honours won't forget the *backey*" (tobacco). We therefore gave them two or three pieces from our stores. These Irish fishermen keep cruising here in the mouth of St. George's channel, to barter and beg from the ships which are continually passing. While we were at dinner, which we commonly take about 3 P. M., the packet ship Montezuma, of Philadelphia, hove in sight, and we were all soon busily employed in writing and sending off our letters to our friends. In the afternoon we fell in with another Irish fishing-boat, and had some amusement in conversing with the untutored crew. Our sailors were cautious in trusting these people, and hence I observed they were closely watched to prevent the rope being cut which was given them to hold while the vessel was lying to. The iron-bound coast of Erin lies full in view off our lee bow; and as the wind rose at night, and the weather became hazy, the captain paced the deck nearly all night, apparently in some anxiety. We were also approaching Kinsale, and I could not help thinking of the wreck of the *Albion*, and the loss of my friend Professor Fisher. My thoughts sought expression in the following lines.*

17th and 18th.—Calms and head winds alternately prevailed, so that we made little or no progress. The phosphorescence of the sea to-night was most splendid, and fully equalled any idea I had previously conceived of it. Both the kinds of phosphorescence which I have mentioned, seemed to vie with each other in brilliancy. One of the best ways to notice this luminous appearance, is to coil up a long rope, and then throw it out into the sea; scintillations, large sparks, and bright coruscations of light, start out of the water wherever the rope touches it.

19th.—A heavy gale of head wind sprung up about one o'clock this morning, and drove us with great violence before it. It was so dark as to render it impossible to distinguish objects at more than the ship's length; we were near shore; and as ships are constantly passing, we have what the sailors call "dirty weather." When daylight appeared, we were near Tuscar light-house, situated six miles off Carnsore Point. Had the wind continued from the same quarter but a few minutes longer, we might have weathered this important point, and then sailed pleasantly along the Welsh coast; but just as we came within a few miles of it, the wind changed, and we were obliged to "bout ship." A calm then succeeded, and kept us all day, near where we had been for two or three days before.

20th.—A slight favourable wind springing up during the night, carried us beyond St. David's Head, which is opposite nearly to Carnsore, and this morning the high hills which bound the coast of Wales, and Holyhead were in sight, so that now we begin to think of landing. On one of the lofty knolls on the Island of Anglesea, we saw distinctly the granite monument built over the *leg*, which the Marquis of Anglesea lost at the battle of Waterloo. To what extremes of folly will not the pride and wealth of man carry him? We took a pilot on board this afternoon, but a strong head wind springing up, drove us off the shore immediately afterwards. The wind blew with great violence all night, so that we were obliged to sail under close-reefed topsails. I remained on deck for some hours, to witness the velocity with which the ship moved, and the manner in which the sailors managed her; and though it was rather terrifick for a landsman, I may truly say the whole scene was sublime and agreeable.

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* These lines appeared in the Christian Advocate for the month of August, 1828.

21st.—This morning the wind still continued fresh. Upon going on deck I found the ship sailing within a mile of a beautiful part of the Welsh coast. The hedges, the small and regular fields, the grain, and the neat white cottages, all appeared beautiful, and I first realized that I was near the land. The weather, soon after sunrise, became cold and hazy. We shall not probably reach Liverpool, though only about forty miles distant, till late to-morrow. This afternoon we came near a telegraphic station placed on Orme's Head, and endeavoured to communicate by means of *signals*, to our consignee at Liverpool, that we wanted a steam-boat sent down for us; but we got no answer from the flag-staff. On Orme's Head, which is a bold rock at no great distance from the shore, there was a dreadful wreck of a ship, during a dark and tempestuous night, a few years ago, in which every individual on board perished, except one man, who was on the bowsprit, and who was pitched on the rock when the vessel first struck. There was a large number of passengers on board, and I heard some very interesting anecdotes respecting the private history of some of those who perished.

"Give back the lost and lovely! Those for whom
The place was kept at board and hearth so long;
The prayer went up through midnight's breathless gloom,
And the vain yearning woke 'midst festal song.

"To thee the love of woman hath gone down;
Dark flow thy tides o'er manhood's noble head,
O'er youth's bright locks and beauty's flowery crown!
Yet must thou hear a voice—restore the Dead!
Earth shall reclaim her precious things from thee!—
Restore the Dead, thou Sea!"

22d.—We had a very unpleasant night, and seemed at daybreak to be but little nearer our port than we were the night before; every thing, however, was instantly changed by the appearance of two steam-boats, which were seen approaching us through the fog, and by means of which we were informed we were to land. Notwithstanding the delight we all experienced at this moment, I shall never forget the impression which I felt on first seeing an English steam-boat. Of all the uncouth and dirty machines of the steam kind, they are the worst—But I must hasten to get on shore. All was bustle and confusion—and when order was restored among us, we were on board of one of these boats, and moving fast toward Liverpool, which was only twenty miles distant. We saw but little of this great commercial place till we got on shore, on account of the thick fog in which we were enveloped. It would be worse than affectation in me to pretend that I experienced any very strong emotions, or high classical enthusiasm, when I first stepped on the soil from which my forefathers sprung. I felt no feverish excitement at being in the land of ancient castles and mouldering towers; nor did I thrill at the remembrance that here lived, and wrote, and died, besides a host of others that might be named, "Bacon and Hooker, Milton and Boyle." Every thing classical or imaginative gave place to the delightful and substantial reality, that I had escaped from the ship, and was once more walking on terra firma.

We were landed, unexpectedly, without the interference of custom house officers, from the steam-boat which took us from the ship, near the end of Prince's Dock, and found ourselves instantly surrounded with the bustle and noise of a busy commercial town. I shall not attempt to describe at large this or any other place I may visit; but merely notice what seems to me remarkable. The first thing I observed on shore was the forest of masts, shooting up from behind the high walls which surround the *docks* or basins, in which most of the foreign ships lie secure from the influence of the winds and waves, and from the depredations of thieves. These docks are stupendous works: they are immense basins of water, surrounded on all sides with high walls, capable of holding safely several hundred of the largest vessels: Queen's Dock is 280 yards long, and 120 broad.

As we passed along the streets to the Star and Garter hotel, where the most of our passengers determined to stay, we saw nothing very remarkable; indeed I could not help thinking that Liverpool had very much the aspect of New York. No liveried servants, no splendid palaces, were any where to be seen. Some of the shops and publick buildings are, however, striking to an American. The Exchange and Town Hall are ranked among the finest buildings of the kind in Europe. In the middle of Exchange Square there is a costly monument to Lord Nelson, surrounded by many figures large as life, *chained* to the pedestal: this structure, however, is by no means agreeable to my taste. The Town Hall is certainly an elegant and costly building: it contains a suite of rooms, which for magnificence and extent is said not to be surpassed by any in Europe. At the top of the dome which crowns the building, there is a circular gallery, which affords a fine panoramic prospect of the city and the surrounding country. We were conducted over the edifice by a gentleman dressed in a rich suit of black; and if we had not been previously informed of the usage, we should have been ashamed to have given, at parting, each a half crown, which he readily and thankfully received.

In the evening I went to the annual meeting of the Liverpool Bible Society, which was held at Music Hall, a place admirably adapted for such an occasion. This large room was crowded. The business was conducted in the same form as similar meetings are with us. The first speaker I heard was Mr. Brandon, a delegate from the British and Foreign Bible Society of London. For fluency of speech, rapidity of utterance, and general easy flow of elocution, I never heard or saw his superior. After him there rose a young man, who appeared to be a lawyer. At first he hesitated, but his embarrassment soon left him, and he gave us the best piece of declamation, mixed up with sound sense, classical allusion, and pious feeling, that I have listened to. His speech had a great effect on the audience, if I should judge from the clapping, and to me *shocking* applause, with which he was cheered—the English cry from the gallery of *hear! hear!* interrupted the current of his feelings and my own. This gentleman was succeeded by some man who rudely and unexpectedly rose from the midst of the audience. Considerable noise and confusion was produced in the attempts which were made to stop him, but he bawled louder than all, and carried his point, which was a motion, "that when the next edition of the Bible should be printed, the fourth commandment should be in *large capital letters,*"—but as the motion was not seconded, it failed. After this the Rev. Mr. Newton, a Methodist preacher, in high repute as an orator here, gave us a good address. As it was near 10 o'clock, and as I was somewhat fatigued, my head still swimming with the motion of the ship, I left the meeting, which upon the whole was by far the most interesting one of the kind I had ever witnessed.

23d.—On rising this morning I still felt the rocking of our vessel; indeed, I felt more like being seasick, than I had done since leaving America. The morning was passed in getting our *luggage* through the custom house, as the ship had arrived the evening before, and was now safely moored in Prince's Dock. The custom house operations were tedious, but not harassing—I dined with a friend at a chop house, and for the first time realized something of Dr. Johnson and Mr. Boswell's fare, so often mentioned by the latter—the afternoon was spent in viewing the town and some of its sights.

24th.—To-day I first went to see the asylum for the instruction of the blind. It is indeed an excellent charity. The unfortunate beings for whom this institution was erected are here taught a number of the mechanick arts, by which they are enabled to gain a comfortable living. I saw weavers, shoemakers, rope makers, basket makers, all busily employed. The best and the simplest operation is the manufacture of window and other kinds of cord. The machine by which it is performed, was invented by a pupil in the asylum. I am more desirous than ever of seeing an institution of the same kind introduced into our own country. I expect to say more on this subject when I see the asylum at Paris, where the pupils are taught to read. The Botanick garden, which I next saw, is well worth the attention of the traveller. It is at a short distance from the town, and occupies an extensive piece of ground enclosed by a stone wall. It is planned with great neatness and taste. The English are unrivalled in what is termed landscape gardening. "They have studied nature, as has been justly remarked, intently, and discover an exquisite sense of her beautiful forms and harmonious combinations. Those charms, which, in other countries, she lavishes in wild solitudes, are here assembled round the haunts of domestick life. They seem to have caught her coy and furtive graces, and spread them like witchery about their rural retreats." The collection of plants and shrubs is quite extensive, and includes specimens from almost every quarter of the globe. I shall never forget the hour I passed in this garden inhaling the rich fragrance of the plants, and listening to the notes of the birds in the trees, and the insects in the grass. This, when contrasted with the dull monotony I had so lately experienced on board the ship, produced feelings which were strong, new, and delightful. I saw also the Royal Institution, the Athenæum, and some other places, all of which you will find well described in the little book I send you, called the Stranger in Liverpool.

25th.—To-day is the Sabbath, and I was rejoiced once more to have the privilege of attending worship in the house of prayer. I heard Dr. Raffles, in the morning, preach a most powerful and interesting sermon—he failed, however, I thought, exceedingly, in reading the chapter and the psalms. The dissenters here follow a good deal some of the forms of the church of England—they kneel, and make a silent prayer, when they first come into the church—they have also kneeling cushions in their pews—they stand up when they sing, and make no pause between the verses of the psalm as we do.

NEOLOGISM.

The terms *Neologism*, *Neology*, and *Neologist*, have but recently been introduced into the theological vocabulary. We are glad to have the opportunity of laying before our readers a correct summary statement of what is to be understood by these terms—This is done in the following translation of an article from the *Archives du Christianisme*, which appears in the *Christian Observer* for January last.

"We call those Neologists who endeavour to introduce into Christianity new doctrines, not contained in the word of God; men who, while they pretend to believe the immutable doctrines of our old gospel, apply to these doctrines a new sense, which in fact neutralizes them. We call those Neologists who wish to lay a new foundation, a different foundation from that which St. Paul declares to be the only one which can be laid, namely, Jesus Christ; who, while they extol the wisdom, piety, and virtues of our reformers and our ancestors, consider as fanaticism, mysticism, absurdity, and Antinomianism, the vital doctrines which those holy men professed at the peril of their lives, and to which the holy Spirit of God still bears his silent but eloquent and immutable testimony, in the sacred Scriptures. We call those Neologists, who, enlightened by a light really new, declare that there is not in the Epistles of St. Paul, any expression hard to be understood; who say, that to affirm that the heart of man is corrupt, is a proposition subversive not only of Protestantism, but of all faith, of all belief; those who teach that conversion referred only to the Jews and heathens, and that the words conversion, regeneration, and new birth, have no meaning at all applicable in our days to the members of a church outwardly Christian. We call those Neologists, who teach that the operation of God on the heart of man, is a chimera, and who, setting on one side, or treating as mysticism, the assistance of the Holy Spirit, declare that human reason is absolute in matters of faith, who assert that man is justified before God, and saved by his works; who maintain that to be weak in mind, or a sinner, to be raised up by the promulgation of the doctrine of Christ, or to be redeemed by the blood of Christ, are things identically the same,—and that a unity of faith the most perfect, the most profound, the most magnificent, exists among Socinians, who believe that Jesus Christ was simply a man, Arians, who make him an angel, and Evangelical Christians, who adore him as the true God and eternal life,—and that to say that Christ had a divine essence, divine perfections, or a divine mission, is to put together three ideas, which are precisely the same, since a divine personal mission of the Saviour is, as a mystery, exactly the same thing as a divine personal essence of the Saviour. In short, we call those Neologists, (and it would be easy to carry this enumeration much farther,) who, setting aside the holy Scriptures, or selecting from them the parts which suit them, to support a system already deranged and tottering, wish to substitute the idle dreams of proud reason, and presumptuous ignorance of the things of God, and of the gospel in which they are revealed, for that eternal word which will endure when heaven and earth shall have passed away."

FOR THE CHRISTIAN ADVOCATE.

DEACONS.

Deacons are a class of officers in the Christian church. According to usage their grade and duties are different in different denominations. In some they are an order of religious teachers. In others they constitute a kind of council for the pastor, and are the most conspicuous among the members of the church. In others, especially in the Presbyterian church, they seem to have little to do; except as they assist in collecting and distributing the little contributions which afford relief to a few poor members; and also, in conveying the elements which are used in the ordinances of the gospel.

Without entering into the field of controversy, I will simply state my views of the origin and appropriate duties of the office.

I. *The meaning of the terms* Διακονεω, Διακονια, Διακονος.

A careful examination of these terms has convinced me that almost every kind of service is expressed by them.

The service of Christ. Mat. xx. 28. Even as the Son of man came not [διακονηθηναι,] to be ministered unto, but [διακονησαι,] to minister. Rom. xv. 8.

The service of angels. Mat. iv. 11. Angels came and [διηκονουν] ministered unto him. Heb. i. 14. Are they not all ministering spirits, sent forth [εις διακονιαν] to minister for them who shall be heirs of salvation?

The service of the prophets. 1 Pet. i. 12. Unto whom it was revealed, that not unto themselves, but unto us [διακονουν] they did minister the things which are now reported unto you.

The service of the apostles. Acts i. 17. For he was numbered with us, and had obtained part [της διακονιας] of this ministry. v. 25. Also, vi. 4, and xx. 24. Rom. xi. 13. 2 Cor. iii. 3, and v. 18.

The service of preachers of the gospel. Col. i. 7. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful [διακονος] minister of Christ.

The service of waiting upon others. Mat. viii. 15. And she arose, and [διηκονει] ministered unto them. Luke x. 40. But Martha was cumbered about much [διακονιαν] serving. John ii. 5, 9, and xii. 2.

The service of supplying the wants of Christ and others, while engaged in preaching the gospel. Mat. xxvii. 55. And many women were there, beholding afar off, which followed Jesus from Galilee, [διακονουσαι] ministering unto him. 2. Tim. i. 18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things [διηκονησε] he ministered unto me at Ephesus, thou knowest very well.

The service of contributing for the relief of the poor. Acts xi. 29. Then the disciples, every man according to his ability, determined to send [εις διακονιαν] relief unto the brethren that dwelt in Judea. 2 Cor. ix. 1. For as touching the [διακονιας] ministering to the saints, it is superfluous for me to write to you. v. 12, 13. Heb. vi. 10. Rev. ii. 19.

The service of agents in collecting and forwarding contributions. Rom. xv. 25. But now I go unto Jerusalem [διακονων] to minister unto the saints. 2 Cor. viii. 18, 19. And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which [διακονουμηνε] is administered by us to the glory of the same Lord, and declaration of your ready mind.

The service of administering to the relief of the poor officially. Acts vi. 1—4. In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily [διακονια] ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and [διακονειν] serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and [διακονια] the ministry of the word. Rom. xii. 7. Or [διάκονιαν] ministry, let us wait on our [διακονια] ministering; or he that teacheth on teaching.

The words are applied to a few other services, but not to express any thing materially different from what has been already stated. See Rom. xiii. 4, and xvi. 1, and 2 Cor. xi. 15.

It is obvious, from a very cursory view of these terms, that we cannot learn the official duties of deacons from the common use of them. They signify every kind of service, but do not specify any one to the exclusion of others.

II. *The origin and nature of the office, and the qualifications of the officers.*

Many poor saints, especially widows, were in the church at Jerusalem, from the day of Pentecost till the city was destroyed. For their relief many "sold their possessions and goods, and parted them to all men, as every man had need." Acts ii. 45. "Neither was there any among them that lacked: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man, according as he had need." Acts iv. 34, 35.

The influence of the Holy Ghost was such as to purify, soften, and enlarge the hearts of the converts to Christianity; and to make them, at the same time, regardless of riches, and tenderly desirous to relieve the poor. So much did they feel and value the grace of God in redeeming their souls, that they were willing to impart all they had in doing good.

The money was laid at the apostles' feet, and distribution was made. In process of time, complaints arose. "In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." Acts vi. 1. Those Grecians were not Gentile Greeks, but Jews, and proselytes from foreign countries. The Hebrews were such as dwelt in Judea. The widows of the former were "neglected in the daily ministration"—εν τη διακονια τη καθημερινη.

There was need of a body of responsible men, suitably qualified, to take charge of the whole business of relieving the wants of the poor. Such a body was appointed. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables."—διακονειν τραπεζαις. Acts vi. 2. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business"—namely, the business of serving tables, in the daily ministration for the relief of the poor. Acts vi. 3. "But we will give ourselves continually to prayer and to the ministry of the word." τη διακονια του λογου. Acts vi. 4. The contrast is here strikingly marked between the ministry of the word, and the ministry for the relief of the poor. In both the ministry is expressed by the same term, [διακονια,] and the difference in the ministry, by the object of it: the one being to preach the word of God, the other, to relieve the wants of the poor.

The origin and nature of the office of deacons are apparent. Men were needed to take care of the poor: "men of honest report, full of the Holy Ghost and wisdom." They were accordingly chosen by the brethren, and ordained by the apostles. "And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they layed their hands on them." Acts vi. 5, 6. Thus was a body of deacons constituted. We may inquire a little more particularly into the duties of their office.

As many were to be relieved, it became the deacons to make themselves intimately acquainted with their circumstances and wants. Some of the poor would apply personally, others by their friends, and others, perhaps, not at all; either because of peculiar delicacy, or timidity, or the dread of being burdensome. Hence, peculiar care and circumspection were necessary in the deacons, to prevent deception; to discourage idleness, and other misconduct; to find out such as could not report themselves, and had no friends to do it, or such as felt unwilling to make their wants known; to encourage industry and every Christian grace, and to relieve all the needy so as to do the most good, and give general satisfaction.

We may well suppose, too, that funds might sometimes be wanting. In such a case the deacons would give the church a full view of the wants of the poor, the deficiency of their means, and the estimates of the supplies needed, together with the ways and means they thought necessary to adopt. Many and various, therefore, would be the duties of their office, when carried out in the details of doing business.

As deacons were entrusted with business of so much importance, difficulty, and responsibility, in those early ages, and in circumstances of peculiar trial, we can see the necessity of such qualifications as are enumerated by the apostle Paul: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience—the husband of one wife, ruling their children and their own houses well." 1 Tim. iii. 8, 9, 12. "And let these also first be proved; then let them use the office of a deacon, being found blameless." 1 Tim. iii. 10. These qualifications are doubtless comprised in those which are specified in the sixth chapter of Acts. Taken together, they form a character worthy of general confidence. The deacons must be *of honest report, full of the Holy Ghost and wisdom, grave, sincere, temperate, not greedy of filthy lucre, sound in the faith, regular and respectable in all their habits and conduct.*

In such a body of officers, both the rich and the poor could repose all needful confidence; nor could an ill report be taken up against them, to their reproach, and the reproach of the gospel. On the contrary, the church, with its officers, would be a well organized body in itself, and well adapted to make a favourable impression upon the world.

III. *Do the official duties of deacons extend to religious charities?*

At the present time, and in this country, the church, through the great kindness of God our Saviour, is in such a state of prosperity, as to have but few poor members to need its aid. Probably this is a reason why the office of deacon, in the Presbyterian church, is almost a *sinecure;* and is diminished greatly in importance, compared with the office in the days of the apostles. The fact seems to be that we have nothing for them to do. Ministers are burdened, by the excess of labour which has accumulated upon their hands. Elders are often called upon to labour much; they do labour much, and they should labour more: but for deacons, alas! there is no work! This is because we have but few poor members. Happy relief! Thanks to our kind and bountiful Lord and master, who has given us all things richly to enjoy. We do not lament that our deacons have little to do in relieving the poor. We only lament that they are not universally studying to find out new ways of performing their official duties, in the fields of another kind of charity—a charity, as purely Christian, to say the least, as to heal a limb, feed the hungry, clothe the naked, or visit the fatherless and widows in their affliction—a charity, without which, even that of relieving bodily suffering, noble as it is, loses much the greater part of its excellence—a charity, in short, which sends forth the gospel every where, and which brought even the Eternal Word from heaven—I mean religious charity. Not a charity which proceeds from religion only, as all charity does, so far as it is genuine; but that which produces religion, (if I may use the expression,) that which opens dark minds, heals diseased souls, feeds them with the bread of life, redeems them from the captivity of the devil, the pollution of sin, the curse of God's law, and the horrors of the second death.

At present, there seems to be no other boundary to the extent of this kind of charity, than the ability of Christians. And yet, there seems to be no moral machinery well suited to excite and direct this ability within the circle of each particular church. While we have, at the centre of operation, in our Bible, Missionary, and other noble societies, men, who direct their operations; and, under them, agents, who collect the charities of the churches generally, and others who preach the gospel to the destitute; we have no organized body, in each particular church, to perform the important duty of diffusing information to all the members, collecting their free-will offerings, and delivering them over to the several societies, as they may need. If we had, in every particular church, an organized body, of from three to seven deacons, well qualified, chosen by the brethren, and ordained by the ministry, for this work, as well as that of taking care of the poor; we should certainly be organized better than we are now. Had we such a body of deacons, they would be the proper medium of communication between our churches and all societies which need their aid. Let those societies send in among the deacons, those beams of light which they collect into their reservoirs; and, by means of them, to every family and every soul. Let them speak in the ears of the deacons all they have to say about the condition of a perishing world, and the means necessary for its conversion; and let the deacons repeat the same in the ears of every Christian. Or, to use the sacred figure employed by Jehovah, [Hosea ii.] though with some accommodation—let the missionaries hear the destitute; let the societies hear the missionaries; let the deacons hear the societies; let every Christian hear the deacons; let Jehovah hear every Christian—then, would not Jehovah, would not every Christian, would not every deacon, would not every society, would not every missionary respond, in the sweet accents of mercy, to the cry of every perishing soul? Would not all say, Ye shall have help?

But, after all, if God does not allow deacons to engage in managing religious charities, we have nothing to say. If it is not their business, let them not do it. Yet, can it need a long course of reasoning to show us that it is their business? Is the less certainly ordained of the Holy Ghost, and yet is not the greater? Must deacons feed the hungry body, but do nothing for the hungry soul? Shall they prop up the poor mud-wall cottage, while they leave the sick and famishing tenant of it to die? Let common sense, and the plain analogy of Scripture answer.

A Friend of Deacons.

FOR THE CHRISTIAN ADVOCATE.

Waimea Kaui, Sept. 1828.

It is with pleasure, my dear friends, that I devote an evening to those so justly dear to me as you are. Before you receive this, it is probable you will have seen my former communication, in which I mentioned that I expected to accompany Mr. and Mrs. Gulick to the station at Waimea. On the 14th of July we embarked on board the missionary packet; and after a rough passage, during which we suffered from sea sickness, besides being completely drenched in salt water, that ran in torrents down into our little cabin, we arrived here on the evening of the 15th. It was dark when we anchored, and we had the prospect of spending the night in the schooner. But Mr. Whitney, who had expected us, came in a double canoe manned with natives, and much to our joy released us from our uncomfortable situation. We were safely landed, and proceeded in the dark, partly over the sand beach and partly over rough rocky ground, about three quarters of a mile to the mission house. Here we at length arrived, wet, sick and faint. We were cordially welcomed by Mrs. Whitney, who had provided a good cup of tea, which I could not enjoy, as my sickness continued, and my head ached so violently, that I was obliged to retire to bed as soon as one could be prepared. A good night's rest however restored me, and I rose in the morning with no other bads effects remaining than extreme faintness, occasioned by long fasting and fatigue.

We found an excellent native house prepared for our reception, forty-five feet long by twenty wide. It consists of three apartments: two bed-rooms and a sitting-room. The former have each a glass window, and board floors. The latter is only covered with mats.

On the north and east of our dwelling stretches a long ridge of mountains; on the west and south we have a fine view of two islands and the wide ocean.

One of the bed-rooms is appropriated to my use. On taking possession of it, after arranging my trunks and little articles of furniture, I sat down and surveyed it with feelings known only to those who like me had been for the last eight months destitute of a retired resting place. I shed tears of gratitude to my heavenly Father, who had brought me hitherto, and dedicated myself anew to his service. I said—"Who am I, O Lord God, and what is my father's house, that I have been so highly favoured? and yet this is a small thing in thine eyes, O Lord, for thou hast covenanted to be my portion for ever and ever! What can Maria speak more for the honour of thy great name, O Lord? There is none like unto thee, neither is there any God beside thee. Thou hast promised that thy Son shall sit upon the throne of his father David, and shall have dominion from sea to sea, and from the river even to the ends of the earth. Therefore now Lord let the thing that thou hast spoken concerning thy Son and concerning thy church be established for ever; and do as thou hast said. Let it even be established, that thy name may be magnified on these isles for ever, and thy great and glorious promises to the church speedily accomplished."

With the exception of a few cultivated spots, every thing around us affords ample proof that we are in a heathen land; and the barren rocks are a sad emblem of the barren, uncultivated minds of the inhabitants. Not one solitary inducement, for any one whose sole motive is not the promotion of the glory of God, to reside here. But my dear friends, the presence of the missionary's God can convert this desolate region into a paradise;

and without this the most delightful spot on earth would to me be a gloomy desert.

We were cordially received by the chiefs at this station. They have all been very kind and attentive, particularly Kaikioeva and Emilia (the governor and his wife). The former has not yet become pious, but is very friendly to the mission, and had written to Mr. Evarts to have another missionary sent to this station. They have been unwearied in their attentions. They prepared the house for our reception, and have since built us a cook house and shed. They almost daily send us presents of fish, fowls, pork, sweet potatoes, taro, onions, bananas, oranges, pine-apples, and limes, in abundance. With respect to the disposal of my time since my arrival, it has been principally occupied in the study of the language and the instructing of Mr. Whitney's children. I have lately commenced a school to instruct the native females in sewing and writing. There are a great many more anxiously waiting to be taught than I can possibly attend to at present, with my limited knowledge of the language; and every day I am obliged to send away several who apply. My school-house is about three quarters of a mile from our dwelling. After instructing Mr. W.'s two little boys from eight till nine in the morning, I take my dinner with me, and attended by a little native girl, whom I have under my care, I set out to my school, which commences at half past nine. I remain there during the intermission, and return at four in the afternoon; when I again attend to my boys till five. The evening is left for study and writing. As to my improvement in the language, I can only say that it by no means keeps pace with my desires; and I sometimes feel sad when I think how long it must be before I can converse with these poor dying souls, on subjects of such vast importance as those which concern their eternal interests. However, I think I am gaining a little. I have sufficient knowledge to make myself understood in the school, and generally understand my pupils. The hope that my time is not altogether spent in vain, and that with the blessing of God on my persevering endeavours, I shall at last accomplish the formidable task, encourages and animates me.

Our church is very nearly a mile from where we live. It is an unpleasant walk, partly over rough rocky ground, and partly through red dust and sand, besides being scorched by the burning sun. But I generally go twice on the Sabbath; and if I understand a few detached sentences of the sermon, or remember the text in the native language, I feel amply compensated for my walk. We have a large meeting-house, which is always well filled with apparently attentive hearers. There are nine native members, one of whom united with the church on a sacramental occasion since our arrival. We have lately received intelligence that Mr. and Mrs. Ely are so much indisposed as to be obliged to suspend their labours. Mr. Ruggles and Mrs. Goodrich are also in ill health. Several others of the sisters of the mission are feeble, and we fear they will be obliged to be laid aside till they get recruited. When there is so much to be done, it is distressing to know that the labours of any are suspended. But it is also consoling to know that the Lord can accomplish his purposes without our feeble instrumentality. We have five natives in our family, receiving instruction, and assisting in domestick concerns: two men, a boy, and two girls. One of the latter is under my care. She does not however manifest a very tractable disposition, and I do not know that it will be thought best for her to remain. We find it necessary to have several to assist in the work. We have no water suitable for washing nearer than the Waimea river, which is a mile distant. Our water for drinking is also brought from thence. That which is used for other purposes is at least a quarter of a mile distant; and it is the business of one man to wash and carry water; of another to cook for us and to prepare the native food. Two days in the week are occupied in baking taro and making their *poi.* This is a considerable work. A large hole is dug in the ground, stones placed around; a fire is then built, and the stones heated through. Then the pit is filled with taro and covered with earth. When sufficiently cooked, it is taken out, peeled and pounded, and diluted with water. With this, and fish, they are quite satisfied.

I sometimes visit Kaikiœva and Emilia; on two occasions I dined and spent the day with them. Our dinner consisted of roasted sweet potatoes, and some excellent fish, dressed in tea leaves. The fish, when cleaned, is wrapt in the leaf, which is as large as our largest cabbage leaf, then placed in a hole with hot stones, as in baking taro. When taken out, it appears like fish nicely boiled. The table was covered with a handsome figured tappa, and furnished with knives, forks, and plates, a neat cut-glass pitcher of water and glasses. The governor expressed much pleasure, saying it was *maitai* to *paina pu kakou* (eat together).

On one of these occasions, I was much amused. On my signifying an intention to return, Emilia went to the door and called her people, when immediately we were surrounded by at least a dozen. Presents were then brought forward and distributed among them for carrying. They consisted of fish, sweet potatoes, mats, and tappa. The governor presented me with a very handsome fine mat, with figures on it something resembling the human form, intended for a representation of their former deities. Emilia gave me a large piece of scarlet tappa, with a black plaid. Two of her favourite women were presented with a piece of the same, to wear on this important occasion. Every thing being arranged, Emilia and myself led the way, the rest following. The two girls, nicely dressed, carried my basket and share of the presents. This is one specimen, among many, of the kind attentions of this interesting people. It is certainly great encouragement, and cause of gratitude, that the Lord has put it into their hearts to be kind to those who have come to bring them the glad tidings of salvation. While thus ministering to our temporal wants, may they be abundantly supplied with the bread of life.

Taking into consideration every circumstance respecting my location, I have abundant reason to hope this station is assigned me by Providence for good. I feel, at least, as if I had arrived at home; and the retirement I enjoy is sweetly soothing to my spirits, after the bustle and confusion of Honolulu. Here I hope to labour and die for that glorious cause which I have espoused. Engaged in the missionary work, and blessed with the smiles of my covenant God, how can I be lonely? How can I be unhappy? True, many a tear flows, and many a sigh is breathed, when I think of a land I shall visit no more. But the recollection of past seasons of enjoyment, with those dear to my heart, is sweet. And, my dear friends, it is delightful to know that there is a land where all tears shall be wiped away, and the bosom no longer heave with sighs. Do not infer, from what I have said, that I am discontented or unhappy. O no! by no means. With a mind formed for friendship, it is not to be wondered at that I should sometimes breathe a sigh after the delights of Christian intercourse with those with whom I have enjoyed so much. That I have trials, I do not wish to conceal. But great, also, are my consolations; and nothing but the conviction that I could not be useful here, would ever lead me to have the least desire to return. Yes, my friends, I am cheerful, contented, and happy. Nothing but the evils of my own heart ever greatly disturbs my peace.

I find Mr. and Mrs. Gulick every thing I can ask, either as Christians, missionaries, or friends. They are kindly attentive to all my wants;* and for this world, I have nothing to ask. All I want is a more thankful heart. As to our associates, we find them pleasant and agreeable, and, so far, we have gone on happily.

My health is excellent. The warm climate does not affect me unpleasantly as yet. Indeed, I do not suffer at all with the heat. In the morning and evening, we have the sea breeze; the nights are always cool, and it is only for two or three hours, in the middle of the day, that we are at all uncomfortable in the house. But, in going out, the sun is very hot.

A vessel is now anchored here, which will sail for America in a few days. I have several other letters to write. It is a late hour, and my paper and eyes warn me that it is time to conclude. Give my affectionate remembrance to all my dear friends, particularly Mrs. Dare and Mrs. Osborn. I shall soon begin to look anxiously for letters from my friends afar off. When will some prosperous wind waft me intelligence from my beloved country? I hope you will write as often as your engagements will admit. Your communications will be as cold water to a thirsty soul. Deny me not this request. Give my love to all the dear children. Accept my sincere desires for your temporal and eternal happiness; and believe me truly and affectionately

Yours,

M. OGDEN.

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* As the principal motive in giving this letter to the publick, is the hope of serving, by its publication, the cause of missions, it will reflect as much lustre on that cause, as honour to the spirit that animates the missionary of the cross, to let it be known that Miss Ogden inherited from her father, Judge Ogden, an ample competence, a large part of which, I think an entire moiety, she gave, with herself, to the disposal of the American Board, for missionary purposes.—J.

Review.

We have earnestly desired, almost from the commencement of our editorial labours, to lay before our readers a condensed and perspicuous view of the state of theology and literature in Germany—of the origin and progress of that system of infidelity, which for many years was triumphant in the north of Europe, and which, it is hoped and believed, has at length passed the ascendant, and is now on the decline. We have not hitherto been able fully to accomplish our wishes, although we have inserted a number of articles which contain a portion of the information that we have been anxious to communicate. The following article, translated by a friend from the *Archives of Christianity*, gives, in reviewing two distinguished German publications, a better concise view of the rise and advance of the impious system to which we have reference, and which is denominated *Neologism* or *Neology*, than we have elsewhere seen. This review, when completed, and the short article in another part of our work, will give our readers a tolerable idea of that new German theology, which is said to be now losing ground under the powerful influence of evangelical truth and reformation principles—May it speedily be sent back to "its own place," and never be permitted again to escape thence, to pervert and destroy the souls of men.

FROM THE ARCHIVES DU CHRISTIANISME.

1. EVANGELISCHE KIRCHENZEITUNG, &c. *The Evangelical, Ecclesiastical Gazette, edited by a Society of German Divines, under the direction of Dr. Heugstenberg, Professor in the University of Berlin; a semi-weekly paper of* 4 *pages quarto, commencing* 1*st July*, 1827.
2. TÜBINGER ZEITSCHRIFT FÜR THEOLOGIE, &c. *A Periodical devoted to Theology, by the Professors of the Faculty of Theology in the University of Tubingen, and published by Dr. J. C. F. Steudel;* 1828. *No.* 1. 291, *pp.* 8*vo.*

In order duly to appreciate the value of a literary production, it may be considered in two different points of view. Regarded in itself, it is the intrinsic value of it, and the service which it renders to the branch of knowledge to which it appertains, that must be taken into account; and the critick who analyzes it, will endeavour to exhibit what the work which he announces adds, in principle or in method, to the riches already acquired to the science of which it treats. Under another aspect, a new publication, even when it presents no claim to this sort of merit, has a just right to the attention of men who love to watch the movements of opinion, when a generally felt need of such a publication has called it forth, and when it manifests the tendency of received principles. It is evidently under this latter position, that a new journal demands our consideration; and if its professed principles differ from those which prevail in universally accredited contemporary periodicals, its success will offer a higher title to curiosity and interest. The *Ecclesiastico-Evangelical Gazette*, published at Berlin, is, in many respects, a moral phenomenon, in a high degree worthy of attentive consideration. To view it in all its importance, we must be well acquainted with the scene in which it makes its appearance; but it is difficult to give a just idea of it to those who have only a superficial knowledge of the theological literature of the Germans. Meanwhile, the principal end of the *Archives of Christianity*, does not permit us to pass in silence a publication so remarkable. To account for the exception which we believe it due to make to the rules which we have prescribed for ourselves, and which prohibit all discussion of a nature rather literary than religious, we think it proper to describe some of the features which are particularly prominent in the state of German theology, such as it has presented for observation during half a century.

About the year sixty of the last century, two influences combined to work a revolution in the manner of studying and teaching Christianity. The one, purely exterior, issued from the court of a great king,* who forsook his labours, and sought a respite in the society of some men of foreign letters—the slaves of the pleasures of a corrupt refinement, and skilful to conceal from themselves, and from their admirers, their moral misery and abasement, under the illusions of an elegant and frivolous scepticism. However, the game which the wits of infidelity played at Potsdam, could not have been able to disturb the faith of an educated and serious people, and the ascendancy of French opinions and manners would have left fewer traces in Germany than in England, where they had been diffused among the higher classes by the courtiers of

* The King of Prussia, Frederick the Great.—EDIT.

the Stuarts, and more lately by Bolingbroke, if the theological innovators, to whom the literature of France gave an impulse of which they were in a great measure unconscious, had not found under their hands, arms, with which the more distinguished schools of divinity and philology in their country had furnished them. The German literati, very far from nourishing sentiments hostile to the Christian religion, as did those writers for whom they entertained still more dread than sympathy, and intending to defend rather than do it injury, imposed upon themselves by the illusion that in removing from it all that shocked, if not reason, at least the professed interpreters of reason, they would restore to Christianity its lustre, reduce all scoffers to silence, and save the lightened vessel from shipwreck. The greater portion of them, belonging by their talents to the first rank of the classical authors of their nation, esteemed for the services which they had rendered to its literature, and respected on account of their situation in the church, and for their private virtues, saw themselves, from the commencement of their projects for reform, singularly aided by the German *Bibliotheque Universelle*, a journal, which, by a real superiority of style and taste, not less than by the celebrity of its editors, seized upon the good opinion of the studious classes; and for more than thirty years, exercised a species of dictatorship in the whole round of moral science and literature. The empire of this journal over men of the world and scholars, was perpetuated and extended by a great number of other periodical sheets, which adopted the same principles, and continued the work of reducing or purifying the dogmatical part of Christianity, amidst the plaudits of learned bodies, and of almost all the directors of instruction.

They only, who have lived in the universities of Germany, and followed the march of mind and theological learning during the last two generations, can form any idea of the overwhelming influence which carried them to the adoption of every conjecture, of every hypothesis, opposed not only to ancient orthodoxy, but to all revelation, and to all religion founded upon a historical basis. To acquire reputation, and obtain preferment, it became necessary that they should distinguish themselves by some ingenious combination, some bold assertion, which shook the credit of some one of the data, or the authenticity of some one of the writings, upon which the defenders of the ancient faith depended. For these labours only two things were requisite,—that they should be learned, and that their results should cast uncertainty upon facts, or points of doctrine, which had been before admitted.

Circumstances inherent in the German universities, contributed singularly to favour and accelerate this revolutionary movement, in the field of old established belief. The young professors had small salaries. In order to procure a subsistence with tolerable ease, and to open the way to places of greater emolument, it was necessary that their teaching should attract by its brilliancy, a crowd of students and the attention of the publick. It was their business to allure both the one and the other; but long-winded researches, labours ripened by time and reflection, such as those to which the Coryphei of erudition, the master criticks of the seventeenth century, and in general the learned and more liberally recompensed English and Dutch, had consecrated the whole of a laborious life,—would have been entirely too tedious to conduct to their end young men, who were in haste to ameliorate their humble and precarious condition. It was necessary for them to arrive promptly at renown, and through that, to the good graces of the youth at the university. There was no method so sure and expeditious, for obtaining this, as to hasten to a place in the ranks of the innovators, and to mark their entry upon the career of academick instruction by a hazardous opinion, an unusual hypothesis, which opened a seducing prospect of doctrinal alterations. Undoubtedly, rashness was not sufficient; proofs of mind and knowledge were requisite. But to a young man, gifted with talent, and seeking to cast a degree of splendour upon the commencement of his labours, some attractive idea would readily present itself, some view which would strike the attention of the numerous friends of theological discussions, and which the vigorous and comprehensive studies pursued in the German colleges, to which he had been devoted, would richly furnish him with the means of defending, adorning, and rendering plausible and specious. What was the natural consequence of this? He affirmed that such a book, or such a part of a book, hitherto reputed authentick, was of a posterior age; that the interpretation of an important passage, universally adopted, was groundless; that such a doctrine, deemed fundamental, was of slight importance, or even erroneous: behold him, through self-love, or through the habit of looking no longer upon the object in question, except under one aspect, —behold him engaged to maintain henceforth, against every attack, and against his own doubts, an assertion which a new and more profound investigation would have forced him to relinquish, if that relinquishment had not become the price of a reputation which he was in haste to enjoy.

To this situation of young theological professors in the university, distinguished by their talents and their knowledge, we must add their preparatory studies, in order to facilitate the explanation of one of the most remarkable moral phenomena, which the history of the human mind presents,—that of seeing a nation, characteristically solid and serious, as profoundly religious as it is considerate and circumspect, for so long a time carried away in all the tendencies of its thoughts and literature, towards an order of ideas subversive of all belief in a religion built upon historical facts. In Germany, to be qualified to fill the functions of the sacred ministry, and especially the chair of an academick professor, those destined to these offices are at first instructed with the utmost care, in all the branches of philology and philosophy which are in contact with the spirit and the language of antiquity, and with the principles of metaphysics and psychology, joined to those of rational or positive religion. This is a course founded on the nature of things; there can be no doubt that the best theologian is he, who, depending on divine assistance, brings the learning of the philologian, and the meditations of the profound philosopher, to the study of the holy Scriptures. But these preparatory studies should not wholly engross him, should not prevail over a supreme regard to those interests which are specially confided to him—those of man, utterly feeble and perverted. The sciences, if permitted to gain the mastery over the heart, endeavour to comprehend every thing; what they cannot explain is to them indifferent, or suspected; they aspire to an enlargement of their dominion, which is that of curiosity and intellectual gratification, and this at the expense of the wants of our nature, wholly different, and more sacred: and as, in enlarging their sphere, they extend the horizon of the human mind, they flatter the appetite for independence, and lead it to favour, to authorize, and to cherish their usurpations over that faith which has a far other foundation than mere understanding and speculative reason.

If, already, by their nature, and by the tendency which they impress upon their disciples, philology and philosophy are in a state of blind iostility to religious faith, how much nore injurious still will their influence become, to the belief which re-ooses on sentiments of another origin and which wounds the pride f theoretical reason, when these ranches of knowledge are taught to outh by instructors, who, if not infidel, are at least disposed to extend he jurisdiction of science to the de-riment of Christian faith, and are xceedingly indifferent about what nay weaken and undermine it? One nust have necessarily remained an tter stranger to what the glory of ettered Germany has accomplish-d in modern times, to be igno-ant of the immense empire that ne philological and philosophical chools, which have rendered that ountry illustrious within half a entury, have exercised over the endency of principles and doc-ines. Those of Heyne, and F. A. Volf, changed the face of historical riticism, and displaced the points view, under which men were ac-istomed to see the origin and the iases of civilization, institutions, orship, &c. and to form a judgment specting the principal epochs of tiquity. The school of Kant still ore deeply turned up the ground ltivated by his predecessors. One ay say, that he operated a com-ete overturn in the philosophical pect of human affairs, and accus-med almost the whole body of his untrymen to consider the facul-s of man as the model, the mea-re, the arbitrators of all things, d reason as the competent judge, specting the moral and religious erests of our species, from which re is no appeal. From these ools issued that immense majo-y of the learned, which, for more n forty years, composed the fa-ties of letters and theology in Germany, and which furnished both the ministers of religion, and the professors who filled the chairs in the universities of the centre and the north of that classick land of erudition and philosophy.

Another circumstance adds new weight to our exhibition of the order of studies which was prescribed to the future ministers of the gospel. The greater part of them, uncertain as to their destination, obliged to seek situations as instructors in noble families, or in secondary schools, waiting until they should be called to the ecclesiastical office, considered the holy ministry only as a remote and subsidiary occupation, an easy application of knowledge acquired in the gymnasia and at the universities, and directed their attention seriously to it, only from the moment when they entered upon the possession of a benefice, and the actual discharge of pastoral duties. Frequently, the attractions of the studies of history and philosophy, and the habit of devoting to them the chief part of their time, accompanied them into their new situation, and the pastors, pre-occupied with their academick recollections, readily joined in the combats which were carried on in the fields of philology and metaphysicks, and gave preference to the journals in which the truths of the gospel were kept in subordination to the results of historical criticism and the philosophy of the day.

And what are the principles which reign throughout the whole province of these investigations? To render every thing subordinate to the human understanding, to admit nothing which it cannot comprehend and trace to its cause, to consider as doubtful, or suspected, whatever is not reducible to clear notions, and to facts, not only attested by unobjectionable testimony, but also conformed to the laws of the psychology and metaphysicks in vogue,—these form the supreme rule, the application of which decides the credibility of events, and the truth of doctrines in these divisions of knowledge. In thus consecrating their best years to these pursuits, years in which we contract for life intellectual habits, and adopt objects and labours with an affection which is commonly exclusive, the ministers of the gospel will bring to the studies and offices which impose upon them new duties, a spirit and dispositions prejudicial to the articles of a revealed religion—articles which demand positive belief.* Accustomed to submit to the laws of the understanding only, and inclined in all things to yield the pre-eminence to scientifick interest, they will unconsciously comply with the propensity to repel, or to attenuate and enfeeble, every thing which they cannot entwine with their favourite sciences, and incorporate with the system of ideas which has become an integral part of their moral life. In all questions concerning matters of faith, being prepossessed judges, they will lean to those decisions which have some analogy to the operations to which their previous studies have accustomed them; the practical importance of these decisions, and the pernicious effects which they may produce upon the morality and the tranquillity of the people, will disappear before the urgency of abstract principles; the spur of curiosity, the desire of extending the domain of intellect, the satisfaction of seeing enlarged the limits of investigation, in which reason prides itself, at the expense of the natural and obvious sense of the holy Scripture, will exercise a secret and corrupting influence; the preponderating voice of these will impose silence on the clearest words of the sacred authors, as well as upon the most evident moral interests. A combination of learned men calling into doubt the integrity or authenticity of a book, or passage, hitherto uncontested,—a bold conjecture, an ingenious explanation, which takes away the force of a text as a doctrinal proof—will meet with minds greedy of such hypotheses, and prepared to embrace them as the conquests of reason and of true knowledge.

That result which this course of studies, this order of labours, this succession of eras in the career of a German theologian, are calculated to produce, is presented to us as being actually realized in the history of religious doctrines during the last generations. Issuing from the schools of Heyne and Kant, and regarding as an offence against sound criticism, as high treason against reason itself, the admission of any fact, of any proof, which broke the natural series of historical events, and the natural process of the development of the human mind, the candidates for the holy ministry entered upon their theological course, and at last upon their public functions, with the determination to see, in the annals of the Hebrew people, mythical traditions only, which must be disengaged from their symbolical investiture, and translated from the language of antiquity into ours, in order to take the air of an ordinary and rational narrative; and to see, in the appearance of divine love upon earth, in the advent of the Redeemer, only the highest degree of moral energy to which man may attain, by his own efforts, and with the aid of a provident education. With a few exceptions, the most celebrated universities very soon admitted to academical and pastoral offices, as to a literary course of life, those young men only, who placed Moses and Homer, the Hebrew judges and the heroic age of Greece, prophets, reformers, and magnanimous tribunes, all upon the same level—and who venerated, in the person of the Saviour, a Jewish Socrates, an organ of the truth, and a martyr for it, the author of the best practical philosophy which had yet been published to the people of ancient times, and the master of disciples, who never reached the height of his conceptions, and who, although worthy of admiration for their devotion to their faith, adulterated the purity of the doctrine of Jesus, by mixing with it their national prejudices, and their individual views. They who should doubt the truth of this picture, would show themselves to be absolute strangers to the state of theology and literature, such as nine-tenths of the works published on theology have for a long time exhibited it, as well as the most generally circulated journals in Germany.

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* That is, a belief which rests on the divine testimony, and not on the deductions of our natural reason; a belief in supernatural facts.—Tr.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The Mississippi Valley.—That part of what is termed the Mississippi Valley, which lies within the limits of the United States, contains, says Mr. Darby, 1,099,000 square miles. The great central valley of the United States may be divided into five sections, the fourth one of which is the great plain of the Mississippi Valley, commencing at the foot of the Alleghany mountain, and extending west fifteen hundred miles to the Sand Plain, and from the valley of the northern lakes to the mouth of the Ohio; a distance of six hundred miles. The States of Ohio, Indiana, Illinois, Missouri, Kentucky, parts of Pennsylvania, Virginia, Tennessee, Arkansas, and Michigan; together with the region comprising the territories lying west of the States, compose this valley. This plain is a secondary formation, resting on horizontal limestone rock, embedding large quantities of shells. It is rich in agricultural and mineral resources. Its bed, says A. Q. Review, which is 1500 by 900 miles in extent, would cover half of Europe. Iron ore abounds generally. In Missouri there is a mass of this ore, forming a hill of 500 feet in height, and five miles in extent, which yields 75 per cent. iron. The lead mines of Missouri and Illinois would cover about 200 square miles, and are supposed to be the richest mines of that metal on the globe. Twelve millions of pounds were melted in 1828, and it is supposed they will furnish twenty millions during the present year. Salt water is found over the entire extent of this region. Gypsum and saltpetre, together with many of the clays and earths that are used in the arts are abundant. "Here indeed will every rood support its man; for of such a region, without barren heath, mountain waste, or slope, and where all is fertile and healthful; where no timber lands need be left for fuel; with mineral resources enough to stimulate all the arts, and contribute to all wants—who can say what is the limit of its future population? Europe could seat all her nations comfortably upon this plain."

In the lakes of the valley of Mexico wild geese are seldom seen, though ducks, snipes and bitterns are found there in prodigious numbers. I have frequently shot 20 and 30 snipes in a morning, and a great *tire de patos*, near Mexico, is one of the most curious scenes that it is possible to witness. The Indians, by whom it is principally conducted, prepare a battery, composed of 70 or 80 musket barrels, arranged in two rows, one of which sweeps the water, while the other is a little elevated, so as to take the ducks as they rise upon the wing. The barrels are connect-with each other, and fired by a train; but the whole apparatus, as well as the man who has charge of it, are concealed in the rushes, until the moment when, after many hours of cautious labour, one of the dense columns of ducks, which blacken, at times, the surface of the lake, is driven by the distant canoes of his associates sufficiently near the fatal spot. The double tier of guns is immediately fired, and the water remains strewed with the bodies of the killed and the wounded, whose escape is cut off by the circle of canoes beyond. Twelve hundred ducks are often brought in as the result of a single fire, and during the whole season they form the ordinary food of the lower classes in the capital, where they are sold for one or at most two reals each.

North Carolina Gold Region.—This richest of all the American mineral regions, saving the coal district of the middle States and the iron of New Jersey and New York, is every day found to be more and more extensive. We on Saturday morning had a conversation with a gentleman who returned on Friday evening from a visit to the gold region, made at the instance of two gentlemen of this city, who are extensive landholders in that country. He has ascertained that at least one hundred thousand acres of the lands of those gentlemen are impregnated with gold, and has brought specimens of the ore. The gentleman to whom we refer, visited one place where eighty men are employed in working a mine, and the product of their labour is about $500 per day. While our informant was there, a number of crucibles were dug up, which were composed of soap stone, and must have been buried there for ages. It is therefore evident that the mines must, at some remote period, have been known to, and worked by, the Indians. Some gold rings and articles of jewellery were found in the possession of the Aborigines of that country, on the first settlement of the whites, but where the precious metal came from, has not until this time been known.—*N. Y. Com. Adv.*

In a little work called Voyages aux Alpes, which has recently been published in Paris, a curious account is given of an avalanche which occurred in Switzerland many years ago. During the absence of a Swiss farmer, his cottage and stable were, by the fall of the avalanche, enclosed in snow; his wife and daughter were at the time in the stable. Six weeks afterwards, the snow having melted a little, an opening was effected, and the two females were found alive, having been supported by the milk of the cow during that long period. The space left free from the snow was sufficient for air, and fortunately there was a good winter's stock of provisions for the cow near the stable.

Letters from Spain are full of details of the effects of a late earthquake. The towns of Guardamar, Torrevieja, Almoradi, and Los Dolores, have been entirely ruined. Four hundred and seventy bodies had been dug out of the ruins of Almoradi. Mineral springs have been removed to the distance of six miles from the place where their sources originally were. The river Segura, which flowed through the city of Mercia, has changed its course and its mouth. Four great craters are opened at Benejuzar, and emit lava and infectious exhalations. Two other craters, opened at the place where Torrevieja was built, pour forth torrents of fœtid water.

Humboldt calculates that one acre of ground planted with the banana is sufficient to support fifty men, while an acre of wheat, *communibus annis*, would barely supply the wants of three.

The largest of all known medals is supposed to be that which the States of Upper Austria presented in the year 1716, on the occasion of the birth of the Imperial Prince Leopold, which weighed sixteen marks, or eight pounds, fine gold. Previously, the medal which Christian V. of Denmark, caused to be struck, in commemoration of the naval victory gained over the Swedes in the year 1677, passed for the largest medal extant.

A new work, the History and Doctrine of Budhism, by Edward Upham, just published in London, is spoken of by the Weekly Review, as "beyond comparison the most curious book that has ever reached Europe from the East."

The late T. C. Henry's Letters to an anxious Inquirer, have been republished in London, with Memoirs of the Author, and other prefatory matter, by the Rev. John Pye Smith, D.D., and the Rev. Thomas Lewis.

Chancellor Kent's Commentaries are about to be translated into modern Greek, to aid in the legal proceedings of the new Grecian government.

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States met, agreeably to adjournment, on Thursday, the 21st of May, ult., in the First Presbyterian Church of Philadelphia, at eleven o'clock, A. M., and was opened with a sermon by the Rev. Ezra Stiles Ely, D. D., the Moderator of the last year, from Rom. xv. 10. "*I have fully preached the gospel of Christ.*" The number of members who composed this Assembly, was about one hundred and sixty. The Rev. Benjamin H. Rice, of Petersburg, Virginia, was chosen Moderator, and the Rev. Robert M'Cartee, temporary Clerk.

We have had opportunity to witness the proceedings of most of the General Assemblies of the Presbyterian Church, since their first organization in 1789; and we remember no one which, in our apprehension, was conducted throughout, in a manner so eminently Christian and exemplary as the last. We attribute this to influences shed down from the God of all grace, in answer to devotional exercises, more numerous, and apparently more fervent, than have been mingled with the business concerns of former Assemblies. The day which, by a standing order, is wholly set apart to religious services, was observed with great solemnity, both when the members of the Assembly worshipped by themselves, in the room in which their sittings were held, and when, in the after part of the day, they united with a large promiscuous congregation in the church. During the last ten days of the sessions, meetings were held every morning, at an early hour, by a considerable number of the members, for conversation on the best means for promoting revivals of religion, accompanied by prayer for such revivals, and for the Divine presence with the Assembly in their deliberations, and for a blessing from on High to attend the measures they might adopt for promoting the cause of the Redeemer, in the church of which they have the oversight. There was also another daily meeting for special prayer, in the session-room of the Second Presbyterian Church, at eight o'clock in the morning, at which many of the devout citizens united with some members of the Assembly in presenting their supplications to God, for the effusion of his Holy Spirit on the Supreme Judicature of our church, on all the churches under their care, and on all of every name that hold the truth as it is in Jesus. There may have been, and probably were, other associations for devotional exercises, of which we have not heard. On these meetings "the spirit of grace and of supplications" appears to have been poured out in more than an ordinary degree; and we doubt not, as we have said, that it was in answer to the "effectual fervent prayer" offered in these assemblages of his ministers and people, that God was pleased to spread a heavenly influence over the minds of the members of the Assembly. The risings of unhallowed feelings were suppressed, a spirit of conciliation and concession was manifest, mutual forbearance was exercised, majorities exhibited no triumph, and minorities no mortification, brother considered the equal rights of his brother, partial views and individual wishes were sacrificed for the general good, the extensive promotion of the cause of the Redeemer became the dominant consideration, and ruled the minds of those who spoke and voted. The result was, that although there was earnest discussion and debate, there was no discord and alienation; parties appeared to be broken down, and to become amalgamated into one mass of kindness and fraternal feeling—prepared for the Master's use, to promote, as widely as possible, his cause and his glory. "Let brotherly love CONTINUE."

The Assembly was in session fourteen days, and much important business was transacted. We shall lay before our readers, as fast as our space will permit, copies of the papers, and an account of the measures, of the most publick interest.

Narrative of the State of Religion within the bounds of the Presbyterian Church in the United States, and of the Churches corresponding, for May, 1829.

Every thing relating to the Redeemer's kingdom is of vast importance to the world, and of peculiar interest to the children of God. Every thing connected with the prosperity of that part of Zion which is committed to us, must be deeply interesting to the churches under our care; they look forward with pleasure to the period when this information is communicated; and with the same heart-felt pleasure does the Assembly present to them the Annual Narrative of the state of religion.

We have, as usual, many things to deplore; evils numerous and extensive, which excite in the pious heart grief and distress. They are such as have often been announced to you, and which it is not necessary again to detail.

We would rather encourage and gladden your hearts, by recording the gracious dealings of Divine Providence towards us. From the reports of our different presbyteries, we are able to do this—to afford you, this year, animating accounts from every part of our country, of the increasing prevalence of truth, the diminution of vice, and the triumphs of grace.

We begin with a subject which excites deep interest in the Presbyterian church, and which must ever be regarded as among the most cheering dispensations of Providence—*revivals of religion.* These special tokens of Divine grace have been manifested to an extent demanding our warmest gratitude—and, in some instances, in a manner peculiarly distinguishing. We know that you will be gratified by our designating the places where they have occurred, and the particular character of some remarkable effusions of the Spirit.

The churches upon which reviving showers of Divine grace have descended, during the past year, are those of Ellisburg and Rutland, in the Presbytery of Watertown; Cooperstown, in the Presbytery of Otsego; 1st and 2d congregations of Manlius, in the Presbytery of Onondaga; Milan and Summerville, in the Presbytery of Cayuga; Pulteney, in the Presbytery of Bath; Angelica and Allen, in the Presbytery of Angelica; Le Roy and Perry, in the Presbytery of Genesee; Wilson, Lockport, and Medina, in the Presbytery of Niagara; Sheridan, in the Presbytery of Buffalo; Goshen, Middletown, and Ridgbury, in the Presbytery of Hudson; Cold Spring and New Windsor, in the Presbytery of North River; Hanover, Rockaway, and Patterson, in the Presbytery of Newark; Mendham, Chester, 1st and 2d churches in Elizabethtown, Chatham, and Plainfield, in the Presbytery of Elizabethtown; the 2d church of Upper Freehold, Middletown-Point, Bound-Brook, and Shrewsbury, in the Presbytery of New Brunswick; Basking-Ridge, in the Presbytery of Newton; the 2d church in the Northern Liberties and the 2d church in Southwark, in the Presbytery of Philadelphia; the 1st and 2d churches in Alexandria, the 1st and 4th churches in Washington city, Cabin-John, and Bethesda, in the Presbytery of the District of Columbia; Cross-Creek, in the Presbytery of Washington; Galliopolis, in the Presbytery of Athens; Mackinaw, in the Presbytery of Detroit; Claridon, Huntsburg, and Hamden, in the Presbytery of Grand River; Berkshire, Kingston, Worthington, Lebanon, Upper and Lower Liberty, and Oxford, in the Presbytery of Columbus; Hillsborough and Ripley, in the Presbytery of Chilicothe; Granville, Jersey, Hartford, Bennington, and Burlington, in the Presbytery of Lancaster; Pisgah, Hanover, Madison, Jefferson, Graham, Sand-Creek, and Olive Ridge, in the Presbytery of Madison; Franklin, New Jersey, Lebanon, Troy, Lower Bethel, Washington, and New Lexington, in the Presbytery of Miami; New Albany and Livonia, in the Presbytery of Salem; Crawfordsville, Indiana, Vincennes, and Cole-Creek, in the Presbytery of Wabash; Greensburg, Columbia, and Shiloh, in the Presbytery of Trannsylvania; Briery, College Church, Cumberland, Amelia, and Buckingham, in the Presbytery of Hanover; Hawfields and Cross Roads, in the Presbytery of Orange; Little Britain, Duncan's Creek, Morgantown, and Muddy Creek, in the Presbytery of Concord; Florence, Tuscumbia, Courtland, and Monroe, in the Presbytery of North Alabama; Abbeville, Anderson, Laurens, Greenville. and Spartenberg, in the Presbytery of South Carolina; James' Island, in the Presbytery of Charleston Union; Decatur, Gainsville, Thyatira, M'Donough, Bethany, Greensborough, Lexington, and New Lebanon, in the Presbytery of Hopewell; Medway, in the Presbytery of Georgia; Hebron, Mesopotamia, and Ebenezer, in the Presbytery of South Alabama.

Besides these instances, the Assembly would mention two or three others, worthy, they think, of more particular notice. In one of our large cities, the city of New York, the spirit of God has signally manifested his presence, and poured out upon several churches the reviving influences of his grace. In the central church, one hundred have been admitted into communion since the commencement of the revival, and the work is still advancing. The Brick church, the Canal street, Rutgers street, and Cedar street churches, have also enjoyed, and some of them are still enjoying, more than ordinary seasons of refreshing.

In Morristown, New Jersey, a spot often visited by the out-pouring of the Spirit, there has been a display of Divine grace, greater, more powerful, and more wonderful, than has ever before been known in that place. It commenced in November last, and rapidly increased until the whole town seemed to be shaken: almost the entire population appeared bowed in the dust before the majesty of Jehovah; opposition was hushed, and every one seemed to say and feel, "Truly this is the finger of God."

In the Presbytery of Cincinnati, scenes have been witnessed resembling those of Pentecost; almost overwhelming by their grandeur and extent. The signal display of the Spirit's power was first felt in the city of Cincinnati, where hundreds after hundreds were brought to tremble, and believe, and rejoice. Soon the Divine work extended to all the churches around, shedding its powerful influence upon the different districts of the state, and carrying with it the strongest proofs of the omnipotence of the Holy Spirit, and the sovereignty of Divine grace. The churches which have shared most largely in these effusions, are the 1st and 2d churches of Cincinnati, Pleasant Ridge, Reading, Hopewell, Springfield, Ohio, Hamilton, Seven Mile, Pisgah, and Mount Carmel. In the latter congregation, the great and good work is still advancing. The fruits of this revival are about a thousand added to the church. Surely it must gladden our hearts to see such a rich harvest of souls gathered in regions that, only a few years since, were trodden by the foot of savages.

The character of all the revivals which have been mentioned, judging from the reports of the presbyteries, is such as to prove them divine. Their general characteristics were a solemn stillness, a pungent conviction of sin, a spirit of importunate prayer, and an ardent zeal for the cause of truth. Though the subjects, in general, were not confined to any particular age, or class, or sex, yet it was evident that the grace of God most signally rested upon the rising generation, upon the members of Bible classes, the teachers and pupils in Sabbath schools.

Besides the ordinary effects which always attend genuine revivals of religion, we have observed one peculiar consequence resulting from some of those that occurred at the south and west. They have led many pastors, who had previously been engaged in secular pursuits, to lay aside their worldly avocations, and to consecrate themselves *wholly* to the ministry; while the people have been willing to support them, when thus devoting *all* their time and attention to their service. The *means* by which these revivals were commenced, enlarged, and prolonged, were Sabbath-school and Bible-class instruction, the close and faithful preaching of the gospel to Christians and sinners, days of fasting and humiliation, visitation from house to house by the pastor, the elders, and the members of the church, personal conversation on religion, and concerts of fervent prayer. Means like these, when employed vigorously, dependently, and perseveringly, the great Head of the church has always blessed. Let them be exerted in all their wisdom and power, by every congregation among us, and, as a necessary consequence, we may *all* hope for "times of refreshing, from the presence of the Lord."

Another subject to which we invite your attention, and on which we hasten to congratulate you, is the cause of *Temperance;* a cause at this time dear to the Presbyterian church. When the last General Assembly urged upon their churches a particular attention to this subject, we expected that something would have been done—but our most sanguine expectations have been exceeded. In the bounds of almost every presbytery from which we have heard, much effort, on this subject, has been made, and much success achieved. The Fast-day, in reference to this object, recommended by the Assembly, was generally observed, and in many churches was a day of solemnity and power. The whole church seems to have risen up together, determined, with the blessing of heaven, to carry their purposes into execution. Such a simultaneous effort in a cause which, only a short time since, excited little interest, even among Christians, such unparalleled success in an object, against which, only a few years ago, such prejudice was felt, can be accounted for upon no other principle but the special providence of God. In every part of our country we hear of Temperance societies formed in towns, in manufactories, in schools, in colleges, in medical institutions; and, in some instances, whole churches have united in such associations. There is one fact on this subject, corroborated by the testimony of many of the presbyteries, worthy of being mentioned. Almost every instance of apostacy from religion, of suspension, and excommunication, that occurred among us last year, may be traced directly or indirectly to the sin of intemperance. Should not, then, every minister, elder, and private Christian awake, and make his example, his prayers, and all his actions bear upon this cause? The last General Assembly expressed themselves strongly on this subject, and we do it again this year. We refer you, brethren, to the resolutions that are passed, and we beseech you, by the temporal and eternal welfare of millions of your countrymen, to go forward, in reliance upon the Father of mercies, with courage —and wisdom—and hope—and *success*.

The subject of *Missions*, both domestic and foreign, has excited more than usual interest during the past year. For a long time, the Assembly was obliged to lament the apathy of our churches on this subject, the want of united and vigorous efforts to supply the destitute in our own country, and to send the gospel to Heathen lands. But, at length, the loud and imperious call from heaven has been heard, and we trust will be obeyed. The "Board of Missions," under the care of the General Assembly, has extended its operations, and is acting worthy of its name. The "American Home Missionary Society" has done much, during the past year, to build up the waste places of Zion, to support feeble churches, and to enlighten and sanctify regions, that, without its aid, would have remained in ignorance and vice. "The American Board of Commissioners for Foreign Missions" has the confidence, the patronage, and, we believe, the prayers of our churches. We bid them "God speed" in the glorious work of evangelizing the Heathen. There is one subject connected with the cause of missions, which the Assembly cannot forbear mentioning. Though the monthly concert of prayer, on the first Monday evening of the month, is generally observed, yet complaints have reached us in the presbyterial narratives, from every part of our bounds; from the east and the west, the north and the south, that, in many instances, it is thinly attended, and in some, habitually neglected, by those who profess to love the kingdom of Christ. Now, if prayer for missions, without effort, be unavailing, surely efforts, without prayer, must be equally fruitless. O! when will *all* our churches esteem it a *privilege* to meet together on that evening, to offer their joint supplications to the King of Zion, and to mingle with their prayers their willing contributions.

During the past year more than ordinary efforts have been made to promote *the observance of the Sabbath;* and many of our churches have formed societies auxiliary to the "General Union." We have to lament, however, that in so many of our congregations the day of rest is much profaned; that in every part of our country, this awful sin continues to abound; and that the community has not yet made the effort, or even felt the importance of suppressing this wide spreading evil. While the Assembly, in conformity with the known constitution of the Presbyterian church, disclaim explicitly all desire of a union of church and state, and confidently trust that the principles of civil and religious liberty which are the glory of our country, will remain unimpaired to the remotest ages; yet they cannot but lament that the petitions to Congress of many friends of religion and morality belonging to various religious denominations, to prevent the transportation of the mail, and the opening of the post-offices on the Sabbath, were not granted.

On the subject of *education for the ministry,* the reports are encouraging. We regret however to state, that no revivals have occurred in our colleges during the past year, and that the number of pious students in them has not much increased. Our own *Theological Seminaries,* and those of our sister churches, with whom we correspond, continue to enjoy the Divine favour. The highest number of students in the Theological Seminary at Princeton, during the past year, was 120; in that of Auburn, 65; in the Union Seminary, 30; in the Western Theological Seminary, 8; in the South Western Theological Seminary, at Maryville, 27; in Andover, 140; in the Theological Institution of Yale College, 40; in Bangor, 25; in that of the German Reformed Church, 14; in that of the Reformed Dutch Church, 21.—Total in all these institutions, 490.

In all those *benevolent institutions* in which other denominations unite with us, there has been increasing interest and liberality. Our churches are willing to lend their aid to the *American Bible Society* in supplying with a copy of the Scriptures every destitute family in our country. *The American Tract Society* has received encouragement, and been productive of good. The little messengers which have issued from its Depository have been important auxiliaries to ministers in many of the revivals recorded in this narrative. *Sunday Schools* have been kindly remembered of God, and in several instances, have received the special influences of his Spirit. The *American Colonization Society* continues to enjoy the favour and attention of our churches. And amidst other objects of Christian charity, it gives us pleasure to state, that our seafaring brethren have not been forgotten; that they have received the sympathy and compassion of Christians, and have found in mariners' churches, in Bethel meetings, but especially in the "American Seamen's Friend Society," efforts to improve their moral condition, which the God of Heaven deigns to bless.

From the *General Association of Connecticut,* we learn, that the state of religion is there flourishing; that many of the churches are gathering the fruits of those extensive revivals which occurred the last year; and that at the present time there is evidently a reviving spirit in many of the congregations of Hartford and Tolland counties, which, though of recent date, promise a rich harvest of souls to the Lord.

The *General Association of Massachusetts*, reports, that in many places, God has wonderfully manifested his presence and blessing. The showers of Divine grace have descended copiously upon many churches in the counties of Hampshire, Hamden, Essex, Suffolk, and Bristol. One peculiarity worthy of notice, in some of these revivals is, their long continuance. During a revival in Hoburn, which was not interrupted for two years, four hundred were brought to a publick acknowledgment of the Saviour. At Lowell, the Spirit of God has been descending, without any visible intermission, for four years, and is still shedding his converting influences; and from four to six hundred persons have been hopefully converted. In Boston, a continued revival has been enjoyed, in a greater or less degree, for three years; and the work is still advancing gradually, though silently, in six or seven congregations.

From the *General Convention of Vermont*, we learn that the interests of religion are there advancing; that there have been some revivals during the last year, though not of a very distinguishing character; that increasing attention has been paid to the education of ministers, and that more than half of the students of Middlebury College are professors of religion.

The *General Association of New Hampshire* states, that the churches are enjoying the fruits of those revivals which were lately so extensive, and that the benevolent institutions are widely enlarging their operations. The resolution of the New Hampshire Bible Society to supply all the destitute in the state with the Scriptures, it is believed, has been carried into effect.

The *General Conference of Maine* communicates the cheering intelligence, that previous to its last annual meeting, many churches within its bounds were rejoicing under the reviving influences of the Spirit. In the counties of York, Cumberland, and Lincoln, God had manifested his presence in a peculiar manner, and brought many to a saving knowledge of the truth.

The reports of all these sister churches communicate much that has been done for the cause of temperance, and the signal success which has attended these efforts. Within their bounds, there are more than one hundred societies for promoting temperance, which have effected the most wonderful reformation, in congregations, in townships, and in some instances, in whole counties.

From the Reformed Dutch Church, and from the German Reformed Church, no communications have been received.

Since the last General Assembly, a correspondence has been commenced with some of the dissenting churches in England, and with the Protestant churches of France, which promises to be most favourable to the cause of Zion. We refer you to the interesting letters which have been received, which appear in the Appendix to our minutes, and which cannot be read but with pleasure and gratitude by every friend of the Redeemer.

In reviewing what God has done for us, we see that the number of communicants during the past year has considerably increased, and that no little accession has been made to our ministry. We are called upon however, to record the removal by death of several of our fathers and brethren in the gospel. During the year that is gone nineteen have thus been removed; we trust from the labours of the church militant on earth, to the rest of the church triumphant in heaven.*

In conclusion, we cannot but remark, that while we are grateful to God for that growing strength which he has given to this part of his Zion, we should at the same time remember, that prosperity in churches, like that in individuals, demands peculiar circumspection. Let us "not be high-minded, but fear." Instead of a spirit of boasting, of presumption or pride, let us be very penitent that we have done so little for the honour of the Saviour; let us exercise much of the humility, charity, and meekness of the gospel; let us engage in fervent and importunate prayer to God that he would continue to bless us, and make us humble, zealous, united, and wholly devoted to his service.—With such a spirit; relying not upon men, but upon God; we shall have no cause for despondency; we can go forward, confident that "the Lord of hosts will be with us," and that in every "season we shall reap, if we faint not."—*May Zion arise and shine—may the righteous-*

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* Rev. Henry Smith, of the Presbytery of Oswego; Rev. Jesse Churchill, do. of Oneida; John Chester, D.D. of Albany; Charles Mosher, do. of Geneva; Henry Axtell, D.D. do. of do.; Beriah Hotchkin, do. of Bath; James H. Stewart, do. of Huntingdon; William Spear, do. of Redstone; Charles S. Robinson, do. of Missouri; John M'Farland, do. of Ebenezer; John F. Grier, do. of Philadelphia; James Rooker, do. of do.; Nathan B. Derrow, do. of Trumbull; Robert Logan, do. of Lexington; Noel Robertson, do. of Fayetteville; Joshua Hart, do. of Long Island; Alexander Cook, do. of Steubenville; Abiel Jones, do. of Grand River; Abraham O. Stansbury, do. of North River.

ness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and all the ends of the earth see the salvation of our God.

By order of the General Assembly,

Ezra Stiles Ely,
Stated Clerk.

May 28, 1829.

In the General Assembly of the Presbyterian Church in the United States, May 29, 1829.

The Report of the Committee on Temperance was taken up, and after mature consideration was unanimously adopted, and is as follows, viz.

1. That this Assembly regard with devout gratitude and praise, the great success which has attended the efforts of the friends of the cause of temperance, during the past year; as evinced in the increase of the number and zeal of temperance societies, in the diminution of the sale of ardent spirits, and in the existence of a strong and increasing publick sentiment against the use of it.

2. That they cordially approve and rejoice in the formation of temperance societies on the principle of entire abstinence from the use of ardent spirits, as expressing disapprobation of intemperance in the strongest and most efficient manner, and making the most available resistance to this destructive and wide spreading evil.

3. That they deeply deplore the apathy manifested by many professing Christians towards the cause of temperance, while many distinguished persons who make no religious profession, are prompt and powerful fellow labourers with Christians, in this worthy and divinely sanctioned cause. And especially do they grieve and wonder that members of our churches, in view of an evil so desolating, and so awful in its prospective bearings on all the interests of our country, should not only take no part in the exertions of their brethren and fellow citizens against intemperance, but by using and trafficking in ardent spirits be actively engaged in promoting it.

4. That they earnestly recommend, as far as is practicable, the forming of temperance societies in the congregations under their care; and that all the members of the churches adopt the principle of entire abstinence from the use of ardent spirits.

5. That as friends of the cause of temperance, this Assembly rejoice to lend the force of their example to that cause, as an ecclesiastical body, by an entire abstinence themselves from the use of ardent spirits.

A true extract, published by order of the General Assembly.

Ezra Stiles Ely,
Stated Clerk.

Seventeenth Annual Report of the Board of Directors of the Theological Seminary at Princeton.

The Board of Directors of the Theological Seminary, present to the General Assembly the following report—

At the date of the last report, the number of students in the Seminary was ninety-nine.

During the summer session, the following *ten* new students were received, viz.

George W. Boggs, graduate of Amherst Col. Mass.
John R. Moser, Williams, Mass.
Foster Thayer, do.
Eleazer C. Hutchinson, Brown's, R. I.
William Hughes, Jefferson, Penn.
David Sterrett, do.
Josephus B. Loring, cand. of 2d Pres. N. Y.
William Sprole, Baltimore.
Dana Goodsell, District of Columbia.
George W. Kennedy, Philadelphia.

During the winter session, the following *fifty-six* additional students were received, viz.

Samuel Hutchings, graduate of Williams Col. Mass.
Mason Noble, do.
William C. White, do.
Hope Brown, Amherst, Mass.
Oscar H. Gregory, do.
Chester Humphrey, do.
Harrison G. Park, Brown's, R. I.
John N. Lewis, Yale, Con.
Asa S. Colton, Hamilton, N. Y.
Charles S. Sears, do.
Henry Axtell, do.
Joseph Alden, Union, N. Y.
Benjamin Burroughs, jr. do.
George H. Hulin, do.
Samuel L. Lambertson, do.
P. F. Phelps, do.
Amos W. Seely, do.
John R. M'Dowell, do.
Samuel R. Bertron, Nassau Hall, N. Y.
Amos Botsford, do.
Jonathan B. Condit, do.
Silas C. Lindsley, do.
A. O. B. Ogden, do.
Robert Dunlap, University of Penn.
Robert H. Smith, do.
Richard Armstrong, Dickinson, Penn.
James G. Brackenridge, do.
William H. Campbell, do.
Robert Davidson, do.
John E. Annan, do.
George W. Hampson, Jefferson, Penn.
John D. Matthews, do.
David Sterret, do.
Samuel Wilson, do.

John S. Galloway,	Jefferson, Penn.
David H. Finley,	Washington, Va.
James Paine,	do.
Silas M. Andrews,	Chapel Hill, N. C.
John D. Caldwell,	Miami Univ. Ohio.
Sidney S. M'Roberts,	Centre, Ken.
William P. Alexander,	cand. of Presb. of Ebenezer.
R. H. Lilly,	do.
C. Forbes,	Philadelphia.
Richard Graham,	New York.
F. Augustus Waldo, M. D.	do.
Baker Johnson,	do.
Arthur Granger,	Elizabethtown.
James Harrison,	do.
Alexander Ewing,	Newcastle.
Robert Love,	do.
William Whann,	do.
Flavel S. Mines,	District of Columbia.
Edward T. Buist,	Charleston, S. C.
John M. Harris,	Baltimore.
Alfred Ketcham,	New York.
Henry A. Riley, M. D.	do.

The highest number of students that has been in the Seminary during the year is *one hundred aud twenty.* The number now in connexion with it is *one hundred and seven.*

Mr. William Whann, a student of the Seminary, departed this life in March last.

The students have as usual been examined semi-annually by a large committee of the Board. This examination in the autumn continued three days, and in the spring two days and a half. In these examinations, the committees who attended them, received entire satisfaction.

At the close of the summer session, certificates that they had finished the whole course of study prescribed in the plan, were conferred on the following *fifteen* students, viz. William P. Alrich, Isaac N. Candee, John F. Cowan, William Cox, John K. Cunningham, Chauncey Goodrich, James Hawthorn, John D. Hughes, William B. M'Ilvaine, James D. Pickands, David R. Preston, George Printz, David H. Riddle, Moses Williamson, and Theodore S. Wright, a man of colour.

On the subject of benefactions for the assistance of necessitous students, the professors have reported the receipt of the following sums, viz.

Female Cent Society, Woodbridge, N. J.	$18 00
Female Society, Cedar st. church, N. York,	124 00
Member of the class of 1819, interest on his share of a scholarship,	12 00
Female Education Society of the Third Presbyterian Church, Charleston, S. C. for one student,	150 00
Ladies of Brooklyn, L. I. for one do.	75 00
Anonymous for do.	75 00
Female Cent Society of Florida, N. Y.	16 00
Phebean Society of Philadelphia,	39 00
Ladies' Benevolent Society of the Murray Street Church, N. York for a particular student,	75 00
Ladies of Princeton, N. J.	14 00
Female Cent Society of Jamaica, L. I.	36 00
Do. First Church, Albany,	52 50
Female Bible Class Society of do.	50 00
	$763 50

The Professors have also reported the receipts of the following articles for the use of the Seminary, viz.

A large bundle of shirts from the Dorcas Society, N. Y.

Do. from a Female Association in Murray Street Church, N. Y.

Six pair of cotton stockings from Mrs. Dr. Scott, New Brunswick, N. J.

A box of clothing from Mrs. Stella Sprigg, of Baton Rouge, Mississippi.

And from E. C. Hutchinson two calico quilts, three sheets, and three pillow cases.

The donations to the library through the year have been, from

Rev. Dr. Greenville Ewing, Glasgow, Scotland, 3 vols.

Heirs of Col. Robinson, Jamaica, L. I., 1 vol.

Rev. Dr. Archibald Alexander, Princeton, 50 copies Harris's Chaldee Grammar.

The Board have the pleasure to report the safe return of Professor Charles Hodge from Europe in September last, after an absence of two years, for improvement in his department of instruction. They hope and believe that the interests of the Seminary will eventually be much promoted by this tour.

The Board have also the pleasure to inform the Assembly, that Roswell L. Colt, Esq. of Baltimore, has endowed a scholarship in the Seminary.

The conditions on which this endowment is made are the following, viz.

1. That during his own natural life, he shall have the right, from time to time, to designate the scholar who shall enjoy the benefit of this endowment.

2. That after his decease the right of appointing the scholars who shall receive the benefit of this shall be vested in the pastor, for the time being, of the First Presbyterian Church, Patterson, Essex County, New Jersey; and if no new appointment shall be made for the space of six months after any vacancy in said scholarship, by those having the right hereby reserved to fill such vacancy, then the

professors of the Seminary for the time being, or a majority of them, shall, from time to time, and as often as occasions require, apply the accruing interest to be received from this gift towards the support of such meritorious student, as they shall think deserving of aid.

3. That the future Professors and Directors of the Seminary shall continue to subscribe, on entering on the duties of their respective offices, the same form of subscription which is now prescribed by the Plan of the Seminary; but on their failing to do so, or in case of any alteration of the present form of subscription, then the capital sum of $2,500 shall be forfeited to the Trustees of the First Presbyterian Church in Patterson, aforesaid, for the purpose of establishing a free school in said town, under the control and direction of the Trustees of said church, and their successors. And the acceptance of this gift by the Trustees of the General Assembly, shall be taken and deemed as a pledge, that they and their successors will appropriate the said funds as occasions may require in the manner set forth.

The Board have to inform the Assembly, that it has pleased Divine Providence through the year to remove two of their number by death, viz. Rev. John Chester, D. D., and George C. Barber, Esq. Two years of the term for which Dr. Chester was elected, remain unexpired. Mr. Barber's term of office would have expired at this time.

The Board have only further to report, that the term of office of the following Directors expires during the sessions of the present Assembly, viz.

Ministers.—Benjamin M. Palmer, D.D. David Comfort, John Johnson, William W. Philips, D.D., Joseph Caldwell, D.D., Francis Herron, D.D., William Nevins.

Elders.—Alexander Henry, Robert G. Johnson, George C. Barber.

Signed by order of the Board of Directors.

Ashbel Green, *President.*
John M'Dowell, *Secretary.*
Philadelphia, May 25, 1829.

The following is the minute adopted by the Assembly, relative to their Board of Missions:

"While the Assembly would affectionately solicit the co-operation of the churches with its own Board of Missions; yet, as many of our churches have already united their efforts with the American Home Missionary Society, and the American Board of Commissioners for Foreign Missions; therefore resolved, as the sense of the Assembly, that the churches should be left entirely to their own unembarrassed and deliberate choice of the particular channel, through which their charities shall flow forth to bless the perishing."

The Assembly has greatly enlarged their Board of Missions, with a view to secure co-operation in every part of their bounds. For the present year, the following individuals compose the Board:

BOARD OF MISSIONS.

Synods.	Ministers.	Laymen.
Albany,	Henry R. Weed,	Ananias Platt.
Utica,	Samuel C. Aiken, NS	John Fine,
	George S. Boardman,	Walter King,
		Abraham Varick.
Geneva,	John Keep, mod	Richard Steele.
	Dirck C. Lansing, D.D. NS	
Genesee,	Joseph Penney,	Ashley Sampson.
New York,	Gardiner Spring, D.D.	Anson G. Phelps,
	Robert M'Cartee,	Moses Allen,
	William D. Snodgrass,	George Douglass,
	William W. Phillips, D.D.	Robert Lenox,
	John Johnston,	Samuel Boyd,
	Samuel H. Cox, D.D. N	Zechariah Lewis,
	Ezra Fisk, D.D. NS	Marcus Wilbur.
New Jersey,	Archibald Alexander, D.D.	Theodore Frelinghuysen,
	Samuel Miller, D.D.	Samuel Bayard,
	John M'Dowell, D.D.	David Magie.
	Joshua T. Russell,	
Philadelphia,	Ashbel Green, D.D.	Robert Ralston,
	Jacob J. Janeway, D.D.	Daniel Montgomery,
	Ezra S. Ely, D.D. NS	Robert Smith, sen.

Synods.	Ministers.	Laymen.
Philadelphia,	Thomas H. Skinner, D.D. ns Ebenezer Dickey, D.D. ns Samuel Martin, D.D. John H. Kennedy, William Nevins, md Joseph Sanford, n Alexander M'Clelland, William M. Engles, c George C. Potts, William L. M'Calla, James Patterson,	Roswell S. Colt, John M'Mullin, James Moore, George W. Blight, md William Nassau, os Solomon Allen, os Robert Wallace, James Kerr, James Schott, Joseph P. Engles, Furman Leaming. os
Pittsburgh,	Francis Herron, D D. os Matthew Brown, D.D.	Harmer Dennie, Eugenius M. Wilson.
Western Reserve,	Giles H. Cowles, D.D.	Jedediah Crocker.
Ohio,	James Hoge, D.D. James Scott,	James Renfrew.
Cincinnati,	Joshua L. Wilson, D.D. os Samuel Crothers, Benjamin Graves,	William Lowry.
Indiana,	William W. Martin,	Jeremiah Sullivan.
Kentucky,	James Blythe, D.D. Thomas Cleland, D.D.	Daniel Wurtz.
Virginia,	John Matthews, D.D. Benjamin H. Rice, Shepherd K. Kollock,	John W. Paine.
North Carolina,	James Stafford, William M'Pheters, D.D.	Frederick Nash.
Tennessee,	Dugald M'Intyre,	Thomas Snoddy.
West Tennessee,	Obadiah Jennings, D.D.	Nathaniel M'Nary.
South Carolina and Georgia,	Aaron W. Leland, D.D. William A. M'Dowell, D. D. os Samuel S. Davis,	Thomas Fleming.
Mississippi and South Alabama,	James Smiley, George Potts.	William W. Caldwell.

OFFICERS OF THE BOARD.

Rev. ASHBEL GREEN, D.D., *President.*
Rev. JOSHUA T. RUSSELL, *Corresponding Sec'y and General Agent.*
Rev. JOHN H. KENNEDY, *Recording Secretary.*

EXECUTIVE COMMITTEE.

Rev. ASHBEL GREEN, D.D.	Mr. JAMES MOORE,
JOSHUA T. RUSSELL,	SOLOMON ALLEN,
JOSEPH SANFORD,	GEORGE W. BLIGHT,
	FURMAN LEAMING.

It was unanimously resolved, "that the General Assembly view with peculiar satisfaction, the measure recently proposed by the American Bible Society, to supply every destitute family in the United States with a copy of the Bible, in the course of two years; and that it be cordially recommended to the presbyteries, individual ministers, and churches connected with the Assembly, to use their endeavours to carry the above measures, in reliance on the blessing of the Almighty, into full and prosperous effect."

The following resolutions were reported and adopted, in relation to the right of voting on the part of corresponding bodies.

1. That the Commissioners of the General Assembly, the present year, to the General Association of Massachusetts, be appointed a Committee of Conference, with a committee, who may be appointed by the General Association for the same purpose, with a view of adopting a course on this subject that may meet the wishes, both of this Assembly and of that Association.

2. Resolved, That the Commissioners from this Assembly to the General Association of Massachusetts, for the present year, and for subsequent years, be instructed not to vote in any of the resolves that may come before that body.

The Rev. Joshua Leavitt, Secretary of the American Seamen's Friend Society, by permission, addressed the Assembly on the objects of the society:

Whereupon it was *Resolved*, That the Assembly rejoice in the prosperous efforts of the American Seamen's Friend Society for the spiritual improvement of that peculiar and interesting class of men, who go down to the sea in ships, and commend the seamen's cause to the affection, the charities, and the prayers of all their churches.

On the subject of statistical reports, it was resolved that the presbyteries be required to direct the sessions of the churches within their bounds to make out, in each year, the sessional report to the presbytery up to the first day of April, and transmit the same to the stated clerk of the presbytery, and that each presbytery be also required to direct their stated clerk, on or before the first day of May, in each year, to transmit by mail, to the stated clerk of the General Assembly, a presbyterial report, bearing the date of April 1st, prepared from the sessional reports, according to the preceding resolution.

The dividing line between the states of New York and Pennsylvania was declared to be the dividing line between the Synods of Genesee and Pittsburg; and between the Synods of Pittsburg and Philadelphia, the dividing line was determined to be a line running north and south, dividing the counties of Warren and M'Kean, Jefferson and Clearfield, Indiana and Cambria, Somerset and Bedford.

The Rev. Luther Halsey, of Princeton, N. J. was elected Professor of Theology in the Western Theological Seminary, in the place of the Rev. Dr. Janeway, resigned.

The report on the application of the Synod of Kentucky, to take the Theological Seminary at Centre College under their care of the Assembly, was taken up and adopted, viz.

That they have examined and do fully approve the plan of said seminary; and hereby express their sense of the importance of this institution; but, at the same time, recommend a delay of any application on this subject until the next year, in consequence of the immaturity of their arrangements.

An answer to the letter, from the Board of Congregational Ministers of London and its vicinity, to the Assembly was reported and adopted, and committed to the stated clerk to be forwarded.

Three thousand pages of tracts were received from the Female Tract Society of this city to be distributed in the western parts of Pennsylvania, and committed to Dr. Herron for distribution. Ten thousand pages were also received from the Female Tract Society of the 6th Presbyterian Church for distribution among the southern and western members of the Assembly.

A new Synod, called the Synod of Cincinnati, was constituted, to consist of the presbyteries of Chilicothe, Cincinnati, and Miami. Their first meeting is to be held on the fourth Thursday of October next.

Dr. Green, Dr. Skinner, and Dr. Ely, were appointed a committee to report to the next General Assembly, a mode of proceeding in organizing churches under the present constitution of the church: also on the manner in which ministers and licentiates are to be received into any of our presbyteries from ecclesiastical bodies in the United States, which correspond with the General Assembly.

The committee to whom was referred the report of the committee on psalmody, with their book, &c. made a report which was amended and adopted; and concludes by recommending the recommittal of said book to the same committee, with the addition of the Rev. Dr. Skinner and Mr. Sanford, to receive those corrections and alterations which may be thought necessary. Remarks or corrections proposed by ministers, or others, are to be placed in the hands of the Rev. Dr. Ely, free of expense, within six months.

On application of the Board of Education the constitution was so amended, as that hereafter fifty-three persons shall constitute the Board; twenty-five of whom are to be ministers, and the remainder male communicants of the church; one minister and one layman from each synod, and the remainder from Philadelphia, and within a convenient distance from the city,—together with such vice-presidents as the board may appoint. Five members, including the president, or a vice-president, shall be a quorum.—The annual report was presented and adopted and referred to the Board for revisal and publication in the appendix to the minutes.—The following gentlemen were re-elected as members of the board for four years, viz: Dr. J. H. Rice, Dr. Moses Waddel, Dr. Archibald Alexander, Dr. S. N. Rowan, John Woodworth, Alexander Henry, Wm. Kirkpatrick, and Horace Hill. Dr. D. C. Lansing was elected for four years in the place of Dr. Axtell, deceased. From each of the new synods the following persons were appointed.—In the Synod of Utica the Rev. Samel Sweezy and Mr. Levi Beebee; in the Synod of Cincinnati, the Rev. Dr. R. H. Bishop and Abraham A. Halsey, Esq., and in the Synod of South Alabama and Mississippi, the Rev. Dr. R. M. Cunningham, and John Henderson, Esq.—The following additional members were appointed, viz.—The Rev. John W. Scott, John W. Thompson, Esq. George Ralston, Esq., Mr. James Schott, T. Bradford, jr. Esq., Mr. Joseph B. Mitchell, Mr. Matthew Newkirk, Mr. John R. Neff, Mr. Matthew L. Bevan, and Mr. James Fassett.

Answers to several letters, received in reply to the last General Assembly's letter to the Protestant churches of France, were reported, and ordered to be transmitted by the stated clerk.

The following resolution was adopted, on the subject of correspondence with the General Association of Massachusetts, viz.

Resolved, That the delegates to the General Association of Massachusetts be instructed to inform that Association that, while this General Assembly do most cordially accept and approve the expression of their sentiments with regard to candidates, licentiates and ministers under censure for heresy or immorality, they do also, most respectfully and affectionately, represent to the Association, that they deem it highly important that it should be considered irregular that any candidate, licentiate or minister, whose credentials are withheld on account of the violation of ecclesiastical order, should be received by either of the corresponding bodies.

The following persons were appointed a committee to certify the standing of travelling ministers and licentiates, viz. In the Synod of Albany, the Rev. Henry R. Weed; in the Synod of Geneva, the Rev. Wm. Wisner; in the Synod of Utica, the Rev. Samuel C. Aiken; in the Synod of Cincinnati, the Rev. Joshua L. Wilson; and in the Synod of Mississippi and South Alabama, the Rev. George Potts and the Rev. Theodore Clapp.

The Assembly, having finished their business, adjourned, after uniting in some special exercises of praise and prayer, to the third Thursday in May, 1830.

The foregoing extracts from the Minutes of the General Assembly and notices of certain measures adopted, are inserted for the information of our readers, before the publication of the Minutes at large.

List of the Auxiliary Societies to the General Assembly's Board of Missions, organized since May, 1828.

1. First Presbyterian Church, Philadelphia, Pa.
2. Second do. do.
3. Third do. do.
4. Fourth do. do.
5. Sixth do. do.
6. Church in Kensington, Pa.

7 ,, Frankford, do.

8. ,, Cape May, New Jersey.
9. ,, Neshamony, Pa.
10. ,, Reading, do.
11. ,, Mifflintown, do.
12. ,, East Tuscarora, do.
13. ,, Lewistown, do.

14 ,, Waynesburgh, do.

15. ,, Huntingdon, do.
16. ,, Hart's Log, do.
17. ,, Alexandria, do.
18. ,, Bellefont, do.
19. ,, Lick Run, do.
20. ,, East Kishacoquillas, do.
21. ,, Princeton, New Jersey.
22. ,, Kingston, do.
23. First Church in Albany, N. Y.
24. Second do. do.
25. Third do. do.
26. Church in Greenbush, do.
27. First Church in Troy, do.
28. Second do. do.
29. Church in Lansinburg, do.
30. Church in Hudson, N.Y. do.
31. Eighth Church in New York City.
32. Canal Street Church, do.
33. First Street Church, do.
34. Murray Street Church, do.
35. Scotch Presbyterian Church, do.
36. Church in Christiana, Delaware
37. ,, Newcastle, do.
38. ,, Norristown, Pa.
39. ,, Doylestown, do.
40. ,, Abingdon, do.
41. ,, Germantown, do.
42. Eighth Presbyterian Church, Philadelphia, do.
43. First Presbyterian Church, Baltimore, Md.
44. Allentownship Congregation, Pa.
45. First Presbyterian Church, Pittsburgh, do.
46. Centre Church, N. Carolina
47. Ash Pole, do.
48. Laurel Hill, do.
49. Red Bluff, do.
50. Bethel Church, do.
51. Little Pedee Church, do.
52. Seventh Presbyterian Church, Philadelphia, Pa.
53. Wilmington, N. C.
54. East Liberty, Alleghany County, Pa.
55. Mansfield Congregation, Ohio.
56. Mount Vernon, do. do.
57. Buck Creek, do. do.
58. Urbanna do. do.
59. Cincinnati, Dr. Wilson's.
60. Dayton, Ohio.
61. Franklin, do.
62. Lebanon, do.
63. Dick's Creek, do.
64. Pisgah, do.

65. Hagerstown, Md.
66. Wyalusing, Pa.
67. Harmony Congregation, N. Jersey.
68. Oxford, do.
69. Hardwick, do.
70. Stillwater, do.
71. Rocky Spring, Ohio.
72. Bloomingburgh, do.
73. Washington, do.
74. Salem, do.
75. Concord, do.
76. Reading, do.
77. Springfield, do.
78. Millville, do.
79. Seven Mile Church, do.
80. Hamilton, Butler County, do.
81. Somerset, Ohio,
82. Montgomery, do.
83. Pleasant Ridge, do.
84. Ripley, Brown County, do.
85. Red Oak, do.
86. Strait Creek, do.
87. Manchester, do.
88. West Union, do.
89. Hillsborough, do.
90. Rocky Spring, do.
91. Bloomingburgh, do.
92. Greenwich, Warren Co. N. J.
93. Bethlehem, Hunterdon Co. do.
94. Alexandria, do. do.
95. Amwell United First Church, do.
96. Amwell First Church, do.
97. Mansfield, do.
98. Amwell Second Church, do.
99. Millville, N. J.
100. Bridgeton, do.
101. Fairfield, N. J.
102. Greenwich, do.
103. Deerfield, do.
104. Pittsgrove, do.
105. Woodbury, do.
106. Blackwoodstown, do.
107. Pencador, Del.
108. Newburyport, Mass.
109. Mount Carmel, Ohio.
110. Hopewell, do.
111. Bath, do.
112. Salisbury, Pa.
113. Lambertsville, N. J.
114. Pennington, do.
115. First Church, Trenton, do.
116. Lawrence, do.
117. Dutch Neck, do.
118. Cranberry, do.
119. Upper Freehold, do.
120. First Church in Freehold, do.
121. Steubenville, Indiana.
122. Crawfordsville, do.
123. Church in Trenton City, N. J.
124. Wooster, Ohio.
125. Long's Run, New Salem Congregation, Pa.
126. Great Valley and Charlestown Church, Pa.
127. Congregation of Cross Roads, Pa.
128. Congregation of the Flatts, Washington County, Pa.
129. Youngstown, do.
130. Slippery Rock, do.
131. Mount Pleasant Congregation, do.
132. Easton, do.
133. Lower Mount Bethel, do.

☞ The collections and subscriptions obtained by the Rev. Mr. Barr, in Ohio, from the congregations named as having been organized by him, were for one year only; but little doubt is entertained that most of these congregations will be ready to renew their efforts annually.

Indirect information has been received of the organization of a number of auxiliaries, from which formal reports have not been received, and which are not contained in the foregoing list.

AMERICAN BIBLE SOCIETY.

The following resolutions were adopted at the late meeting of the American Bible Society in New York.

Resolved, That this Society, with a humble reliance on Divine aid, will endeavour to supply all the destitute families of the United States with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished by its auxiliaries and benevolent individuals, in season to enable the Board of Managers to carry this resolution into effect.

Resolved, That with the full purpose of accomplishing, by the blessing of God, this most necessary and important work, it be earnestly recommended to ministers of the gospel, and laymen of every denomination, in places where no auxiliary society has yet been formed, or where they have relaxed their efforts, to take immediate measures for carrying into effect the general distribution of the Scriptures in their respective neighbourhoods.

TO SUPPLY THE WHOLE WORLD WITH THE BIBLE.

A Good Beginning.—The following letter (says the New York Observer), will show where the *first* contributions were made, towards supplying the *United States* with Bibles *within two years*.

To the Rev. J. C. Brigham, Secretary of the Am. Bible Society.

Dear Sir—The females connected with the binding department of the American Bible Society's operations, have this day enjoyed the privilege of attending your thirteenth anniversary. They there heard your resolution to supply every destitute family in the United States with a copy of the holy scriptures within the period of *two years.* They were also told that this could be effected, provided, among other conditions, that every professor of religion would give *seventy-five cents* for this object. They also heard that it was necessary to *act*, as well as *resolve*, and that *immediate* measures must be taken to prevent a total failure of this important enterprise. Valuing as they do the Bible, the richest of heaven's blessings, and knowing that thousands in the land are without it, they are anxious to do what they can towards carrying into effect the resolution referred to. For this purpose they ask you to accept, in behalf of the Society, the enclosed donation, *seventy-five cents* from each, making an aggregate of *forty-five dollars* and *seventy-five cents.*

Charles Starr.

New York, May 14, 1829.

P.S.—After witnessing the readiness with which your call is responded to by those whose almost every moment must be redeemed, to enable them to earn their daily bread, I cannot deny myself the gratification of doubling the contribution which they have so generously made. I therefore send you ninety-one dollars and fifty cents.

Yours, &c. C. S.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from p.* 234.)

OHIO.

The Reverend Thomas Barr, Missionary Agent in Ohio, whose Journal of a three months' tour has just been received, reports the following collections for the Board of Missions within the bounds of the Presbyteries of Miami, Cincinnati and Chilicothe.

Mansfield,	7 12½
Mount Vernon,	9 18
Mrs. Reed, Elm Creek,	0 25
Buck Creek Congregation,	12 75
Urbanna,	12 87½
Mrs. Ambler,	0 50
Dayton,	22 00
Mr. Maltby,	0 50
Franklin,	11 87½
Lebanon,	11 50
Dick's Creek,	5 25
Pisgah,	15 7½
Dr. Wilson's Church, Cin.	41 15
Mrs. Burnett,	1 00
Ladies of Cincinnati, by Mr. Howel,	1 75
Reading,	1 00
Lower Springfield,	9 50
Bethel Congregation,	5 37½
Seven Mile,	1 50
Hamilton,	15 87½
Somerset,	2 75
Montgomery,	1 81¼
Pleasant Ridge,	8 00
Ripley,	18 72½
Red Oak,	51 2½
Strait Creek,	3 45
Manchester,	17 37½
West Union,	28 56½
Hillsborough,	15 87½
Rocky Spring,	3 75
Bloomingburgh,	6 20
Washington,	6 31¼
Salem Congregation,	4 00
Concord Congregation,	2 75
Two families in Chilicothe,	3 98
Two subscriptions for Philadelphian,	2 00

In a letter addressed to the Corresponding Secretary, the Rev. Mr. Barr gives the following statement of the necessities of the church, and the wide fields of usefulness in the State of Ohio.

"Let the Board think of the melancholy fact, that there are within this State, more than 100 organized churches, of our order, *vacant:* and I speak after deliberation, when I say, that one hundred more might be *now* organized, were there ministers, for a suitable time, to pay attention to them; and many of these, at the start, would be of much promise. The call is loud, and the circumstances favourable, for the Board to act to much advantage for its own influence, and the welfare of the churches. Make a vigorous effort to assist this State *now*, and before seven years pass away, you will be richly repaid both in men and money, I trust. The various institutions of learning, now in successful operation, will produce educated men, and the revivals of religion, that have already taken place, will send a considerable number of young men of piety to these institutions. In one congregation I found four or five young men, subjects of a revival, about to commence a course of education preparatory to the ministry. Let us have then, five, six, seven, or ten, if you please, young men, this spring, if possible; one or two as Missionaries, and the others to locate in some of our prominent places of usefulness."

In respect to the character and labours required of Missionaries to the West, the same correspondent remarks:

"Itinerating must be pursued, if we would preserve our present vacancies, or increase much our borders. Men, willing to labour publickly, and from house to house; willing to endure hardships; condescending to such as are of "low estate;" taking pleasure, like their divine Master, in seeking the "lost,"—*these* are the men for Missionaries—and I can assure you, that men of some good degree of energetick, active piety, are those alone that will be any how acceptable or useful;—any such minister will be received for his work's sake, and will receive the best accommodations from the people that they can give him."

Prompt Return, and Liberal Proposal.

In reply to the circulars, recently issued from the Office of the Board of Missions of the General Assembly, the following letter was received last week from a gentleman of distinction, and well known liberality, in Pennsylvania. We cannot but indulge the hope, that an *example,* so benevolent and persuasive, will find many cheerful imitators.

"Dear Sir,—I have received your circular, issued at the office of the Board of Missions of the General Assembly of the Presbyterian Church, of February 25th, and also your private communication of February 23d. I would just remark, that to me it would be extremely injudicious, under any circumstances whatever, to dissolve the Board; and I cannot see what objections any other society or sect of Christians can make, to our own Church exerting herself in that way which may seem most conducive to promote real piety and enlarge her bounds. I mentioned to Mr. ——, when in your city a few weeks past, to hand in my name as one of the hundred-dollar subscribers; I find it has not been done. I now, Rev. Sir, desire that you may place my name on your list as a subscriber for one hundred dollars per year for ten years. I also mentioned to Mr. —— that it would not affect my payment yearly, whether the whole number of subscribers should be obtained, or not. There is another Society which I feel it my duty to support, in my small way; I mean your *Education Society,* to assist indigent pious young men in preparing themselves for the ministry. If it should be thought right by the fathers of our Church in your city to encourage assistance to that Society, I would freely engage to pay one hundred dollars per year, for ten years, on condition that *fifty* persons shall agree to pay that sum on or before the first day of November next, or at any other time your Committee might think best. I conclude with most heartily wishing success, not only to the exertions of the Presbyterian Church, but to every society which has in view the glory of God, and the christianizing of the world."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of Henry Chester, Esq., per Andrew Bayard, Esq., for a Check on Grafton Bank, N. H., on account of the Whelock estate, $471.38, disc. $2.36	$469 02
Of Rev. Robert M'Cartee, Canal Street Church, N. Y.	10 00
Of Rev. John Smith, Otsego Presbytery	5 75
Of Rev. Alonzo Welton, North River Presbytery	5 00
Of Dr. Ebenezer Dickey, Oxford, and U. W. Nottingham, New Castle Presbytery	4 00
Of Rev. Thomas Barr, Richland Presbytery	6 00
Of Rev. George Chandler, Kensington	5 00
For rent of a carpenter's shop	20 00
Amount received for the contingent fund,	$524 77
Of Rev. Joshua T. Russell, collected by him in New York for the New York and New Jersey Professorship	450 00
Of Rev. Eli F. Cooley, collected by him in New Brunswick Presbytery, for ditto	176 50
Of Rev. Jos. L. Shaffer, do. in Harmony $15, and in Oxford, $20, do.	35 00
Of Rev. Samuel L. Graham, from Orange Presbytery for Southern Professorship	55 00
Of Rev. Jesse Rankin, Concord Presbytery, for do.	57 13
Of Rev. James L. Marshall, on account of his subscription for the Oriental and Biblical Literature Professorship	70 00
Of Rev. Abraham Williamson, per Rev. Dr. John M'Dowell, in part of his subscription for the Eumenian Scholarship, $4, and $6 from the Female Benevolent Society of Chester, on his account	10 00
Of Rev. George S. Woodhull, for the Senior Class of 1820 Scholarship	50 00
And for indigent students of the Seminary	18 00
Of Hugh Auchincloss, Esq., Treasurer of New York Presbytery, for ditto	118 72
Of Nathaniel Davis, Esq., Treasurer of Albany Presbytery, for ditto	46 63
Of Rev. Dr. Ebenezer Dickey, from Rev. Robert White, Fagg's Manor, New Castle Presbytery, for ditto	4 00
Amount received for the Seminary	$1615 75

Received also for the Board of Missions, viz.

Of Rev. Joshua T. Russell, General Agent, the particulars are published by him		$105 92
Of ditto from Rev. James W. Alexander, for a mission to our Aborigines		60 00
Of ditto		58 70
Of ditto		257 50
Of ditto		23 63
Of ditto		353 63
Of ditto		843 20
Of ditto		170 85
Of Miss Olive Sproat, per M. L. Bevan, Esq., her donation		5 00
Of Rev. Jacob Green, from Female Missionary Society of Bedford, Aux. to Board of Missions, annual remittance	$62 36	
Monthly Concert collection	8 24	
Bible Class do. $3.40, and donation from Miss R. Peck $1	4 40	75 00
Of Rev. A. O. Patteson, Longrun, Redstone Presbytery	$35 00	
Female Cent Society of Sewickly	13 50	
Donation from Mrs. E. Taylor, $4, and Miss M. Taylor, $1	5 00	53 50
Of Hugh Auchincloss, Esq., Treasurer of New York Presbytery, annual collections		158 11
Of Rev. A. Condit, Newark Presbytery, ditto		18 17
Of Rev. Dr. Ezra Fisk, Hudson ditto, ditto		33 41
Of Rev. George Junkin, from Danville Miss. Soc. Aux. to Board of Missions		39 00
Of Rev. M. L. Fullerton, from Rev. James Buchanan, Green Castle	$30 00	
And from David Elliott, Mercerburg	10 00	40 00
Of Rev. John Dorrance, from several congregations in Mississippi Presbytery, being 50 cent subscriptions		95 25
Of Rev. R. B. Belville, Neshaminey, annual collections		5 00
Of Rev. Peter Hossinger, Waterford and Gravel Run, Erie Presbytery, ditto		3 15
Of Rev. A. K. Russel, New Castle Presbytery, ditto		60 67
Of Mr. Samuel Morrow, Fourth Presbyterian Church, ditto		12 32
Of Rev. John Mitchelmore, Lewes Presbytery, ditto		11 87
Of Rev. Ithamar Pillsgrove, Long Island Presbytery, ditto		45 79
Of Rev. John Smith, Otsego Presbytery, ditto		1 00
Of Rev. Alonzo Welton, North River Presbytery, ditto		67 39
Of Rev. David Magie, Elizabethtown Presbytery, ditto		53 13
Of Rev. Alexander M'Clelland, Derry, Carlisle Presbytery, ditto		8 00
Of Nathaniel Davis, Esq., Treasurer of Albany Presbytery, ditto		41 33
Of Rev. James Latta, per Rev. W. Latta, Upper Octorara, New Castle Presbytery, ditto		6 00
Of Dr. James Magraw, L. W. Nottingham, and Charleton, ditto, ditto		6 00
Of Mr. Simeon Munday, Second Church Woodbridge, Elizabethtown Presbytery, ditto		4 00
Of Rev. Jos. Barr, per Rev. A. Babbit, Leacock, New Castle Presbytery, ditto		3 37
Of Rev. John M'Knight, from Mrs. Mt. M'Knight, Treas. Fem. Miss. Soc. Rocky Spring, $16, and from Mrs. A. Chambers, Treas. Fem. Miss. Soc. Chambersburg, $25.50		41 50
Of Rev. Dr. E. Dickey, Oxford, and U. W. N. $6, Fagg's Manor, $11, New Castle Presbytery		17 00
Of Jos. Montgomery, Esq., Fifth Presbyterian Church		15 30
Of William Kirkpatrick, Esq., of Lancaster, Pa. his donation		50 00
		$2843 69

☞ For the first time since we assumed the editorship of the Christian Advocate, we this month omit altogether a View of Publick Affairs. We regret this omission, although we have nothing of great importance to report. But our engagements with the General Assembly, followed by some indisposition, leave us no alternative but either to delay the issuing of our monthly number very unduly, or to omit the article in question for a single month. We have chosen the latter part of the alternative.

THE

CHRISTIAN ADVOCATE.

JULY, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XL.

(*Concluded from page* 243.)

But according to the answer of our Catechism now under consideration, not only is the use of graven images and sensible symbols of every kind prohibited in the service of God, but we are forbidden to worship him "in any other way not appointed in his word." I will shortly notice a few of these *other* forbidden ways; and I solicit a particular attention to what I shall offer on this part of the answer before us, because I believe that you whom I address are in far less danger of transgressing the divine precept by the formal use of *images*, or visible symbols, than of violating it in some of the methods, or instances, now to be specified.

1. We are forbidden by the manifest scope of the second commandment to form, even in our minds, any fanciful representation of the great and invisible Jehovah. The human fancy is exceedingly prone to create forms or phantasms of its own; and it certainly requires some care and effort, to restrain it in religious worship, from framing some image or picture of the unseen Deity; to abstract the mind from every sensible or imaginary object; to set God alone before it, and to fill it with deep awe and solemn reverence for that pure, glorious, spiritual, and infinite Being, to whom all our prayers and praises, in order to be acceptable, must be addressed. The duty here stated is clearly implied, or rather explicitly enjoined, by our Saviour, where he says (John iv. 24,) "God is a Spirit, and they that worship him must worship him in spirit and in truth." Many, my dear youth, very many, it is to be feared, transgress the second commandment, in the way to which this particular points your attention.

2. What is called in holy Scripture "will worship," is forbidden by the spirit of the second commandment. By will worship, we are to understand every thing in religion which, not being prescribed in the revealed will of God, has no higher or better origin than the will, invention, or device of man. The sinfulness of this will worship consists in its carrying with it an arrogant implication that the Creator's requisitions, made known in his written word, are imperfect and defective, and need to be amended or supplied by the creature's wisdom, contrivance, or prescription. Thus in some churches called Christian, the sacraments of the New Testament—Baptism and the Lord's Supper—are not administered agreeably to the divine

institution, by simply washing with water in the name of the sacred Three, and by giving and receiving common bread and wine as the memorials of the death and sacrifice of Christ, but with several vain appendages, which are entirely the unauthorized devices and additions of men. Under this head, also, must be ranked a multitude of superstitions, and profane rites and practices; such as endeavouring to unveil future events by applying to fortune tellers, or prognosticators; using unlawful means to prevent or cure diseases, or to obtain an object of any kind, though lawful and desirable in itself; "simony and sacrilege; all neglect, contempt, hindering and opposing the worship and ordinances which God hath appointed."*

Certain false appearances of religion, likewise, belong to the class of errors and evils that fall under this particular. When the minds of men become greatly excited by religious considerations, without being suitably enlightened and guarded, they are exceedingly prone to prescribe, both for themselves and others, some extraordinary religious services, or peculiar austerities, or a devotion of their time and property to what they consider sacred uses, which are not required, nor in the least degree countenanced, in the Scriptures of truth. From this root, the whole system of Monkery and Celibacy, with all their attendant follies, impositions, and unnumbered mischiefs of various kinds, have sprung up and been nourished; and to the very same origin may be traced the unhappy and reproachful extravagances, which have been witnessed in some revivals, or supposed revivals of religion, in our own country. A blind, heated, rash, and misguided zeal, has, in various ways, done incalculable injury to the cause of genuine vital piety. We should see to it therefore that we have a plain scriptural warrant for every religious act, duty, or service, that we either attempt ourselves, or enjoin on others. Without this, whatever show there may be of unusual sanctity, or holy ardour, the issue will always be unhappy. The sin of will worship is committed, and the consequences will, in the end, be unfavourable to pure and undefiled religion.

3. Those who altogether neglect publick worship, or at any time unnecessarily absent themselves from it, or who disregard any of the ordinances or duties which God has appointed or commanded; and those also who pretend that they can serve him more advantageously in some other way devised and adopted by themselves, must be considered as grossly violating the command before us. "This precept is also transgressed by not attending on the ordinances of God with that holy, humble, and becoming frame of spirit, that the solemnity of the duties themselves, or the authority of God enjoining, or the advantages which we may expect to receive by them, call for. When we do not seriously think what we are going about, before we engage in holy duties, or watch over our own hearts and affections, or else worship God in a careless and indifferent manner; in which case we may be said 'to draw nigh to him with our lips, while our hearts are far from him.'"*

Let us now consider "*the reasons annexed to the second commandment*," which, according to our catechism, are—"*God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.*" This is to be considered as the exposition of the words in the sacred text—"For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Formal reasons, it may be observed, are annexed only to this, and the three following precepts of the decalogue. Of the three reasons conjoined with the commandment under consideration, *God's sovereignty over us,* is the first—This sovereignty is expressed in the sacred oracle by the words "I the Lord." The very term Jehovah, here translated Lord, denotes self-existence; and implies that the great and glorious Being to whom it refers is omnipotent or almighty, and the fountain or source from which all other beings derive their existence. This supremacy, the underived "I am" here brings into view, as a reason why the command he delivers, relative to the exclusion of images in his worship, should receive the most careful and exact obedience. And surely this is reason enough. *Power,* among creatures, may indeed exist, without wisdom to direct it, or benevolence and goodness to influence its exercise. But we know it does not so exist, and I think it is inconceivable that it should thus exist, in the Supreme Being. It seems therefore to be taken for granted in the sacred Scriptures, that every intelligent being who has any knowledge of the true God, will know and understand that his almighty power will, and forever must be, righteously exercised. "Shall not the Judge of all the earth do right?" Hence appeals are made to this power, to silence all rebellion in the creature, and all questioning of any of his commands, ways, or doings. "It is somewhat remarkable," says an excellent writer, "that in the book of Job, composed on purpose to resolve some difficulties in providence, when God is brought in as speaking himself out of the whirlwind, he makes use of no other argument than his tremendous majesty and irresistible power!"* This then is the first reason annexed to the second commandment, that God "is sovereign Lord over us, and has a right to make what laws he pleases, about his own worship; and that we, as God's subjects, are bound to observe these laws, and to worship him no other way."†

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* Larger Catechism

* Ridgley.

The second reason annexed to this command is, God's "propriety in us"—Speaking, as it were, personally, to each individual of his chosen people, he says of himself, I am "thy God." Even among men, no right of exclusive property is considered more indisputable and valid, than that which we have to the productions of our own ingenuity and workmanship. But all mankind are "God's workmanship." They are, in a degree infinitely beyond what men can affirm of their sagacity and labour, the creatures, the products, of his power and skill. Yet the Lord Jehovah has claims on us as his peculiar property and possession, still stronger than those which he derives from creation. When by sin and rebellion, man had risen up against his Maker, alienated himself from his rightful owner and sovereign, and made himself over, as it were, to the enemy of both God and man, and deserved, as the just recompense of his enormous guilt, to be banished for ever from all good—God not only spared him, but provided redemption for him—Yes, my dear youth, and the price of redemption from our slavery to sin and Satan, and the incurred penalty of eternal death, was high indeed—too high for any created being to provide and pay. For "we were not redeemed with corruptible things as silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot." Surely, when all this is considered, God's "propriety in us"—his exclusive right to us and all that we have and are—must be seen to furnish the strongest reason conceivable, for our conforming to that method of worshipping and serving him which he may choose to prescribe, and for our rejecting with abhorrence every mode which he has forbidden.

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* Witherspoon. † Willison.

The third and last reason by which obedience to the second commandment is enforced is, "the zeal which God hath for his own worship"—"I the Lord thy God, am *a jealous God,* visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Whenever the Deity, in condescension to human weakness, is pleased to speak to us "after the manner of men," we must be careful not to conceive of him as possessing any of the imperfections or passions of our nature. Thus, when it is said that he is "a jealous God," we are not to conceive of jealousy in him, as fully corresponding to that feeling, as it exists in the human mind. All that is meant is, that the Deity has a holy sensibility in regard to every thing which relates to his worship; which may be illustrated to us by the sensitiveness and vigilance which we witness in one of our kind, under the influence of jealousy in regard to purity and delicacy of conduct in one who is most beloved, and in whose affections no rival can be tolerated. Idolatry is often in Scripture represented as spiritual adultery; and those who indulge in it, or even lean toward it, as resembling those who are basely regardless of the marriage covenant.

As to God's visiting the iniquities of parents upon their children, unto the third and fourth generation of them that hate him, you must be careful to observe that the children thus visited, as well as their parents, are distinctly said to be those that *hate* God.—He never inflicts spiritual judgments on pious children for the sins of their wicked parents, or progenitors; although temporal calamities, such as disease, poverty and grief, are not unfrequently entailed on children by the vices of their parents. Yet even these calamities, if the children be pious, are always overruled for their eternal benefit. Now, it should be observed, that no *hater of God* ever is, or indeed can be, punished in this life, more severely than his own proper iniquities deserve; and if God, for wise and holy purposes, determines to punish wicked parents in this life *less* than their sins deserve, (reserving their full and more awful retribution for a future state,) and inflicts *greater* temporal sufferings on their offspring than they would otherwise endure, yet *unspeakably less,* after all, than their own proper iniquities deserve—is there any injustice in this? There is not the shadow of it. On the contrary, there is not only equity, but wisdom, and goodness too, in the dispensation. A solemn warning is held forth, both to parents and children, which may have, and is intended to have, a salutary influence, in preventing entirely the threatened evils. It is also worthy of special notice, how, in the midst of these fearful comminations, still "mercy rejoiceth against judgment." The threatened judgments extend only to the *third and fourth generations* of those who hate God; but mercy is promised to *thousands, both of generations and individuals,* of them that love the Lord and keep his commandments. Thus you see, dear youth, that your heavenly Father has set before you, all that is awful on the one hand, and all that is alluring on the other, to engage you most carefully to regard what he has required of you in this, and in all his other commandments. Meditate seriously, I beseech you, both on the penalties and the promises here, and elsewhere, exhibited in God's holy word; and may his grace incline you to shun the evil, and choose the good, to the glory of his name and your own eternal welfare and happiness. Amen.

FOR THE CHRISTIAN ADVOCATE.

A CRITICAL EXPOSITION OF II. COR. xii. 16.

> "But be it so: I was not burdensome to you—Nevertheless being crafty, I caught you with guile."

Only two general modes of interpretation can be consistently applied to this text. The one supposes it to contain the Apostle's own statement of the character of the measures he employed, and the general course of conduct he pursued, while labouring at Corinth. The other supposes that it is merely the quotation of the language of another. Between these two methods of interpretation, we think there can be but little difficulty in deciding which has the most legitimate claim to a correct exhibition of the meaning of the text. For, though it has been frequently cited and applied as though the first of these were the only method of interpreting it, it will be no difficult matter to show, that such interpretation must necessarily attribute to the Apostle the exercise of a disposition with which the religion that he professed, and of which he was so distinguished an advocate, proclaims a constant and eternal warfare; and charge him with the employment of measures for the propagation of truth, which are not only unsanctioned by the word of God, but contrary to its whole spirit and tenor; and such as the Apostle himself in other places censures and disclaims.

For, supposing the Apostle to speak in his proper person, we must either admit the full and usual meaning of the words "craftiness and guile," and thus directly charge him with *deceit* and *fraud;* or by some attempt to abate the meaning of the words, soften the charge against him.

Schleusner seems to lend his authority to countenance such a softening of the words "*πανουργος*" and "*δολος.*" He translates the text "Existens callidus, prudentiâ vos cepi." Being skilful, I caught you by my prudence or wisdom.

But, hazardous as it may seem to enter the lists against so distinguished a lexicographer, we must contend that his translation is inadmissible, because it assigns a meaning to *πανουργος* and *δολος*, which their universal use will not justify; and that, whatever may be our ultimate view of the sentiment conveyed in the text, these words must be understood in the full latitude of the ideas expressed by the English terms "*crafty*" and "*guile.*"

The most correct and satisfactory mode of determining the "usus loquendi" of the writers of the New Testament, in respect either to words or phrases, is by a comparison of them, with themselves. Much collateral aid may be derived from the judicious use of contemporary classical authors; particularly in giving definiteness to the meaning of words and phrases that are but once used in the New Testament. But where a word is frequently used by the sacred penmen, its meaning should be sought from a careful comparison of the several places where it is found. And when a word is thus found, in all the instances of its use, to express uniformly one and the same idea, no contrary or opposing signification, borrowed from the use of the same word by classical authors, should be assigned to it. We will now apply this canon of sacred criticism to the text before us.

Πανουργος is an *απαξ λεγομενον.* But its corresponding substantive *πανουργια*, is several times used in the New Testament, and from the use of this kindred word we may ascertain the definite meaning of the one in question. The mere citation of the passages where it is found, will be sufficient to show its ordinary acceptation.

The Evangelist Luke, speaking of the spies who had been sent forth to watch our Saviour's words and tempt him to some unwary speech, from which they might frame an accusation against him to the Governor, says, "But he perceived their *craftiness.*"

And the Apostle Paul, speaking of the politic plans and counsels of that earthly wisdom which is foolishness with God, says "He taketh the wise in their own *craftiness*—" a quotation from Job, where the original word translated by Paul, πανουργια, is ערמה, a derivative from ערום, the word used in Genesis to denote the subtlety which the serpent employed to ensnare the innocency of our first parents.

In this same epistle to the Corinthians the Apostle expresses his fears "lest as the serpent beguiled Eve through his *subtlety,* so should their minds be corrupted from the simplicity which is in Christ."

And in writing to the Ephesians, he charges them "to be no more children tossed to and fro and carried along with every wind of doctrine, and cunning *craftiness* of men whereby they lie in wait to deceive."

These are all the passages (except one which I shall presently quote), in which the word πανουργια is found; and from these it is evident that it is used in the New Testament only in a superlatively bad sense.

It is applied to the subtlety of the serpent, which introduced sin into our world, defaced the moral beauty of this lower creation, and brought upon it that overwhelming tide of misery that for 6000 years has swept over it; to the designing crafty disposition of those men who seek by circumvention and fraud, to remove every obstacle which opposes their own selfish views of aggrandizement; and to the still darker disposition of those tempters of innocence, those crafty corrupters of simplicity of doctrine and of life,—demons whom Satan himself might blush to own as his children,—who, from the mere malignity of their hearts, seek to deceive the unwary to their everlasting destruction. In what philological alembic this word can be distilled and refined, until a good meaning is extracted from it, I know not.

Aristotle defines πανουργια to be "‘οδεινοτης ουκ επαινετη"—a cunning not commendable.

But allowing that this word, in its primary acceptation, expresses only that high degree of penetration and skill, that capacity for *every work,* which when regulated and moulded by virtue, assumes the form of consummate prudence or wisdom, but when under the influence of selfishness, degenerates into low and artful cunning; we contend that its connexion with δολος in the passage before us necessarily limits it to the latter signification. "Being crafty I caught you with guile" (δολῳ). This word uniformly, in profane as well as sacred authors, is used to express that culpable deceit, fraud, or stratagem with which men so frequently attempt to cover, as with a veil, their hidden purposes of iniquity, that they may successfully impose on the credulity and unsuspecting innocence of their fellow men. It is the white-wash of the sepulchre, that within is full of dead men's bones and all manner of uncleanness. And as deceit enters so largely into the composition of our fallen nature, and is one of the most common of the Proteus forms which vice assumes, or rather which appears as a prominent and inseparable feature of vice in every form—hence δολος is frequently used to denote iniquity in general. And its opposite *απλοτης* or simplicity, is used as synonymous with *ακακία*, to express freedom from all iniquity, or purity of mind and purpose.

Schleusner, (as has been already remarked,) translated *δολος* by "prudentiâ," and refers to several classical authorities, in support of this translation. Though we do not admit the correctness of this mode of appeal, except as an ultimatum, in cases where Scripture throws no light; yet even classical usage will not support his translation of this word.

The very passages to which he refers, as far as I have been able to consult them, are the very ones which I should have adduced in confirmation of an opposite meaning. He refers, for example, to the following passage in Æschylus's Tragedy of the Seven before Thebes; where Eteocles after exhorting his companions to courage, adds

> "*Σκοπους δε καγῳ και κατοπτηρας στρατου*
> *Επεμψα, τους πεποιθα μη ματαν ὁδῳ,*
> *Και τωνδ' ακουσας, ουτε μη ληφθῷ δολῳ.*"

"And I also have sent scouts and spies of the opposing army, of whose knowledge of the way I entertain no doubt; and from their report I am persuaded that I shall not be ensnared by the *guile* of the enemy."

To give to *δολος* in this place any other signification than that of *craftiness* or *guile* would destroy all the meaning of the passage. And I have not been able to find a single instance of the use of this word by any Greek author, where it can by any ingenuity of distortion be made to convey any other idea.

By the writers of the Septuagint, it is used as the translation of the two synonymous Hebrew words רמיה and מרמה, both of which primarily signify deceit and are sometimes usurped in a secondary sense, as generic terms for the whole of vice or iniquity.

In the New Testament it is found ten times; and in what sense, may be learned from the following examples of its use. By Matthew and Mark it is applied to the insidious measures which the chief priests, and scribes and elders of the people devised, for the capture and destruction of our Saviour: "And they consulted how they might take Jesus by *subtlety* and kill him." "And the chief priests and scribes sought how they might take him by *craft* and put him to death."

It is classed by our Saviour himself with the other proceeds from the natural heart, which defile the man and render him loathsome and abominable, in the sight of Him who is holiness and truth. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murder, theft, covetousness, wickedness, *deceit*." It was said by the same divine personage in praise of Nathanael, that he was "an Israelite indeed in whom was no *guile*."

When the Apostle Paul would convey a severe and pointed reproof to Elymas the sorcerer, who had withstood him, and sought to turn Sergius Paulus, the pro-consul of Cyprus, from the faith, he says, "O full of all *subtlety* and all mischief, thou child of the devil &c."

The Gentiles, who are all under sin, are said to be "full of envy, murder, debate, *deceit*."

In these and all the other passages in the New Testament, where the word *δολος* is found, from the connexion in which it stands, and the subjects to which it is applied, its meaning is clear and undoubted. It means something as opposite to that prudence which enables a man to "behave himself wisely in a perfect way," as darkness is to light; something as far removed from it, as evil thoughts are from good thoughts, covetousness from liberality, theft from honesty, adultery from chastity, or murder from innocency. It is a word unknown in the Christian vocabulary, except to be branded with the mark of reprobation. By what principles of criticism then, after finding it in ten different places, standing in this unequivocal connexion with the deeds of darkness and corruption, are we authorized to say, as Schleusner does, that in this instance it is used in a *catachrestical* sense, to denote a commendable disposition, a Christian virtue—A strange *catachresis!* A *stretching*, that turns its object inside out. If such a system of *catachrestical* interpretation were applied to the other parts of the Bible, we might convert a prohibition of murder, into a command to slay all we should meet, and make every precept and doctrine mean something directly contrary to the idea which the words in which they are couched would convey, when taken in their ordinary acceptation.

Whether we consider the text then as the personal declaration of the apostle, or the quotation of the language of another, the words *πανουργος* and *δολος* must be understood according to their usual, and in the sacred Scriptures their only use,—the one to express the artful, crafty disposition of the man,—the other, the fraud and guile which this disposition qualified and prompted him to practise.

Against the interpretation which, with this necessary view of the words, supposes the text to contain the apostle's own language, arguments without end might be urged; and it is only strange that any one, with the Bible in his hands, and a disposition to compare Scripture with Scripture, should ever have stumbled on it.

1. For no view of this passage as containing the apostle's own words, possesses any manner of congruity with the general argument of that part of the epistle in which it is found,—or with the scope of the immediate context. In the preceding verses the apostle asserts that he had wrought among the Corinthians the same signs of an apostle as in other churches,—that they had witnessed the same miraculous attestation of his divine appointment in the signs and wonders, and mighty deeds which attended his presence among them,—and that they were in no respect, in which he had any agency, inferior to other churches,—except that he himself was not burdensome to them. For this wrong he asks their forgiveness, and then adds—"Behold the third time I am ready to come to you, and I will not be burdensome to you, for I seek not yours but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." Suppose him then to have in view an objection to this declaration of his disinterestedness, which had been, or might be made, by some of his calumniating enemies, who at this time formed a numerous and influential party in the Corinthian church—"But be it so: *I* was not burdensome to you, but being crafty I caught you with guile:"—i. e. will any of you say—"Be it so—we acknowledge that *you* exacted from us no pecuniary contributions while you were with us—but you craftily obtained, through the instrumentality of others, those temporal supplies which you pretended not to seek and to be unwilling to receive." This objection he answers by a plain appeal to facts, which must have been yet fresh in their remembrance. "Did I make a gain of you by any of them whom I sent unto you? I desired Titus and with him I sent a brother—did Titus make a gain of you? Walked we not in the same spirit—walked we not in the same steps?" This is the evident sense of the passage, and it is a clear and consistent one. But if we suppose the 16th verse to contain the apostle's boast, either of his wisdom or his guile, not only is the phrase *εστω δε* at the com-

mencement of it without meaning, but the whole verse has no connexion with the apostle's previous declaration of his disinterestedness, or his subsequent appeal to the fact that Titus and the others whom he had sent were equally disinterested.

2. Any interpretation of this text which regards it as exhibiting the words of the apostle, speaking in propria persona, might also be confuted by his own declaration contained in another part of this same epistle. "Therefore seeing we have obtained this ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty, not walking in *craftiness,* (εν πανουργια,) nor handling the word of God *deceitfully* (δολουντες τον λογον του θεου)—but by manifestation of the *truth* commending ourselves to every man's conscience in the sight of God."—Πανουργια and δολουντες are cognates of πανουργος and δολος, and whatever meaning we assign to one must necessarily determine the meaning of the other.

If the text under discussion therefore contain the apostle's own words, here is a plain and irreconcileable contradiction between two parts of the same epistle. If we suppose the apostle to have been destitute of sincerity, one would have thought that the keen penetration which qualified him for success in crafty scheming, would have preserved him at least from contradicting himself in the same letter. And writing to the Thessalonians, he says—"Our exhortation was not of *guile,*" and he denounces a curse on those who use feigned words.

3. But were this view of the text encumbered by no philological difficulties, and its incorrectness demonstrable by no external evidence, still it would carry with it its own refutation in the moral obliquity involved in it. We have seen that the words πανουργος and δολος must be understood according to their usual sense—which is expressed with sufficient correctness by "crafty" and "guile." The interpretation of the text as the personal declaration of Paul, must therefore attribute to him a disposition and course of conduct with which the religion of the Gospel holds no fellowship, makes no compromise. The distinguishing characteristic of the Christian religion, that which gives it a marked and peculiar pre-eminence over every other system of belief, which the reason of man has either originated or compiled from the scattered leaves of tradition, is the simplicity which pervades it throughout; which is seen alike in its doctrines, in the facts in which those doctrines are embodied, and in the means developed for its propagation. And the Bible does not merely hold up to the admiration of man a picture of moral excellence, and enjoin on his conscience the personal transcription of its features, but at the same time contains within itself a system of truth, which is calculated to mould the character into the form and beauty which it recommends. Thus he who has felt the power of the religion of the Bible, while acting under the influence of its principles, loses all motive to deception in any of the multiplied forms which it assumes. He can have no motive to hypocrisy towards God, for by the very supposition of his character he is sincere in his devotion and worship; nor to self-deception, for it is essential, not only to the growth and perfection, but to the very existence of his Christian character, that he should bear the pure and searching light of God's holy law into the inmost recesses of his heart, and become familiarly acquainted with his secret springs of action, and the ultimate objects around which the tendrils of his affections entwine themselves. Nor has he any inducement to practise deception on others for selfish purposes,

for his heart overflows with a benevolence as expansive as his knowledge of the universe, to which he stands related.

But may not this very benevolence lead him to practise deception on others, for the promotion of their own good; and as the character of an action in morals, is determined by the motive of the agent, may not the use of deceit be lawful, when the intention is thus laudable and benevolent? Here lies the full force of the only shadow of an argument that can be urged in favour of the use of any species of deception. And here the discussion assumes the form of the general question, whether any course of conduct which God has forbidden, can be justified by our own views of propriety or policy? whether any art of man can convert the wan and haggard features of vice, into the soft and heavenly lineaments of virtue; or whether the characteristics and tendencies of each, are not so indelibly fixed in the nature of things and the constitution of the moral universe, as to be incapable of any interchange with each other? Were we able to discern all the relations and tendencies of any one act or course of action, could we see through the whole moral universe as it now exists, and look onward and onward, and calculate with infallible precision what would be the effect of any particular course of conduct on ourselves and others, in ages yet to come, then indeed utility might safely be made the test of virtue, and any action performed with the sincere design of promoting the general good would be virtuous. For, were we endowed with such an intuitive and infallible perception of the present and future tendencies of all our actions, both on this and every other system implicated in it, any written instruction or law from a superior, would of course be useless; and in such a case, we can conceive of no other obligation that would lie upon us to follow or avoid any course of conduct, except as it enhanced or diminished the publick good; and an intention to fulfil that obligation, would breathe virtue into every act which it inspired. But it is plain that such a comprehensive reach of intellect as this, belongs only to omniscience. From the limited nature of our faculties we are incapable of discovering, by the unaided light of reason, all the results of any action. And even within the limited circle of observation where human reason can push her inquiries with success, the tendencies of any action which meets her eye, are far from affording an infallible criterion of the moral character of that action. For such is the disorder which sin has introduced into our world, that the natural tendencies of things are often interrupted; so that actions which are manifestly vicious, often impart pleasure to the agent, and appear to promote the good of others.

A law therefore, the necessity of which was founded in our ignorance, has been given, which claims to be an infallible guide of our lives, an unerring rule of our actions, a spotless standard of perfection. And we are assured that an unwavering obedience to its counsels and requisitions, is connected with the highest happiness of which man is capable. In fixing the terms of his law, and defining the bounds of human conduct, God doubtless consulted the general good; and He is infinitely better qualified to judge of the good or bad effects of any course of conduct, both now and in its final issue, than we can possibly be. To advocate or practise any thing which he has forbidden, on the ground of expediency, is nothing less than an impeachment of the divine wisdom or goodness. And to act contrary to his law, even with the purest intention of doing good, is to shut our eyes to the full effulgence of omniscience *revealed,* and to walk by the glimmering taper light of our own wisdom.

If the use of guile therefore be forbidden by the law of God, goodness of intention in reference to its supposed utility, cannot justify it. And surely it needs no long array of texts to prove that it is thus forbidden, or they might be easily produced.—Two shall suffice—Of those who are without fault before the throne of God it is said "And in their lips was found no guile" (δολος).—And of Christ, the bright examplar of the Christian, in whose life are embodied all the purity and holiness of religion,—it is said "he died for us, leaving us an example, that ye should walk in his steps, who did no sin, neither was guile (δολος) found in his mouth."

To justify the use of guile for any purpose whatever, must therefore lead to the full adoption of what the Apostle Paul has pronounced a damnable maxim. "We may do evil that good may come."

And to attempt by deception, even in its mildest forms, to practise on the hopes or fears of men in things which relate to their eternal interest, is an attempt to commingle the principles of the kingdoms of Christ and of Satan, to improve the contrivance of Infinite Wisdom for the renovation of our world, by adding to it the mechanism of human invention—to temper the sword of the Spirit in the unhallowed fires of earth, that it may possess a more keen and etherial edge. It is a manifestation of our opinion of the weakness of our cause, or of our distrust of God. Surely he is able to bless the simple and sincere exhibition of his own truth, which he has ordained as the only means of salvation; and for man to attempt to add to the means which he has established, betrays consummate folly, as well as presumption and wickedness.

Such being the moral tendency of this interpretation of the text, it must be a wildly erroneous one; and we are compelled to adopt the only other one of which it admits, that which supposes the Apostle to quote the substance of an objection, which some of his calumniators had made to his disinterestedness.

This view of the text has already been shown to be consistent with the context; and it might also be shown that this is no unusual mode of speaking with the Apostle. But as we are shut up to this interpretation by the removal of the only other one of which the text admits, it needs no further defence.

A. B. D.

Princeton, June, 1829.

SELECTIONS FROM DRELINCOURT'S COMPEND OF CONTROVERSIES.

(*Continued from p.* 246.)

Article III.

THE ROMAN CHURCH TEACHES, that the holy Scripture is obscure. Bellarmine de Verb. Dei. l. iii. c. 1. Charron, Truth, iii. c. 3. Coton, l. ii. c. 19. Baile, Treatise, i.

LET US HEAR THE SCRIPTURES: Psal. xviii. 9 [xix. 8.] "The judgments [*justices*] of the Lord are right, rejoicing (our) hearts; the commandment of the Lord is clear, enlightening the eyes."*—

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* The word, rendered by the Louvain doctors and the Lat. Vul. *justices*, or righteousnesses, is פקודי from פקד, he visited; rendered by Ainsworth, "visitations;" by the LXX. *δικαιωματα*, from whence the Louvain interpretation. "The root *pakad*," says Robertson, "doth also signify, 'he cared for'—because that which a man visiteth often, he careth much for; also, 'he commanded,' as if in visiting he required somewhat of him whom he did visit; and hence, 'he required, desired'—also, 'he gave the charge of any thing to one, and his keeping or custody, he set over in charge, or in an office:' or 'he did deposit,' or lay any thing by one to keep. Hence is the noun pl. max. *pikkudim*, contracted, *pikkude*, statutes, commandments, as if things put into custody of one to be kept diligently, and to be taken account of, at every visit," &c. The word rendered "clear," is ברה *Barah*, clean, pure; ac-

Note. Those who accuse the Scriptures of obscurity, accuse it of falsehood; since it says respecting itself, not only that it is clear, but also that it enlightens.

Psal. cxviii. 105. [cxix. 105.] "Thy word is a lamp to my feet, and light to my paths." There is none, except those who turn their backs upon this lamp, that does not see the light.

2 Cor. iv. 3, 4. "But if our gospel be covered, it is covered from those who perish, in whom the God of this world has blinded their understandings, to wit, the unbelieving; that the light of the gospel of the glory of Christ, (who is the image of the invisible God,) may not irradiate them." *Note.*—However radiant the sun may be, the blind, and those who voluntarily shut their eyes, perceive not his light. So also, however clear the Scriptures may be on points necessary to salvation, the unbelieving are unable to comprehend them.

2 Pet. i. 19. "We have also the surer word of the prophets, to the which ye do well to attend, as to a candle which shines in a dark place, until the day begin to dawn, and the morning star arise in your hearts." If the word of the prophets be compared to a candle, what brightness, think you, must beam in the doctrine of the apostles?

Article IV.

THE ROMAN CHURCH TEACHES, that it does not belong to the people to read the holy Scripture. Index librorum prohibit. *Regula,* iv. Bellarmine de Verb. Dei. l. ii. c. 15.

LET US HEAR THE SCRIPTURES: John v. 39. "Enquire diligently of the Scriptures: for you think by these to have eternal life, and they bear testimony of me." *Note.*—Our Lord Jesus Christ speaks not only to the teachers, but also to the people; and exhorts them all, not only to read, but also to search and examine diligently the holy Scriptures.

Deut. vi. 7—9. "These words which I command thee this day shall be in thy heart; and thou shalt rehearse them to thy children, and shalt think of them when thou remainest in thy house, and when thou walkest in the way; when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thy hands, and they shall be, and shall be moved* between thine eyes. Also thou shalt write them upon the entrances of thy house, and on thy gates." *Note.* God commands all the people to write his word on their garments, houses and gates, that persons of every description might read it. It would have been an astonishing thing in Israel to forbid the reading of the books of Moses.

Isaiah xxxiv. 16. "Search diligently in the book of the Lord, and read." *Note.* The prophet addresses his proposal to all the people of the earth, as it appears from the beginning of the chapter.

Luke xi. 28. "Blessed are they who hear the word of God and keep it." If there be any blessedness in *hearing* the word of God, there can be no less in *reading* it. If Jesus Christ and his apostles were on earth, men and women would hear their preachings. Why then hinder them from reading them?

2 Pet. i. 19. "We have also the surer word of the prophets, to the which ye do well to attend." *Note.* St. Peter praised those who read

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cording to the LXX. τηλαυγης, bright, shining afar; hence the "clair" of the Louvain version, through the Lat. Vul.—TR.

* The Latin Vulgate reads "erunt et movebuntur;" the Louvain Bible, "seront et se mouveront;" not unlikely, as Grotius hints, the Lat. Vul. might originally follow the LXX. who have here, εσται ασαλευτον, "it shall be unshaken, or immoveable," and might therefore read "*non* movebuntur." But however this may be, it is clear, that the Latin Vulgate neither renders the original Hebrew, nor gives good sense.—TR.

the prophets, and his pretended successor blames those who read the evangelists!

Deut. xvii. 18, 19. "When the king shall be established in the throne of his kingdom, he shall write for himself the Deuteronomy of this law in a book, taking the copy of the Levitical priests, which he shall have with him, and shall read it all the days of his life." *Note.* Kings behoved not to be haughty to the priests. God obliges them to read all the days of their life, the ordinances of the King of kings.

Josh. i. 8. "Let not the volume of this law depart from thy mouth; but thou shalt meditate therein day and night, that thou mayest take heed and do according to all that is written therein." Reader, see here a general of the army obliged by an express commandment, to read and meditate upon the holy Scriptures.

Acts viii. 27, 28. "Behold an Ethiopian man, a eunuch, of great authority and power under Candace, queen of the Ethiopians, who had the charge of all her treasures, and who had come to worship at Jerusalem; and was returning, being seated in his chariot, and was reading the prophet Esaias." If this distinguished person read before he was a Christian, I think that when he became a Christian he would read still more frequently. If he read the prophets when he did not understand them, it is very likely that he read them still more carefully, when he did understand them. Meanwhile, he was not an ecclesiastic, but a superintendant of the revenues.

Ibid. xvii. 11. "Now these were nobler than they who were in Thessalonica, who received the word with all readiness, daily searching the Scriptures to know if it were so." Let the nobles who would dispense with reading the Scripture, learn their lesson here.

2 Tim. iii. 15. "Thou hast known from thy childhood the holy writings." Reader, see here a child exercised in the sacred writings, and now-a-days men grow old without knowing any thing about them!

Take notice that the apostle Paul addresses the greater part of his epistles, not to priests, or to bishops only, but in a general manner, "To the churches of God, to the sanctified in Jesus Christ, and to all who call upon the name of our Lord Jesus Christ." See Rom. i. 7. 1 Cor. i. 2. 2 Cor. i. 1. Gal. i. 2. Eph. i. 1. &c.

And to show clearly that he wrote to the people as well as to the pastors, he distinguishes them in his epistle to the Philippians, c. i. 1. "Paul and Timotheus, servants of Jesus Christ, to all the saints in Jesus Christ, who are in Philippi, with the bishops and deacons."

In the same manner St. James addresses his epistle, (i. 1.) "to the twelve tribes that are dispersed."

And so Peter addresses his first epistle; (i. 1.) "to the strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia."

His second epistle is still more general, "Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained like faith with us, through the righteousness of our God and Saviour, Jesus Christ." c. i. 1.

What appearance is there in all this of hindering faithful persons from reading the epistles, which are addressed to them?

St. John writes "To fathers, young men, and children," that people of all ages might be obliged to read his epistle.

And he even writes in particular "to the elect lady and to her children," 2 John 1. Now I do not think that this excellent and virtuous woman would scruple to read in her family the letter which St. John wrote to her; but the bigots of the present day would make a point of conscience of it.

Add to this that the Apostles have formally commanded their epistles to be read.

Col. iv. 16. "When this epistle shall have been read by you, cause it also to be read in the church of the Laodiceans, and read ye also that which is from the Laodiceans." Note, St. Paul speaks not of an epistle which he had written to the Laodiceans, as cardinal Baronius has well remarked after St. Chrysostom and Theodoret, in his Annals, A.D. 60. sec. 13.

1 Thess. v. 27. "I adjure you by the Lord, that this epistle be read to all the holy brethren." But in this miserable age, they wrest these divine epistles from the people, while they permit them the reading of obscene books, and bawdy songs.

Rev. i. 3. "Blessed is he that reads, and that hears the words of this prophecy, and keeps the things which are written therein." If the spirit of God call those blessed who read the Apocalypse, which is the most difficult book of Scripture, how blessed ought we to deem those who read the gospels and the epistles of the apostles, which contain many things familiar and easy to be understood? Then wretched are the people of the Roman church, who are deprived of so great a consolation!

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p. 257.*)

Liverpool,
Monday, May 26, 1828.

Yesterday evening I visited the church in which the pupils of the Asylum for the Blind worship. The service commenced, as do all the publick religious exercises in the afternoon at Liverpool, at six o'clock, P. M. I paid one shilling at the door for admission, to a man posted there to receive it, who afterwards conducted me to a good seat. Though there is no *actual* demand made for entrance money, yet it is expected from every stranger, and there is a printed notice on the door for this purpose. The services were, of course, after the form of the church of England. The chaunts were by the blind pupils: the voice of *Rebecca*, one of the most intelligent blind girls, was harmonious indeed; and when they all pronounced the frequent *Amen*, which they rather sung than spoke, the effect on the feelings was exceedingly touching. The musical performances of the pupils are perhaps more remarkable than their skill in the mechanick arts: they play on the organ or piano some of the most difficult and complex pieces of musick, without omitting a word or making a false note. At the Asylum we saw, yesterday, their Musick Hall, which is well furnished with an organ and numerous pianos, and on which they practise a good deal. The sermon was not much; but I left the church highly gratified, if not much instructed. This morning I went with Mr. B., to whom I had letters, and who has been exceedingly attentive and kind, to see an annual exhibition of the flowers in bloom at this season. The company collected on this occasion was numerous and well dressed, though it poured down torrents of rain. This exhibition gave me an opportunity of seeing a good deal of the female fashion, and manners of the place. Except a few *ultras*, who wore long-tailed cloth riding habits, round hats and jockey whips, you would not have been able to distinguish the company from a collection of American ladies and gentlemen. The flowers and fruits exhibited were numerous and in a high state of perfection, though arranged without any regard to neatness, taste, or effect.

In the afternoon, that is at six o'clock, I dined with Mr. B., and for the first time sat down to a private dinner, served in a fine English style. A number of ladies were present: the entertainment was rich and profuse: excepting however in some little *niceties*, you might have supposed yourself at an entertainment in a gentleman's house in Philadelphia. I will here take occasion to remark, that there is an openness and a cordiality about the English of both sexes, that is indescribably gratifying to a stranger. There was none of that stiffness, and reserve, and consequence, which I expected to find, from the few specimens of their character I had seen in America. The moment you are *fairly* introduced, all disagreeable restraint is removed, and you are at once at ease and almost at *home.* But to return to the dinner table—However much gratified with the hospitality of Mr. B., this entertainment convinces me that I can spend my time to more advantage than in feasting—four hours at least must be lost on such occasions.

I ought not to omit mentioning the Liverpool market, a place which no curious stranger should neglect to visit. The principal building is reckoned the largest structure under roof in the kingdom. It is divided into a number of avenues, extending from one end to the other, along which the various articles which form the merchandise of such a place, are arranged to the best possible advantage.

I expect to leave this town tomorrow, and I shall do it with regret. Though I visited many more publick places than I have described, yet I shall leave many interesting objects unexamined. But this is not all—The kindness and hospitality of a people always result in unpleasant feelings, when you part from them. Before I left home, I was told that I should find nothing here, that ought to detain me an hour; and had I followed my instructions on this subject I should have been deprived of much substantial information, and much rational pleasure.

Tuesday, 27th.—This has perhaps been one of the most pleasant days of my life. I left Liverpool in the steam-boat for Eastham, in company with three of my American friends, Mr. S. Dr. G. and Mr. R. On landing, we took the *inside* of a coach, which was to convey us to Chester. There were twelve *outside* passengers. The first thing that struck all as new, was the genteel appearance of the coachman, a tall, stout, and healthy looking Englishman. The road, which was excellent, passed through one of the most rich and cultivated countries I had ever seen. The thorn hedges in bloom, crossing the country in every direction—the neat farm-houses—sloping, even hills, and winding rivulets and canals, filled me with delight. The Duke of Bridgewater's canal also crossed the road, and was to me an interesting object, on account of its famous tunnel, at some distance from this place. We arrived at Chester, which you know is the capital of Cheshire, so noted for its cheese, in about an hour. This town is one of the most ancient in the kingdom, and I think, excepting York, is the only town surrounded by a wall. This wall in many places is still perfect, and the inhabitants promenade on the top. The river Dee, famous for its fine salmon, passes through the suburbs of the town: the river, however, would only be called a creek in America. We visited the cathedral in this place, and as it was the first old building any of us had seen, we were all struck with wonder and delight, particularly by a Saxon *arch*, eleven hundred years old, under which we passed. The coffin of Hugh Lupus, in the chapter-house, and the tomb of Henry IV. emperor of Germany, were shown us. I was also interested at seeing a cenotaph on the wall, to the memory of Dr. William Smith, the translator of Zenophon, Thucydides, and some other works. The monument is of white marble, and represents a female figure weeping over an urn. Some parts of this old church have been lately repaired, but many more are in hopeless ruins, particularly the old cloisters. It is impossible for me to convey to another the feelings I experienced, when pacing the same pavements and viewing the same objects, that were seen and paced by the ancient pious and superstitious dead. I here first distinctly realized what was meant by ivied walls, dilapidated towers, stones discoloured and grey with time, and mouldering ruins exposed for ages to the weather. By the way, when you first look at such ruins, you can scarcely persuade yourself that they have not been exposed to the fire, so black and sombre do they seem. From the little specimen of antiquity in architecture which I have seen in this old place, I must say that the ruins of an abbey appear vastly more interesting on the pages of Irving and others, than they do in reality. Yet do not understand me to undervalue these things—I can truly say with Johnson, "Far be from me and from my friends, such frigid philosophy as will conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue: that man is little to be envied, whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."

The town of Chester is also remarkable for many of its shops, which are in the *second* stories of the houses, and are so arranged as to afford a convenient covered walk, to all customers passing from one to the other.

About four miles from Chester is the seat of Lord Grosvenor, called Eaton Hall, a splendid mansion, built in the Gothic style, and which was the principal object of our visit. To us Americans, this residence of nobility was really overwhelming. The park, through which we rode to the palace, not only surprised us, by its great extent, but its high state of culture; every part of it seemed to have been beaten or rolled, and continually dressed, so as to present an even and smooth surface: here we saw hundreds of deer, reposing in the shade, or wandering near us carelessly over the lawn, or trooping across it, in silent herds at a distance. We now observed the Gothic turrets of the mansion rising above the tops of a grove of old oak trees, on the branches of which we soon heard the noisy clatter of a thousand rooks—birds with which the novelist always tenants his old ruins: they are here much prized by the nobility, though an American farmer would shoot them off his grounds, both from their appearance and their notes, as a parcel of worthless crows, which they certainly to an unscientific eye very much resemble. The housekeeper, who received us very courteously at the hall door, was a remarkably comely and well dressed female. She conducted us through all the rooms in the lower story, and then informed us that strangers never visited the other parts of the house. I can neither recollect, nor describe half that I saw of the interior of this place. The grand entrance hall, paved with variegated marble—the figures in armour in the niches—and several other appearances, were perfectly new and surprising; then the state chambers, the saloons, and library, &c. &c. were all magnificent in a high degree. In this last place I was glad to see the works of our countryman, Irving. As the housekeeper conducted us over the building, and talked about the old earl, the countess, and lady Amelia, as she showed us their pictures, I realized some of the romantic scenes of Mrs. Radcliffe, which charmed my youthful imagination. We saw but a few pictures or statues in the apartments we examined, but this deficiency, if such it can be called, was made up by the splendid furniture, tastefully arranged in every room—magnificent sofas and eastern couches—chairs embossed with a profusion of gold, and tables and cabinets inlaid with pearl and ivory, were every where to be seen. I was also very much struck with the beauty of a number of large Gothic windows of stained glass, representing the ancestors of the family. The full length portraits of the present earl and lady Grosvenor, which are suspended in one of the rooms, were interesting. The countenance of his lordship is both intelligent and amiable, but that of Mrs. G. wants both of these expressions.

After writing our names in an album, and presenting the housekeeper with *a fee*, we explored the gardens, hot-houses, and pleasure-grounds. I cannot say I was much gratified with the prospects around the palace; the country is too level, and the monotony of view thus occasioned, though here and there interrupted by a few clusters of ancient oak, did not come up to the idea which I had formed of the magnificence of English park scenery. At the back of the hall there is an artificial lake of some extent, supplied with water from the Dee, on which we saw a small pleasure boat moored among the trees. The garden occupies several acres, is laid out with some taste, and contains much fine fruit. The hot-houses through which we passed, are kept, according to the gardener's account, always at a temperature over 100° F.; they appeared rich in exotic fruits and flowers.

As this is the first nobleman's seat I have visited, I have given you a more particular account of it, than I expect to trouble you with on any future similar occasion.

After dining at Chester, Messrs. R. and S. and myself took a post chaise for Manchester, leaving Dr. G. to visit his Irish friends, and then to join me in London. The country over which we rapidly passed was highly cultivated and picturesque, and we arrived at Manchester about 9 o'clock.

FOR THE CHRISTIAN ADVOCATE.

THE BEARING OF APOSTOLICAL PRINCIPLE AND PRACTICE ON ABSTINENCE FROM THE USE OF ARDENT SPIRITS; *an Essay on* 1 *Cor.* viii. 13. *By the President of the Young Men's Association of the City and County of Philadelphia, for the promotion of Temperance.*

AN "offence," in Scripture language, is a moral stumbling-block. To "make another to offend," is to lay such a stumbling-block in his way—to advocate such principles, or to pursue such a line of conduct, as will lead him into sin. Our apostle affirms, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend"—If an indulgence, though apparently innocent in itself, be the occasion of leading others into sinful and ruinous courses, it shall be instantly and forever disallowed.

The principle involved in the determination here expressed, might be legitimately applied to a great variety of cases. It would serve as a wand, to exhibit in their true deformity various practices, not now deemed improper by many, because not literally forbidden in Scripture.

But we must first ascertain the application of this principle made by the apostle in our text. The "meat" he speaks of is that which was eaten in the temples of idols. Parts of the animals were offered in sacrifice: the worshippers, in token of social friendship, ate the remainder in common, in certain apartments of the edifice. The more devout among the Christian party soon began to question the propriety of participating in these festivals.—But self-denial was not more palatable to loose professors then, than now. They could reason plausibly, and their arguments were like oil, to smooth the surface of a ruffled conscience. But the matter in dispute was referred to the apostle's decision. Let us examine the reasoning and refutation, in connexion.

1st *Argument. Professor.*—An idol has no real existence. We Christians, who do not believe in even the existence of those objects, cannot be chargeable with idolatry, when we eat a little meat in a temple!—v. 4—6.

Apostle.—If all had this disbelief in the existence of idols, the act of eating meat in an idol's temple might be a harmless indulgence; but the case is materially altered when we reflect, that many believe in the existence of idols, and regard them as proper objects of worship. These are seriously injured and hardened in idolatry, for they regard the act as an act of homage to the idol.—v. 7.

2d *Argument. Professor.*—The eating of meat is one of the innocent enjoyments afforded us by a beneficent Providence. To eat with thankfulness is not sinful—to abstain from eating is not meritorious. Persons may innocently deprive themselves of the enjoyment if they see fit; but let them not find fault with those whose principles are more Catholick, while their hearts are equally sincere.—v. 8.

Apostle.—But an act not improper in itself, may be sinful when done in peculiar circumstances. Beware lest this alleged Catholicism of yours "be a stumbling-block to them that are weak."—v. 9. Such persons entertaining a high respect for your superior attainments, and not comprehending fully your motives, are led into sinful excesses.—v. 10. Your superior attainments and influence, instead of ministering to the edification of others, is of ruinous tendency to your weak brethren. A compliance deemed innocent on your part, and perhaps even kindly in its design, is of serious detriment to those whose interests ought to lie near your heart;—v. 11—and because injurious to such, it is offensive to the Saviour.—v. 12. In view of these fatal results, there could be no doubt as to the path of duty, and ought to be no hesitation in pursuing it. Immediate and entire abstinence from the indulgence in question, is a dictate of the "new commandment."—v. 13.

As if to console them under this verdict, the apostle in the succeeding chapter unfolds at large his own unquestionable "rights." He had a right to the luxuries of life—v. 1—4: he had a right to a wife—v. 5—6: he had a right to an ample worldly maintenance—v. 7—14: but in view of the peculiarities of his situation, he chose to waive all those rights—v. 15. Nor in making this surrender of abstract rights was he influenced merely by an icy sense of duty: he even deemed it a privilege (v. 16) to imitate Him who "though he were in the form of God, and knew it to be his right to be on an equality with God, yet emptied himself" of his heavenly prerogatives, for the benefit of sinful men. He knew that more good would be accomplished by adapting himself to the characters and necessities of men, than by contending for abstract rights, and allowing himself in unnecessary indulgences—v. 19—22—and in view of the good to be effected, and of the weight of glory to be acquired, he joyfully sacrificed all.—v. 23. Blessed apostle! How like his heavenly Master! How different from those professors who will abandon no gratification, but under the lash of literal duty and of positive statute!

One inquiry more needs to be answered, in order to present in full view the principle involved in the text. Why were any desirous to share in those festivals? Two reasons may be assigned. Men are naturally carnal. They love to "eat, and to drink, and to be merry," when an opportunity offers, and a plausible plea can be had for so doing. Hence the conclusiveness of arguments to their judgments, which would otherwise be regarded as destitute of force! But they had a better and more plausible reason for wishing to be present on such occasions: a reason which we wish to be distinctly noticed, not only as serving to palliate their conduct, but because we shall have occasion to advert to it again, as the most plausible plea for another indulgence, equally injurious to the interests of our fellow men. The plea is this—They had many heathen acquaintances and relatives, whose amity they were desirous to preserve. A refusal to eat with them on these publick occasions would be construed as unfriendly, and perhaps embitter the minds of many against the Christian system, as if it rendered its professors selfish and contracted in their feelings. This mistaken notion of friendship, probably prompted many to comply who were serious and well disposed. But the apostle corrects the misapprehension. The vital interests of our fellow men are too precious to be sacrificed on the altar of social intercourse. We are to "do good to all men as we have opportunity," to cultivate every kindly feeling, and to abound in every kindly action; but, as to things doubtful or of injurious tendency, our motto must be, "touch not, taste not, handle not."

We have thus made, as we believe, a literal exposition of the text. The application of the principle of the text, in the case referred to the apostle's decision, has, as we suppose, been fairly exhibited. The principle will equally apply to any other practice, however apparently harmless, which leads to similar evils. Such practices, not necessary, as are the occasion of leading others astray, ought, on the principle of our text, to be discontinued.

The reader is now prepared to investigate the bearing of the principle, on the use of ardent spirits.

We hear it alleged, that the use of ardent spirits is in itself a source of innocent enjoyment. A man may partake moderately without sin, or he may abstain. The assertion is perhaps admissible in the abstract, as it was admissible in the case already considered at large.—But at best, "all things which are lawful are not expedient," and we ought to inform ourselves of the influence of an act, before we form our judgment of even its lawfulness. Is not this daily use of ardent spirits at least the occasion of sin? Is it not a moral stumbling-block over which many fall? To vary a little the language of our apostle, "If any man SEE thee who art sober and reputable, partaking of ardent spirits, will he not be emboldened into habits of intemperance? Thus, through thy knowledge, thy superior habit of self command, will thy weak brother perish." This case and the one primarily alluded to in the text, appear to me to be precisely parallel; the principle involved in each is the same; the reasoning of the apostle applies equally to both. If the most ruinous consequences result from the moderate use of ardent spirits, the man of God ought to discontinue that use. If we even admit the enjoyment to be an innocent one, and the individual himself to be in no danger personally, yet if it lead the weak and ignorant astray, and plunge them into the abyss of wretchedness, the man of benevolent feeling will dash the cup from his lips, and determine to drink no ardent spirits "while the world stands." I admit that persons may abuse even the necessaries of life; for abuses of this sort there is no help. We are not required, nor at liberty, to abstain from the necessaries of life. How far this plea of necessity will avail the "moderate drinker," is a point we propose to discuss in another part of this essay.

(*To be continued.*)

Extract from the Evangelical Church Journal published at Berlin.

We publish the following short article, to let our readers see how extensively the concerns of the Presbyterian Church attract attention, and with what interest they are viewed. The introductory and concluding paragraphs are full translations, from the distinguished German Journal from which we quote. The paragraphs numerically marked, are epitomized by the translator. The last paragraph shows how important is the example of the American churches, to evince to the world that religious establishments are so far from being necessary, that they are really and highly injurious to vital piety.

Intelligence.—The General Assembly convened in Philadelphia— 1828.

"The General Assembly of the Presbyterian Church met in the city of Philadelphia. The report on the state of religion published by order of the highest authority of the Presbyterian Church in North America, and which appeared in the New York Observer of the 14th of June, evinces, that the spirit of evangelical piety, animates not only individuals and congregations, but likewise those men who are at the head of the church."

The Journal then proceeds to mention the principal facts contained in the report, as follows—

I. The sections destitute of the means of grace.—The prevailing errors and sins of the day; such as profane swearing, Sabbath breaking, intemperance, gambling,—and takes particular notice of the theatre, in a note on the margin, literally translated from the report.

II. Next the journal mentions, as contained in the report, the lukewarmness, formality and worldly-mindedness of professors.—The exercise of church discipline.—The neglect of attending on the preached gospel—of family worship—of parents in bringing up their children,—and the monthly concert of prayer.

III. Takes notice of the exertions that are made to distribute the Bible and religious tracts—in behalf of Sunday schools, missionary, colonization, and education societies—and the theological seminaries.

IV. Calls the attention of the reader to the revivals of religion—the prayer, fasting and humiliation seasons, as the means of promoting revivals—together with the happy results of revivals, and the number of congregations favoured with them.

V. The missionary cause among the heathen, the children that have been added to the church—the conversion of the converts in the prison of Wethersfield in Connecticut, and the circumstances connected with that revival.

VI. As connected with the report, it takes notice of the German Reformed Church, as deficient in ministers—and the exertions that are made to promote the welfare of that part of Zion—and then concludes, with an admonition, to renewed efforts in the good cause of our Lord, and to growth in every Christian virtue, knowing that our time is short. It mentions 31 ministers removed by death, in the last year, to the eternal world.

The Journal then finally observes:

"We would call the attention of the reader to notice the dignity, fervency, and fidelity, with which the General Assembly, unsupported by government, addresseth the church, and, can address her, because she stands upon the rock of God's word, by which the church is united; and because she only seeks the honour of Christ and his kingdom.

In comparing the stand which some of the ecclesiastical judicatories of our native country assume, in the present religious movements of the day, gives us much matter for painful and interesting reflections."

Reviews.

GERMAN NEOLOGISM.

(*Continued from page* 272.)

It is true that faithful and courageous voices ceased not to call away contemporaries from the infatuation of these proud and seductive theories, to the calm and honest examination of their right to the dominion which they had usurped over the word of God. Now that the authority which rationalism for so long a time exercised over opinion begins to be shaken, and powerful appeals arise on every side against the yoke which it tyrannically imposed upon the world of mind, it becomes strictly a duty of gratitude to renew, in the "Archives of Evangelical Christianity," the memory of enlightened and upright divines, (the Wickliffes and the Husses of their age,) who, as the preservers of the purity of the faith in a season of defection, were its faithful depositaries and able defenders, at a moment when neologians* were the dispensers of renown and the arbiters of functionary advancement in the career of literary honours, and when the writers who opposed the innovators were despised as enemies to knowledge, as advocates of ignorance, and turned into ridicule, in all the accredited journals. Among these pious and learned divines, Storr, and those of the Tubingen school, shone in the first rank. From the period in which the undertakers of the doctrinal refinement which we have described, established their intellectual dominion, down to our own days, Storr, his friends, and pupils—among whom Flatt, Suskind, Bengel, and Steudel, were eminent—exercised a censorship equally conscientious and vigilant, which left no venturesome assertion, no brilliant and dangerous hypothesis, no hostile and specious sophism, without a suitable reply. They were not content with discussing the principal questions in dispute, in extended works equally profound and solid; such as the Theology of Storr, his treatise on the design of the Gospel of St. John, his commentary on the Epistle to the Hebrews, in which the doctrine of the intimate connection of the death of Christ with the pardon of the sinner, and with the principle of sanctification, is forever protected against the subtilties of the new system of exegesis, at least in the view of those who admit the authority of the apostolick writings: but further, in order to follow more carefully all the movements of theological literature, and to be certain that no opinions set afloat by the talents of the innovators should escape their attention, Storr and his disciples formed an association for publishing periodical repertories, exclusively destined to the impartial examination of all the new doctrines, as well philosophical as theological, for which the tendency of publick opinion and the reputation of their authors had prepared or procured a favourable reception. The literary journal edited by the professors of the university of Tubingen, for a long time rendered this service to theology and philosophy; but above all, it is to Flatt's "Magazine," (1792 to 1812, 17 parts,) and Bengel's "Archives," (8 vols. in 4 parts each,) which supplied its place, and to which the "Evangelical Gazette" now announced succeeds, that we must look for the series of writings, in which the truths of the gospel have been defended against the pretended purifiers, and their theories submitted to a review, as polished and charitable as it is learned and judicious. The articles which Storr and his coadjutors opposed to assertions, which had almost passed into axioms in the modern schools, are chiefly worthy of remark—such for example, as that Jesus Christ never appealed to his miracles for the establishment of his divine mission; that the passages in the gospels, which represent him as predicting his resurrection are not sufficiently clear, or want authenticity; that the orthodox doctrine of redemption is prejudicial to the interests of morality; that the Mosaick religion is of a character wholly different from the Christian theism; that the sect of Essenes furnished Jesus with the principles of his moral system; and that the Pentateuch is a theocratical epopee, of recent date, &c. &c.

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* When the new reformers of theology, Semler, Teller, Steinbart, Eberhard, &c. about the year 1770, had commenced the execution of their designs, they were at first, for want of another term sufficiently clear and concise, denominated *Socinians;* but as they keenly expostulated against this assimilation to a decried sect, the usage very soon prevailed of distinguishing them by the appellation of *Neologians,* (abettors of new doctrines) from the theologians who did not approve of their innovations.

But if no rash or ill founded opinion could escape their vigilance and their severe dialecticks, still, every solid research, every substantial result, whether in exegesis or philosophy, found them disposed to receive it without prejudice, and to turn it to account for the improvement of theology. As nothing remained unknown to them, so nothing rested unproductive in their hands. For example, we find them the most equitable judges respecting historical and analytical works, which cast light upon sacred criticism and the moral nature of man. In submitting to a profound examination the book of Kant concerning rational religion, Storr principally strives to show that the gospel is in harmony with those doctrines of the system of the Koenigsberg philosopher, which had received the approbation of judicious minds; and that in every instance in which Kant hazarded or permitted suppositions and insinuations, incompatible with primitive and historical Christianity, he fell into self-contradiction; and that the consequences of his system by no means led to a rejection of revelation and its mysteries. The writing in which Storr accomplished this difficult undertaking, is a master-piece of calm, deep, and victorious discussion. Kant himself has done him homage, in the preface to the second edition of the work which was analyzed by the Tubingen professor.* We owe to Suskind a treatise,† which may be considered as a worthy companion of the work of Storr, his master. In this he has laid bare all the chimerical and false ideas of Schelling, respecting a distinction to be made in the Godhead between the absolute God, and God manifesting himself; between God in principle, and God proceeding from himself, in order that he should be an object of his own intelligence; between God implicit and explicit; between God the basis and condition of all existence, and God, who in developing himself fell into time, created the universe, and in creating underwent or accomplished an evolution, by which he gradually became a Divine Person. This doctrine reigns in all the writings of those who call themselves the philosophers of nature; as also in the writings of the theologians who have applied it to the Christian system, and who revive the speculative systems of the Gnosticks—among whom the first act of developing the divine essence, by which it begins to exist by itself, bears the name of self-intelligence or self-conception, (*ἐνθύμησις εαυτου,* see Neander on the systems of the Gnosticks, p. 95, 98,) and also the name of Logos, Son of God. Suskind (the remembrance of whose work we think it useful to recall) has proved even to demonstration, that this theory swarms with contradictions; that it, in no shape, explains a whit better than the ancient spiritualism, the genesis of conscience, and of the creation, and the origin of evil; that it is in fact founded upon a play of words, by strangely abusing the ambiguity of the terms, *unity, variety, infinite, difference, identity,* &c.; that it does not advance a single step toward the solutions which reason seeks to obtain; and that it completely destroys all moral liberty and all human responsibility.

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* The work in question, composed in Latin and published in 1793, in 4to. has been translated into German, and enriched by an excellent dissertation respecting the relation between the idea of a Revelation and the principles of criticism, by J. F. Flatt, 1795, 8vo.

† "Examination of the Schellingian Doctrines respecting God, the Creation,

Perhaps we shall be blamed for spending so much time in retracing the memory of services rendered to the cause of the Gospel, at a period so much anterior to our own. But as the literati of France evince an increasing curiosity respecting the discussions to which learned Germany has been devoted for more than half a century, it is to be feared that an eagerness after a knowledge of these, should cause them to be imposed upon by the fame of authors and journals, which in this long interval have been the organs of the innovating party; and which, through the aid of false lights, the pride of certain schools, and the influence of men of talents, have received and long swayed the sceptre of opinion—in spite of the expostulations of the friends of truth, who have not ceased to protest against the infatuation of the fashionable doctrines, and the rashness with which new ideas were propagated as conquests of science; and whom we may compare to that handful of defenders of the primitive faith, who existed as the depositaries of the pure doctrine of the Gospel throughout ages of ignorance, barbarism, and corruption. We address ourselves to those of our countrymen, who are carried away by the reputation of certain celebrated writers of Germany; who are seduced by the learned apparatus, and the fascinating claim to elevated views, which spread a charm over theories without foundation, and hypotheses victoriously refuted. Let them know that the objects of their admiration, that the results of philological researches and metaphysical speculations, in appearance so profound, have been checked at every step, and reduced to their true value; and that whatever they offered capable of being rendered useful, has been turned to account by superior men; insomuch that the vital doctrines of Christianity, very far from receiving injury, have derived a new lustre from them, and so far as needed, a new support. Let them also know, that at all times, during

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Liberty, Good and Evil," Tubingen, 1812, 164 pp. 8vo.

the invasion and the empire of rationalism, deep thinkers, learned men, and writers of the first rank, have stood forth as defenders of the Gospel. It will suffice to name Ernesti, Noesselt, Michaelis, Hess, and Morus, among the exegetists; Lavater, Reinhard, Draeseke, Ewald, and Menken, among the preachers; Less, Seiler, Staudlin, Schott, Baumgarten, Crusius, Kleuker, Tholuck, Neander, Heubner, and Hahn, among the theologians; Claudius, de Moser, Hamann, Herder, Schroeckh, and J. de Muller, among the moralists and historians.

(*To be continued.*)

Chiefly with a view to enrich our pages and gratify our readers with some specimens of *poetry* which deserve the name, and which have not yet been hacknied, we insert the following brief article from the Eclectic Review of May last.

THE WOMAN OF SHUNEM, *a Dramatic Sketch; PATMOS, a Fragment; and other Poems. By James Edmeston, Author of Sacred Lyrics, &c. 8vo. pp.* 124. *Price* 3*s.* 6*d. London,* 1829.

THERE are some beautiful little poems in this volume. The author has a genuine poetical vein, which, if not particularly deep, is of a pure ore, and will well repay the working. He has contributed to sacred poetry some hymns and devotional effusions displaying both originality and feeling; and the very inequality of his poems evinces the genuine nature of that poetic inspiration which occasionally beams and glows in his verse, and which he seems to obey, rather than to command. Of the longer poems in the present volume, we have little to say. To have attempted a dramatic sketch, and to have failed, may almost be termed the common lot of those who handle the lyre; and it betrays a lack of judgment, more than a want of genius. The lyrical and the dramatic gifts are seldom united; and what may appear a paradox, those who succeed best in a long poem, whether dramatic or narrative, rarely excel in a short one. Mr. Edmeston's "Patmos," entitled a Fragment, consists, in fact, of a series of short poems slenderly connected; it is consequently better than a long poem would have been on the same subject. But still, between this laboured essay and the delightful pieces appended to it, there is all the difference that there is between a flower and a trinket,—between the notes of a sky-lark, soaring as she sings, and those of a flageolet. The individual who can, in his happiest moods, produce such poems as the following, does himself great injustice when he writes any thing worse. But how rarely does a man of genius calculate his powers aright!

The Shame of the Cross.

"Lord of my soul! I take thy name,
  And bind the glory to my brow;
Exulting in my Master's shame,
  And proud his scandal to avow.

"True, neither flames nor racks appear,
  Chains bind the dragon to his den;
Yet is there venom in a sneer,
  And bitterness in scorn of men.

"The cross I wear not,—as 'tis worn,
  Gem-wrought, at feast and masquerade;
Nor on chivalric banners borne,
  That flame along the fierce crusade.

"These bear no shame in human eyes,—
Pride claims such trophies for her own;
And 'tis the cross which men despise
That is esteemed by God alone.

"A pure, meek spirit, humble heart,
A soul of faith, and praise, and prayer;
At these the world will aim its dart,—
And this the cross I fain would bear!"

In these stanzas, the sentiment transcends the poetry, yet the verse is not unworthy of what it encloses. In the next specimen we shall take, there is much poetical merit.

Ithuriel.

"How soft is Night!—How fair the full moon glances
O'er yon dark cavern'd cliff and bowery tree!
How bright in many-rippled gold it dances
On the calm bosom of that summer sea!

"No sound is stirring save the light wave plashing,
As on the beach it sinks and falls away;
Or, o'er a rock, some playful billow dashing,
Breaks into sparkling gem-drops all its spray.

"The boatman through the golden ocean gliding,
Trills the gay song of pleasure and delight;
And in due cadence falls the oar, dividing
His pathway in the field of lunar light.

"In the deep cave sits Solitude reposing,
Beneath its lichen crown on mossy seat;
And Fancy there, her fairy gates unclosing,
Leads heavenly visions through that still retreat.

"On such a night, when that soft moon was shining
O'er lovelier scenes than Earth can boast to-day,
The first of all mankind reposed, reclining
Within a bower of sweets, now pass'd away.

"Eden's fair rivers were serenely laving,
The shadowy forests mingled palm and rose,
And all was still, save where a life-tree waving,
Ithuriel sat, and sang them to repose.

"Peace to your slumbers, favourites of Heaven!
Light dreams enchant you, and sweet rest renew;
To us, the eldest born of God, is given
Less honour than, the youngest born—to you!

"Though evil spirits all around are lurking,
Sleep on—sleep on—you have no cause for fear;
Though your worst wo they gladly would be working,
They will not dare to tempt my lightning spear.

"Thou who hast form'd for man this lower dwelling,
And every varied hill and valley made,
So fair, that scarce their own bright heaven excelling,
Angels might long to wander through this shade,—

"O let not sin here stain a single feeling,
Nor blight a single blossom of these bowers;
Forbid! Forbid! that Guilt their sorrow sealing,
Should taint their race, as it has tainted ours.

"Here never be a rebel banner streaming,
As in our glittering ranks we once beheld;
When the red lightning o'er the myriads gleaming,
All the bright pomp of warrior angels fell'd.

"Pure, pure as heaven, ere yet a single spirit
Felt one unholy thought or wish arise,
May this fair race, to endless years, inherit
This earth of verdure, and these placid skies.

"Sleep on—sleep on—nor dread surrounding danger,
Though evil forms around the garden stray;
Among these shades, full many a heavenly ranger,
Arm'd for the battle, guards each opening way.

"Sweet sleep refresh you! and when morning breaking,
Lights up your bowers of fragrance with its rays,
Oh may your spirits, with its light awaking,
Ascend to heaven in matin-songs of praise!"

In that graceful and delicate species of poem, the sonnet, Mr. Edmeston has been very successful. We must give insertion to two or three beautiful specimens.

"*The Virgin.*

"Most blessed among women!—Vestal pure,
And full of faith beyond thy twilight day!
What joy didst thou possess, what pain endure,
While thirty annual seasons pass'd away!
Conceal'd within thine heart, unboasted, lay
Secret imaginings, though veiled, yet sure
From that first hour the infant Saviour slept
On thy young bosom in serene repose,
Till the sword pierced thy soul, and thou hadst wept
To view the torture of his short life's close.
Doubtless thy constant hand oft sooth'd his woes,
Doubtless thine eye a mother's watch oft kept:
And thee he lov'd; the last command he breath'd,
Was, when to him most dear, thee, dying he bequeath'd!"

"And the sea gave up the dead which were in it."—*Rev.* xx. 13.

"Tomb'd in the deep sea, where the cavern'd rocks
Form their sepulchral chamber—low and far,
Sleep the drown'd dead—and mighty Ocean locks
Their prison-vault with many a billowy bar:
There, through the green light, fainter than a star,
Gleams the bright king of the cerulean day;
There, as exulting o'er their human prey,
The loud resounding waters madly jar:
But vain their triumph!—for that mighty hand
Which chains the wild waves in their bed of sand,

Shall lead those prisoners from their rocky tomb;
And reunited love shall repossess
A thousand-fold its first pure blessedness,
Where amaranthine flowers in fields celestial bloom!"

We must make room for one more, as touching and beautiful in sentiment, as graceful in expression, reminding us of the style of our elder poets.

"How many denizens of heaven I know,
Who once with me walked through this nether world,
But now beside celestial rivers go,
And golden streets enclos'd by gates empearl'd!
Many whom I have lov'd, and love, are there;
And ah! how few the scenes of vanish'd years,
Save where in Memory's retrospect appears
One, and another, now a seraph fair!
It doubts me whether those who yet remain
To glad life's circle, be in number great
As those I cannot hope to see again
Till I may meet them in a deathless state:
That land, whenever I its shores may see,
Can scarcely seem a stranger's land to me."*

We know not by what accident, three stanzas appear at page 105, which are certainly not by Mr. Edmeston. Has his memory imposed upon him? They are taken from a poem by Mr. Conder.

Literary and Philosophical Intelligence, etc.

From the Christian Observer for April last.

Captain Sabine, after seven years, has repeated his experiments in the Regent's Park, on the dip of the magnetic needle; by which he finds a decrease of 17.5 for that period, averaging 2.5 annually.

To detect the fraudulent admixture of cotton in woollen fabrics, it is recommended to boil a sample in a solution of caustic alkali till the wool is thoroughly dissolved, leaving any cotton, linen, or other vegetable fibres which may be present, undecomposed.

At the last meeting of the antiquarian society, Mr. Amyot read a translation of a curious epistle preserved in the British Museum, from Sultan Mohammed the Third to Queen Elizabeth, relating most bombastically the success of his arms in Hungary, for which he concludes her majesty would order cannon to be fired throughout her empire. Her majesty's Mohammedan ally concludes with his hearty congratulations for her majesty's success over the Spaniards.

In Wrexham church, Derbyshire, is an epitaph on a gentleman well known about a hundred years ago, as the wealthy and despotic Elihu Yale, president of Madras, who hanged his groom for exercising a favourite horse without his permission, and narrowly escaped the same punishment for the murder by means of a legal quibble. The following two lines of the epitaph express a sentiment too common in similar productions, and which we quote in hopes that the startling impropriety of such a sentiment in this case, may lead the reader to detect it in others, where, though less grossly revolting to the ear, it is not less unscriptural.

"Much good, some ill he did; so hopes all even,
And that his soul through mercy's gone to heaven."

The last two numbers of the Gentleman's Magazine, exhibit some most portentous averments. First,—"An Old Clergyman" informs us, that the "revolting impression produced by evangelical preaching and *saintship* writings, is that our holy Saviour does not condemn vice;

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* Happy the *aged Christian* who can appropriate to himself this concluding couplet. *Edit. Ch. Adv.*

but only musick, painting, the drama, poetry, profane literature, the mathematicks, and the arts and sciences." Another correspondent maintains, that "the violent abolition of the slave-trade, (we thought it had been abolished more than twenty years ago,) would take from the British crown the West Indies;" that Missionary Societies urged in the same manner would detach the East Indies from our empire, and occasion the flight or massacre of all the Europeans; that "the Bible Society spreads spurious versions of the Scriptures;" that "evangelical preaching makes men regardless of their actions, and teaches them to depend upon profession only for future happiness;" and that "religious enthusiasm," of which the above are meant as illustrations, leads to "the most atrocious crimes, even murder, arson, as at York Minster, and the like!" The conductors of the work inform us, that "they have heard that certain professors of divinity in our universities, will not permit any students who are candidates for holy orders to attend their lectures, if they refuse to abjure Calvinism." As we have never ourselves heard this absurd story, and cannot find any person who has, we dismiss it with the above-mentioned modest fictions; only wondering that in the present day, any respectable publication should be found to aver, or any reader to believe, such fragments.

We learn with much pleasure, that Mr. Horne's invaluable "Introduction to the Holy Scriptures," is about to be translated into French. A French edition has just been published of Newton's "Letters to a Young Person." Miss Edgeworth's five series of publications for children, are also being published in French. M. Lacoste, a strenuous Catholick, and vicar general of the diocese of Dijon, has lately published an edition of Abbadie's celebrated work on the evidences of Christianity, with high encomiums on the author, notwithstanding Abbadie was a Protestant, and wrote a treatise in defence of Protestantism. Abbadie's work, it is hoped, may be quite as useful to French Protestants as to Catholicks, especially as he regards the doctrine of the Divinity of Christ as the centre of the whole Christian system; a doctrine which too many continental Protestants have doubted or impugned.

A recent traveller, after remarking that the fine arts are more attended to in France than literature, adds, that he had never heard of a single instance of a book club, of which in England there are probably a thousand.

A volume of highly interesting original letters by Fenelon, has lately issued from the press of Geneva.

Miss Kennedy's popular "Father Clement" has been translated into German, and published at Frankfort. Most of Miss Kennedy's works have been widely circulated in French.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from page* 287.)

TWENTY-FIFTH COMMUNICATION.

The following is the report of one month's missionary labour in Warren County, Pa. from Mr. John D. Hughes.

"One Sabbath I spent in Columbus, the North-west town in the county. This I had not before visited. It presents perhaps a better prospect of containing a compact population, than any other in the county. The settlement is very new, but rapidly increasing. Here the Methodists predominate; but they are in confusion, in consequence of reformed Methodists coming in. There is a considerable number of Universalists, and these are about making arrangements to obtain a teacher, who will preach to them no other than smooth things.

There are a few Presbyterian members, without a shepherd, and without organization, and there is an increasing desire to enjoy the labours of a Presbyterian pastor.

In the various places visited, a kind and thankful reception is still given me. Assemblies for worship are not large, but still may be denominated large on many occasions, when their dispersed location and their diversity of religious sentiment are considered. On the whole, there appears to be in the region an increasing desire to have statedly the gospel ordinances, administered by Presbyterian ministers. But whilst it is true that many are disposed to give a respectful attention to the preaching of the word, it is also true, that very few manifest any tender solicitude for their salvation. Professors of religion are generally languid and inactive, some of them are almost discouraged about obtaining a minister, from a view of their dispersed and feeble state.

Unless some one be soon obtained, who will here statedly administer the ordinances, the people desire that they may not be forgotten by the Board, in their appointment of missionaries.—I have now spent about four months and a half within the bounds of this county, but have made arrangements for leaving it this week. This desolate, dispersed people, I now leave for the present, not however without a hope that some good has been accomplished, through the aid furnished by the Board. In Centre congregation a spirit of inquiry still exists, not however in the degree that it did six or eight weeks since. About two weeks ago, one young person, who has for some time been under deep concern of mind, entertained a hope of having found peace in believing in the Lord Jesus Christ.

During the month closing with this date, I have travelled one hundred and forty-four miles—I have made thirty-four visits, and preached twenty discourses.

In aid of the funds of the Board, I have received by collection in the congregation of Sugargrove, three dollars and twenty-nine cents. As donation, in Deerfield congregation, of Samuel Culbertson, James Culbertson, Samuel M'Gee, and Thomas M'Gee, each one dollar.

As donations in Centre Congregation, of James White, $3.00; Henry White, $2.00; Jonathan Hamilton, $2.50; John Long, 25 cents, Sophia Miles, 12½ cents.

Donation in Spring Creek Settlement, which is included in Centre Congregation, of Alexander Watt, $2.00; Robert Andrews, $1.00; Moses Andrews, $1.00; John Jackson, $1.00; Joshua Whitney, $1.00; Daniel Corbit, 50 cents, John Ewings, 50 cents, John Evers, $1.00.

Difficulty in supporting the Gospel in New Settlements.

A missionary of the Board in Northmoreland, under date of March 2d, thus writes:

Without some assistance from abroad, it is utterly impossible for a minister to subsist on the small reward he receives from the people for his services.

The population is annually increasing, but the increase chiefly consists of the poor who come to seek for lands, and to erect for themselves and families, a habitation in the wilderness. They are labouring to pay for their lands, and at present have nothing to spare; others in better circumstances, are not willing to give according to their ability. The burden devolves upon those few, who, not only in word, but in every deed, devote themselves and all their worldly substance to God. Another hindrance in this new settlement is, that those who are professors of religion, are divided into members of different denominations, and at present, neither of them are able to support the Gospel as they ought.

The Rev. Benjamin F. Spillman, a missionary of the Board, in the Eastern part of the state of Illinois, under date of Feb. 25th, reports as follows:

The whole time from my setting out on my mission until it closed, is nine months. The time employed in labour, exclusive of that lost by sickness, is seven months.

The distance travelled in that time, is one thousand eight hundred and eight miles.

The number of sermons is one hundred and twenty-two, of exhortations in public, ten.

I have received of the church of Shawneetown,	$25 00
Of the Sharon church,	25 00
Of the church of Carmi,	20 00
Of the church of Golconda,	10 00
Of the Bethel church,	5 00
	$85 00

I have a prospect of collecting something more which will perhaps amount in all to half my support. I will depend on it as stated in the commission.

Administered and assisted in the Lord's supper eight times.

Organized one church.

Received into communion twenty-two persons.

Baptized four adults, and eleven infants.

You will discover by the detail of particulars which I have given, that I have devoted the principal part of my time to the churches of Shawneetown, Sharon and Carmi; which I consider the most important stations at present in this part of the state.

Equality, 14 miles from this place, bids fair at this time, to be a place well worthy of attention. Had they stated supplies of preaching, we think a church would soon be gathered there.

We have witnessed no special revival in this part of the state; but the good cause is evidently gaining ground.

Our prospects are encouraging in Shawneetown. And I have now a prospect of being permanently fixed here. I expect to need a little assistance in a support another year. If your Board deem it expedient to give me an appointment for about four months, I would thankfully receive it, and on the same terms—to depend on the people for one half of my support during the time. I think the time has nearly arrived when another minister of the gospel will be stationed in or near Carmi. But the people would need for a little while some aid either from your Board or the Home Missionary Society, in order to give him a comfortable support. And we do hope that in this day of prosperity in the church, such aid can be obtained for them. Must they languish and die at such a time as this? We trust the Head of the church has designed better things for them.

The Corresponding Secretary and Gen. Agent of the Board of Missions, acknowledges the receipt of the following sums.

April 7th.—Donation from Miss Jane Dunlap, Treasurer of the Female Missionary Society in Doylestown, per Mr. R. P. Campfield,	$16 00
Do. subscription in Doylestown Congregation,	8 00
Do. 8th.—Monthly Concert collection from the 6th Presbyterian church Philadelphia, per Mr. M'Mullin,	7 01
Do. Collection at Sugargrove by the Rev. J. D. Hughes,	3 29
Do Donation from Deerfield by do.	4 00
Do. Do. Centre, do.	7 87½
Do. Do. Spring Creek Settlement, do.	8 00
Do. 13th.—Donation from New Shiloh church, Gibson County, Tennessee, by the Rev. M. Hodges,	5 00
Do. Subscription from Congregation in Germantown, by Mr. R. P. Campfield,	5 50
Do. a friend in Abington,	50
	$65 17½

TWENTY-SIXTH COMMUNICATION.

Valley of the Miami.

A correspondent of Ohio, under date of March 18, 1829, thus writes—

"The man who labours here should above all others possess much of the spirit of Christ. May I hope to find in the Board many an Aaron and Hur to hold up my hands. Permit me to say to you, that no section of country in the United States claims the attention of the Board as much as the valley of the Miami. The soil is rich beyond all description. Already thickly inhabited. And the population rapidly increasing. But what is the moral attitude (pardon the phrase) of the inhabitants? It is an awfully critical and interesting one. They are just now exchanging the cabin house for the brick or elegant white frame, and the linsey for the broad-cloth and plaid. A grand canal is now marching through the heart of our country; and in exchange for the products of our soil, pouring into our laps the wealth of other regions. Whether this wealth shall be consecrated to God, or be spent in the service of his great enemy, will depend much upon the part we now act. Shall our villages, which are rising on every hand, pour forth upon the surrounding population a stream of holiness, or shall their breath be as pestilential as the Upas of India? Society as yet has not assumed any permanently settled aspect. Only the gospel with its ordinances can settle things as they ought to be. The blessing which has already followed the exertions of God's servants here, proves that our views are correct."

The Corresponding Secretary and General Agent of the Board of Missions acknowledges the receipt of the following sums.

April 14th. Annual subscription in the congregation of New Castle Del. per Dr. Couper	$21 00
Do. 17. Balance due on the annual subscription list of the 8th Presbyterian Church Philada. per Mr. Henry M'Keen	72 56
Do. 18. Collection and subscription in Troy, Ohio, per Rev. Mr. Fraser	11 50
Do. Donation in Lexington (Ohio)	2 62½
Do. Jersey, Ohio, per M. F.	8 00
Do. Pequa, do.	5 55
Do. 21st. Subscription of Alexander Henry Esq. for 1829	100 00
Do. Subscription of Robert Ralston Esq. for 1829.	100 00
Do. Donation from a lady in Dr. Cathcart's cong. York, by Mr. Hooker	0 50
Total, - - - -	321 73½

TWENTY-SEVENTH COMMUNICATION.

The following is an extract from the Rev. John S. Weaver's report of one month's missionary service in Ohio, dated Warren County, April 15, 1829.

"In the manner related above I spent the month, rode 124 miles, preached 16 times, visited and examined one Sabbath School, visited 18 families, and received $3.50 cts. for the Board.

I can state nothing very encouraging with regard to the places I have visited. In Eaton, vital godliness is at a low ebb; there are a few Presbyterians but not organized into a church,—they are chiefly from the eastern states, and have held their certificates so long that their membership is forfeited. Hitherto they have had no house in which to hold their meetings; in the course of the summer they expect to have one, sufficiently comfortable, in which to hold their meetings.

In Franklin the state of things is better.

There is a well organized congregation, and when destitute of preaching they have kept up regular weekly societies for prayer.

I would also inform the Board that the people of Franklin, desirous of having the stated means of grace, with my consent petitioned the Miami Presbytery, under whose direction I labour as a Missionary, to have my labours for six months. Presbytery believing it to be for the best, and knowing it to be the object of the Board to furnish vacant congregations with the stated means of grace, granted their petition, and permitted me to suspend my commission for that length of time? I expect, with the blessings of heaven, then, to have them in a situation either to support myself or some other person. If I do not continue with the congregation of Franklin after the time specified above, I will then resume my Missionary labours, and if I do I will give up my commission.

JOHN S. WEAVER."

The Cor. Sec. and General Agent of the Board of Missions, acknowledges the receipt of the following sums—

April 22. Subscription of Mr. Wier, Philadelphia, for 1829,	$100 00
Do. do. S. Allen, do. do.	100 00
Do. do. J. P. Engles, do. do.	100 00
24 Col. Ch. at Cape May, by the Rev. A. H. Parker, Mis. val. of Mis.	11 62
Do Deerfield Ch. N. J.	9 50
Do. Pittsgrove Ch. N. J.	7 00
Do. Middletown church, Chester Co. (Pa.)	70 00
28. Sub. and Don. Salem, N. J. by Rev. Mr. Burtt	12 50
Do. Collection in Ohio by Rev. J. S. Weaver	3 50
Do. For one Sub. to Philadelphian by Mr. Ludlow	1 00
Do. Col. and Sub. at Great Valley (Pa.) by Rev. Mr. Latta	37 50
Total	$453 62

TWENTY-EIGHTH COMMUNICATION.

D. R. Preston's Report to the Board of Missions of the General Assembly of the Presbyterian Church.

By the "instructions" you have furnished me, it is made my duty not only to keep a diary, and record every thing of particular interest, but also to give a summary of my labours, at the close of my journal.

On the 17th Sept. last, your commission to labour as a Missionary of the Assembly's Board in "Pensacola and places adjacent in W. Florida" was accepted. The time specified in the commission was "six months."

In the dispensations of a most wise Providence I was prevented from setting out on my mission by severe illness, for more than one month after my appointment.

On the 22d of Oct. finding my strength much increased, I left Philadelphia for the field you had designated, by way of Pittsburg and Lexington, Ky. As I travelled in the mail stage it was impracticable for me to preach any on my route—neither indeed would my health have permitted—as I was obliged to make frequent delays that I might recruit my strength and obtain medical assistance.

On the 4th day of November, I arrived in Kentucky worn out by fatigue and want of reasonable rest. There I spent four weeks, during which time my health was much improved, and I thought myself in a condition to proceed. During my stay in Kentucky, I preached 12 times in Clark and Fayette counties.

On the 7th of December I left Louisville Ky. for New Orleans, where I arrived on the 16th of the same month; a distance of about 1600 miles.

I remained in N. O. 7 days collecting all the information I could respecting the state of society in Pensacola, and also waiting for a vessel bound to that port. On the 23d I left New Orleans, and after a most disagreeable passage of six days arrived in Pensacola on the 29th of December, having contracted a very distressing cold on the passage, to which is to be attributed much of my subsequent sufferings.

There almost every thing presented a new aspect. "I was a stranger in a strange land." The style of building, transacting, modes of society, all was novel; very little of the American but much of the Spanish.

But it is not with arts and sciences, nor the physical, but the moral state of the city, that I have to do. Nor is it necessary for me to remark that this is very different from what could be wished. To account for many things I need only tell you that out of a population of about 2000, rather more than one half is Roman Catholick: the ignorance and abuses of that church, have had much to do in forming the moral hue of even the American population, and still exert a wonderful influence; add to this the lamentable fact that they have never enjoyed the stated preaching of the gospel, by any Protestant minister, except at short intervals, and you will be prepared to picture to yourself, a state of society much worse than I shall now attempt to delineate.

At the time of my arrival in Pensacola there was no minister there of any denomination. The Methodist Missionary (the Methodists deserve much credit for their persevering efforts the last two years to introduce the Gospel here) had just left, to attend a meeting of conference; a new one has since been sent in his place, who arrived a few days past. The Rev. Mr. Searle of the Episcopal Church has also arrived since. He appears to be an excellent man, and I hope will prove a great blessing to the place.

I was welcomed by all the Protestants, who appeared much rejoiced that I had come among them.

The Methodist society, in a very kind and liberal manner, offered me the use of their church, (during their minister's absence) and in it I have preached ever since my arrival, for there is none other in the city.

The Sabbath after my arrival I heard wood-chopping, discharges of fowling pieces, drays were running and shops were open for the transaction of business, in the morning and evening, as on other days. But here it would be unjust for me to withhold the fact that these things are owing to the overpowering influence of the Roman Catholicks. They will attend mass in the morning and spend the rest of the day in tippling and gambling shops, sporting, hunting, dancing, &c. A majority of the most respectable classes of the American population express and appear to feel a deep regret at this state of things. They declare that nothing but actual necessity could induce them to comply with such customs—"But then what can we do; our families are dependent upon us. And if we do not open our shops on Sunday for their accommodation, they will not deal with us during the week." And though they do not pretend to justify such business transactions on the Sabbath, yet they plead the necessity of compliance. One gentleman, who was once an active teacher in the Sunday School, told me, he had to relinquish his interesting duty there, to open his shop on Sunday morning. The only way to correct these evils, is to enlighten the publick mind; to elevate the standard of moral feeling. And how can this be done while a majority of our population is implicitly attached to that church, the policy of whose ministers it is, to keep their votaries from "coming to the light, lest their deeds should be reproved." If you give their laity the Bible, their priest burns it, under the specious pretence that our version is not the genuine word of God! If one of their communion goes to hear a Protestant preach, for this heinous sin he must do penance."

Profanity is another crying sin of this place; but looked upon as of much less moment than the former.

I have spent every Sabbath in Pensacola (four excepted,) since my arrival among them. The attendance and attention, when the weather has been favourable, has been uniformly good. But when it has been cold, I have preached to a thin house; as there is neither stove nor glass in the Methodist church, which I have always occupied. All classes and sects have attended. Even a few of the Catholicks have occasionally dared to come out to hear me.

Whenever the state of my health and the weather would justify, I have uniformly preached three times on the Sabbath; and once on every Wednesday evening—the latter has been but thinly attended.

I have ever since my arrival uniformly spent every Monday and Thursday in visiting from house to house; many of the families I have visited frequently, and whenever I thought it prudent have tried to improve these meetings in a religious manner—but I have not been able to do so much in this respect as I could wish.

I trust my labours have not been in vain. But I cannot communicate to you the joyful intelligence that any souls have been born again, through the feeble preaching of your missionary.

There are about twelve communicants of the Episcopal denomination, 8 or 10 Methodists, and two of our church; besides these there may be one or two Baptists, and I know not that there are any others. The Roman Catholicks are without any priest; and I believe the people are fast verging towards infidelity; to them, on account of their language, I can have no access. They speak either Creole, French, or Spanish.

I preach to the slaves every Sabbath afternoon; respectable numbers attend, give good attention, and some appear to feel much at times.

I have not as yet thought it prudent to attempt the monthly concert. There is a small Sabbath school in the city, which has been as yet under the control of the Methodists: it is but poorly attended.

If I should continue in Pensacola, I hope to begin a Bible class shortly.

The larger portion of the population (I speak of the Protestant) are favourable to Episcopacy. I know not that there is, strictly speaking, a Presbyterian family in the place.

Around Pensacola for many miles, all is a waste howling wilderness; a barren, sandy soil. The only adjacent settlement, is one on the Escambia river, about thirty miles distant. It extends from the Alabama line, down each side of the Escambia river, to the bay of the same name—an arm of Pensacola bay—This settlement is about 25 miles long, and 8 or 10 broad. The population at present from 5 to 600 souls. Though mostly in moderate circumstances they are a kind hearted, hospitable people. They never have had any stated preaching among them. The Methodist missionary from Pensacola has sometimes visited them. Prior to my visits, there had never been but one Presbyterian sermon preached in this settlement. I have spent four sabbaths there. They manifest great anxiety to have the ordinances of the Gospel. The attendance and attention are good. Some persons rode upwards of 20 miles to attend my preaching. They talk of erecting a meeting house, that they may have a convenient place to worship when any minister passes through their settlement. So far as my observation extends, they are generally Presbyterians, from the Carolinas and Georgia. They insisted much on my spending a portion of my time with them, which also I am ready to do, if I am continued in Pensacola. Could you but hear the earnestness and artlessness of their entreaties for me to spend one more week, to preach one more sermon, to visit them again, surely if there is a missionary at your command, and a dollar in your treasury, you would gladly part with both that these "poor may have the gospel preached unto them." Now is the time they need assistance, before they become indifferent to all these things. It is very likely that so soon as the publick lands are brought into market, many other families will emigrate to this region; and in a few years they may sit under their own vine and fig-tree, and have their own pastors who shall abide with the flock; and shall they now be assisted or not? Or shall they be scattered and gathered into other folds?

I had determined to leave Pensacola a short time since. But many events have induced me to return again, after the meeting of our Presbytery. Many individuals have always been anxious that I should remain. Mr. Searle, the Episcopal clergyman, is a chaplain of the Navy, and has recently been ordered to the Yard, at Brooklyn, N. Y. This has increased the number and anxiety of those who wish me to remain; they fear they shall be again left destitute.

I am still willing to continue in the employ of the Board, either here or there, as they may think best, if my poor services meet with their approbation, and I can in any manner be instrumental in promoting the great object in which they are engaged—the advancement and extension of the kingdom of our Divine Redeemer.

Just as I was leaving Pensacola to attend a meeting of Presbytery (200 miles distant) I received of several citizens the sum of $26 00, which must be deducted from my next quarter's compensation; or if that should have been forwarded before this report arrives, I will dispose of that amount in the manner you may direct.

I have now been engaged in the service of the Board since the 22d of October, a period of not quite six months,—the time specified in my commission.

During this time I have preached 43 sermons (besides attending some other meetings) as follows:

In Fayette and Clark counties, Ky.	12
New Orleans	1
Pensacola	24
Escambia settlement	5
Greenville, Alabama	1
	43

My preaching would have been more abundant, had my health and the situation in which I have at times been placed admitted.

I have travelled since I entered on my mission 3,000 miles, at an expense of $109 45 cts. as follows.

	Miles.	*Dols.*
From Philadelphia to Lexington, Ky.	700	60 00
In Fayette and Clark Counties, Ky.	100	
Lexington to Louisville, Ky.	100	10 75
Louisville to N. Orleans	1600	25 00
N. Orleans to Pensacola	200	12 70
Pensacola to Escambia settlement	100	1 00
Pensacola to Montgomery, Alabama	200	
	3,000	109 45
To which add boarding during the time I have been in Pensacola		31 00
		140 45

Requesting an interest in your prayers, and most earnestly desiring that the Lord may direct and bless you in all your efforts to send the Gospel to these ends of the earth,

I remain with great affection and esteem your Brother in the Gospel of Christ,

David R. Preston.

Pensacola, W. F. April 1, 1829.

TWENTY-NINTH COMMUNICATION.

Rev. Mr. Leake to the Rev. Mr. Russell, Cor. Sec.

NEW-JERSEY CONTRIBUTORS.

Harmony, Warren Co. N. J.
March 12, 1829.

Contributors to the funds of the Board of Missions in the Presbyterian Congregation of Harmony.

Annual Subscriber.—Rev. L. F. Leake, (for. Pas.) $1.00.

Of 50 *Cents.*—Peter Kline, Esq. R. E., Mrs. Kline, Alex. Innes, Barnet DeWitt, R.E., Mrs. DeWitt, John Fair, Mrs. Fair, Peter Winter, R.E., Mrs. Winter, James Goodwin, James Davison, Esq., Robert Davison, Daniel Harker, Mrs. Harker, Moses Allen, R. E., Mrs. Allen, Eleanor Winter, Sarah Brittain, Mary Muchler, Catharine Lefler, Mary Fair, Nancy Fair, Catharine Kline.

Of twenty-five Cents.—Aaron Smith, Jacob Smith, Mrs. Smith, Hannah Gardner.

Donation.—John G. Muchler, 25 cents.

Presbyterian Congregation of Oxford, Warren Co.—Annual Subscribers.

Of 1 *Dollar.*—Isaac N. Candee, S. S. Mrs. E. H. Candee, John Clarke, R. E. John M. Sherrard, Esq., Cornelia D. Halstead.

Of 50 *Cents.*—Euphemia Clarke, Isaac Loder, R. E., Geo. R. King, Esq. R. E. Mary Ann Davison, William Croze, Ephraim B. Case, James Hiles, Nelson Jay, Nath. Lanning, jr., John Lamerson.

Donations.—Abraham Pittengen, 50 cents, Moses Depew 50 cents, Nath. Lanning 25 cents, Cash 50 cents.

Stillwater Presbyterian Congregation, Sussex Co.—Annual Subscribers.

Of 1 *Dollar.*—Major Peter B. Shafer, Peter Wintermute.

Of 50 *Cents.*—Henry B. Wintermute, R. E., Thomas A. Dildine, William H. Huff, Elizabeth Huff.

Of 25 *Cents.*—Benjamin Vancamp, Dorcas Huff, Sarah Wintermute, James Harris.

Donation.—Aaron Ludlow 2 dollars.

The persons whose names are reported as annual subscribers, have not all paid their first instalment. They are reported as received. An account of the individuals who pay, is kept by the Sessions of the Churches.

Harmony, Warren Co. N. J.
April, 22, 1829.

Rev. and Dear Sir,—Since my last, I have visited several of our churches on the business of my Agency, and have received the following sums, viz.

Greenwich Congregation, an. sub. and don.			$7 37½
Bethlehem	do	do	5 50
Alexandria	do	do	4 75
Amwell United First Church		do	4 62½
Amwell First Church		do	2 50
Mansfield, additional		do	1 00
Harmony, additional		do	0 50
			26 25

I have collected as your Missionary:—In Harmony 5 dollars, Scott's Mountain congregation $1.57, received for attending funeral $5.00. $11 57.

The following are some of the names of contributors to your funds, additional to those already reported:

Greenwich Congregation, Warren Co.—Annual Subscribers.

Of 1 *Dollar.*—Leffert Haughawont, R. E., Thomas Kennedy, R. E., Eliza Hyndshaw.

Of 50 *Cents.*—Samuel S. Stewart, Daniel Hulsizer, John Hiner, Harbert Hiner, Wm. Carter.

Of 25 *Cents.*—Stewart Kennedy, Harbert Hiner, jr., John Hamlin, E. Haughawont, Ann Hiner, William Russell.

Donations.—Philip Fine, 50 cents, James Stewart, 50 cents, Martin Hulsiger 50 cents, Charles Carter, Esq. 50 cents, S. J. Hiner, 12, Cash 25, James Robins, Esq. 25, Cash 25, Do. 25.

Bethlehem Congregation, Hunterdon Co.—Annual Subscribers.

Of 1 *Dollar.*—Adam Stigers, R. E., Reuben Frame, Asa C. Dunham, Esq., A. W. Dunham, Elias Wykoff, William Walker, E. Walker, James H. Hope.

Of 50 *Cents.*—Mary C. Stigers, Aaron Dunham, Daniel Cashurt, Robert Foster.

Alexandria Congregation, Hunterdon, Co. Annual Subscribers.

John Meltzer, R. E. 1 dollar.

Donations.—H. W. Hunt, pastor, 1 dollar, John Bloom, R. E. 50 cents, Henry Rockafeller 50 cents, John Eckle, R. E., 50 cents, Moses Rouse, R. E., 50 cents, John Eckle, jr. 50, Henry Eckle 25.

Amwell United First Church, Hunterdon Co.—Annual Subscribers.

Of 50 *Cents.*—J. Kirkpatrick, pastor, Elijah Wilson, Esq., Richard Williamson, John Belles, Thomas Skillman, Mrs. M. H. B. Kirkpatrick, Mrs. A. Farlee, Mrs. A. Fisher.

Of 25 *Cents.*—William Denson, Joseph C. Vandoren, Hannah Howell.

Donation.—Mrs. A. Sutphin 12½ cents.

Amwell First Church, Hunterdon Co.—Annual Subscribers.

Of 50 *Cents.*—Rev. J. F. Clarke, pastor, John B. Quick, R. E., John Hagerman, R. E., Situs Quick, R. E., Lucretia Hagerman, Sarah Quick.

Three other congregations, Hardwick, Mansfield and Amwell Second Church, have been organized on the annual subscription plan. The names of contributors in these congregations will hereafter be reported.

List of annual subscribers to the fund of the General Assembly's Missions, in the Presbyterian Church at Salem, N. J.

Annual Subscribers.—Dr. J. Vanmeter 4 dollars, Ruth Vanmeter 1 dollar, Isaiah

Wood 1 dollar, George C. Rumsey 1 dollar, John Congleton 1 dollar, Mary Belden 1 dollar, Artemisia Reasby 1 dollar.

An annual donation from two persons 5 dollars.

Of 50 Cents.—Rev. John Burtt, Mary W. Burtt, John Weatherby, Ann Weatherby, David Johnson, Dr. R. H. Vanmeter, Sarah Vauntner, Samuel Copner, Margaret Copner, Margaret Conarroe, Sarah Hancock, Ann W. Mylin, Ann Powell, Lois Powell, Rebecca A. Hannah, Rebecca Dunn, Mary Garrison.

The Corresponding Secretary and General Agent of the Board of Missions acknowledges the receipt of the following sums.

May 4th, 1829 the annual subscription of the church in Christiana, Del. per R. B. Campfield	$30 00
Do. subscriptions from the church in Pittsgrove, N. J.	2 50
Do. donations from the Young Ladies Missionary Society, Fairfield, N. J. per Mr. Levi Stratton	6 67
Do. subscriptions from the church in Bridgeton, N. J. per R. B. Campfield	54 50
Do. subscriptions from the Rev. Mr. Bell's church in Pencader, Del. per Dr. Green	12 00

The Corresponding Secretary and General Agent of the Assembly's Board of Missions, attended the late meeting of the Presbytery of New Brunswick, N. J. to present the claims of the Board to the favour of that body; when it was *resolved*, that it be recommended to all the churches within their bounds, to organize their congregations into Auxiliaries to the Board. The Assistant Secretary is, we understand, now engaged in accomplishing the resolution.

THE PRESBYTERY OF LEWES.

The Presbytery of Lewes convened on the 24th ultimo, at Greensborough, Caroline county, Maryland, in the new Presbyterian Church. On the subject of missions the Presbytery adopted the following resolutions:—

Resolved, That this Presbytery approve, and, according to their feeble means, will support the missionary operations of the Board of Missions of the General Assembly of the Presbyterian Church in the United States.

Resolved, That this Presbytery apply to the Board of Missions, to aid us in supplying our vacancies, and in raising new congregations within our bounds.

Resolved, That the members of this Presbytery, respectively, endeavour to form in their congregations and elsewhere within our bounds, associations, to aid by annual contributions, the funds of said Board of Missions.

The Minutes of the last General Assembly are now printed in a pamphlet, and will, with all convenient speed, be widely circulated. But as many of our readers will not receive a copy of these minutes, we have perused them carefully with a view to select for publication in our pages, such articles as are of the most general concern and interest—This publication was commenced in our last, and is completed in our present number. Those who desire more extended information relative to the proceedings of the General Assembly, must have recourse to the minutes at large. We cannot, as heretofore, insert them in detail, as our work has become the vehicle for the interesting communications of our Board of Missions and its Executive Committee—which in our present number, it will be observed, are brought up to the time of the meeting of the last General Assembly. But the appendices of the Assembly's minutes comprise papers, (particularly the correspondence with foreign churches) which we are sure will gratify, and we hope edify, every attentive and pious reader. A portion of these we insert the present month, and expect hereafter to publish the remainder.

EXTRACTS FROM THE MINUTES OF THE LAST GENERAL ASSEMBLY.

The committee to whom was recommitted Overture No. 1, viz. The question, At what period of their preparatory course are candidates for the Christian Ministry to be considered as dismissed from the jurisdiction of the session, and transferred to that of the Presbytery? made a report, which, being read and amended, was adopted, and is as follows:

Whereas it appears necessary, in order to preserve the purity of the church, and uniformity of procedure in the judicatories under the care of the General Assembly, that the manner of administering discipline to candidates and licentiates for the gospel ministry, should be distinctly specified, therefore, Resolved,

1. That as the word of God, and the Constitution of the Presbyterian church, recognise the distinction of laity and clergy, and a system of procedure in disci-

pline in some respects diverse, as the one or the other of these orders of men is concerned, it becomes the judicatories of the church to guard against the violation of this principle in the administration of discipline.

2. That although candidates and licentiates are in training for the gospel ministry, and in consequence of this are placed under the care of Presbyteries, and in certain respects become immediately responsible to them, yet they are to be regarded as belonging to the order of the laity, till they receive ordination to the whole work of the gospel ministry.

3. That it follows, from the last resolution, that when candidates for the gospel ministry are discovered to be unfit to be proceeded with in trials for the sacred office, it shall be the duty of the Presbytery to arrest their progress; and, if further discipline be necessary, to remit them for that purpose to the sessions of the churches to which they properly belong; and that when licentiates are found unworthy to be permitted further to preach the gospel, it shall be the duty of the Presbytery to deprive them of their license; and if further discipline be necessary, to remit them for that purpose to the sessions of the churches to which they properly belong.

4. That in order to ensure the proper effect of discipline in the performance of the duties which severally belong to sessions and Presbyteries, it will be incumbent on church sessions, when they shall see cause to commence process against candidates or licentiates, before Presbytery has arrested the trials of the one, or taken away the licensure of the other, to give immediate notice to the Moderator of the Presbytery to which the candidates or licentiates are amenable, that such process has been commenced, to the intent that the impropriety may be prevented of an individual proceeding on trials, or continuing to preach, after committing an offence that ought to arrest him in his progress to an investiture with the sacred office; and when Presbyteries shall enter upon an investigation, with the view of stopping the trials of a candidate, or taking away the license of a licentiate, the session to which such candidates or licentiates are amenable, shall be immediately informed of what the Presbytery is doing, that the session may, if requisite, commence process, and inflict the discipline which it is their province to administer.

The committee to whom was referred Overture No. 8, viz. "A communication from the Executive Committee of the Pennsylvania Institution for the Deaf and Dumb," made the following report, which was adopted, viz.

It appears from the above named communication, that an appropriation has been made by the Legislature of Pennsylvania, for the instruction in this Institution of *fifty* indigent deaf and dumb persons; by the Legislature of Maryland for *twenty;* and by that of New Jersey for *twelve:*—that the proper age for their reception is from *ten* to *twenty-five* years; and that notwithstanding this liberal provision, many, through ignorance or indifference, neglect to avail themselves of the charitable aid thus proffered for their children.

In view of these statements, and of the fact that similar institutions have been established in different states, and similar provision made for the gratuitous instruction of the *indigent* of this class of our fellow-beings, the Assembly would avail themselves of this opportunity of calling the attention of the publick in general, and especially of ministers of the Gospel, and those parents whose children may need the instruction of such schools, to this truly benevolent and Christian charity.

The committee of Overtures also reported Overture No. 13. This Overture was taken up, and is as follows, viz. "An answer is requested to the following question, viz. Has the moderator of a Synod a right to call a meeting of the Synod during the interval of its stated sessions?"

Resolved by the Assembly, that this question be answered in the affirmative.

Resolved, That the Permanent and Stated Clerks be, and they hereby are appointed a standing committee of commissions; and that the commissioners to future Assemblies hand their commissions to said committee, in the room in which the Assembly shall hold its sessions, on the morning of the day on which the Assembly opens, previous to 11 o'clock; and further, that all commissions which may be presented during the sessions of the Assembly, instead of being read in the house, shall be examined by said committee, and reported to the Assembly.

The committee to whom was referred the report of the committee on Psalmody, with the book which the committee have prepared and have had printed, made a report, which being read and amended, was adopted, and is as follows, viz.

The committee have performed the duty assigned them, with as much diligence and application, as their attendance in the Assembly, and other avocations, would permit; and although they have not been able to make a full and critical examination of the whole, in concert as a committee, yet they feel themselves justified in giving a favourable opinion of the book. They hope that after receiving some necessary improvements and corrections, it will be introduced into our churches, and be found eminently useful.

Having thus expressed their unanimous opinion, the Committee beg leave to submit to the Assembly, for their adoption, the following resolutions:

1. Resolved, That the Book of Psalms and Hymns, prepared by the committee appointed for this purpose, and presented to this General Assembly, be recommitted to the same committee, that it may receive those corrections and alterations which they may deem necessary, and they are directed to print these corrections in a pamphlet form, for the use of the next Assembly; and that the Rev. Thomas H. Skinner, D.D., and the Rev. Joseph Sanford, be added to this committee.

2. Resolved, That any remarks or corrections, proposed by ministers or others, for the use of this committee, be placed in the hands of the Rev. Ezra S. Ely, D.D., the Stated Clerk of the General Assembly, free of expense to him, within six months.

3. Resolved, That the expense already incurred by the committee in securing the copy-right, be paid by the Trustees of the General Assembly.

The memorial from the West Lexington Presbytery on the subject of Theological Seminaries, which was referred by the last Assembly to the consideration of the present Assembly, was taken up, and committed to the Rev. Archibald Alexander, D.D., the Rev. Samuel Miller, D.D., and the Rev. Charles Hodge, to consider and report on the same to the next General Assembly.

Statistical Report of the Presbyterian Church in the United States of America. Prepared by the Rev. Ezra Stiles Ely, D. D. Stated Clerk of the General Assembly.

The General Assembly of the Presbyterian Church in the United States of America, on the 1st of June, A. D. 1829, had under its care NINETEEN SYNODS, viz.

I. The Synod of Albany, containing the Presbyteries of 1. Londonderry, 2. Newburyport, 3. Champlain, 4. Troy, 5. Albany, 6. Columbia.

II. The Synod of Utica, containing the Presbyteries of 1. Ogdensburgh, 2. Watertown, 3. Oswego, 4. Oneida, 5. Otsego.

III. The Synod of New York, containing the Presbyteries of 1. Hudson, 2. North River, 3. Long Island, 4. New York, 5. New York Second.

IV. The Synod of New Jersey, containing the Presbyteries of 1. Newark, 2. Elizabethtown, 3. New Brunswick, 4. Newton, 5. Susquehanna.

V. The Synod of Geneva, containing the Presbyteries of 1. Chenango, 2. Cortland, 3. Onondaga, 4. Cayuga, 5. Geneva, 6. Bath, 7. Angelica.

VI. The Synod of Genesee, containing the Presbyteries of 1. Ontario, 2. Rochester, 3. Genesee, 4. Niagara, 5. Buffalo.

VII. The Synod of Philadelphia, containing the Presbyteries of 1. Philadelphia, 2. Newcastle, 3. Lewes, 4. Baltimore, 5. The District of Columbia, 6. Carlisle, 7. Huntingdon, 8. Northumberland.

VIII. The Synod of Pittsburgh, containing the Presbyteries of 1. Alleghany, 2. Erie, 3. Hartford, 4. Redstone, 5. Steubenville, 6. Washington, 7. Ohio.

IX. The Synod of the Western Reserve, containing the Presbyteries of 1. Detroit, 2. Grand River, 3. Portage, 4. Huron, 5. Trumbull.

X. The Synod of Ohio, containing the Presbyteries of 1. Columbus, 2. Richland, 3. Lancaster, 4. Athens.

XI. The Synod of Cincinnati, containing the Presbyteries of 1. Chillicothe, 2. Miami, 3. Cincinnati.

XII. The Synod of Indiana, containing the Presbyteries of 1. Salem, 2. Madison, 3. Wabash, 4. Missouri, 5. The Centre of Illinois.

XIII. The Synod of Kentucky, containing the Presbyteries of 1. Louisville, 2. Muhlenburgh, 3. Transylvania, 4. West Lexington, 5. Ebenezer.

XIV. The Synod of Virginia, containing the Presbyteries of 1. Winchester, 2. Hanover, 3. Lexington.

XV. The Synod of North Carolina, containing the Presbyteries of 1. Orange, 2. Fayetteville, 3. Concord.

XVI. The Synod of Tennessee, containing the Presbyteries of 1. Abingdon, 2. Union, 3. Holston, 4. French Broad.

XVII. The Synod of West Tennessee, containing the Presbyteries of 1. West Tennessee, 2. Shiloh, 3. North Alabama.

XVIII. The Synod of South Carolina and Georgia, containing the Presbyteries of 1. South Carolina, 2. Bethel, 3. Hopewell, 4. Charleston Union, 5. Georgia.

XIX. The Synod of Mississippi and South Alabama, containing the Presbyteries of 1. Mississippi, 2. South Alabama, and 3. Bigby.

Letter from the General Assembly of the Presbyterian Church in the United States of America, to the Ministers and Members of the Protestant Churches in the Kingdom of France.

Highly respected, and very dear Brethren, in the faith and hope of the gospel—

Being assembled in this city, at our stated annual meeting, and feeling our hearts very forcibly drawn towards you, we have resolved to address you, and, with our respectful and affectionate salutations, to proffer you our fraternal correspondence. It is delightful to recollect, that all Christians, "though many, are one body in Christ, and every one members one of another." While this great principle gives rise to some of the richest pleasures flowing from the communion of saints, it also evidently calls upon all those, in every part of the world, who are "partakers of the same precious faith, through the righteousness of God, and our Saviour Jesus Christ," to pray for, correspond with, and encourage each other, as far as the Great Head of the Universal church gives them opportunity. And, therefore, though we have never seen your faces in the flesh, we cannot regard you, in a spiritual sense, as "strangers and foreigners," but as "fellow-citizens" with us of that precious kingdom, "which is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

We have taken much interest, dear brethren, for a number of years past, in your history and welfare. We have heard with pleasure, of your growing zeal and exertions in spreading the knowledge of the sacred Scriptures; in sending the gospel of salvation among the heathen; in doing good to the ignorant and destitute, by the distribution of religious tracts; and in uniting with the friends of Zion in every part of the world, in the observance of the monthly meeting for prayer, in behalf of the revival of religion and the spread of the gospel. These things we have heard of with heartfelt pleasure, and consider the intelligence as such a gratifying pledge that the Lord is with you, that we cannot refrain from seeking an opportunity to mingle our vows and our prayers with yours, for our mutual growth in every laudable attainment and service.

The Presbyterian Church in the United States, of which we are the highest judicatory, was first organized in this country in the year 1704, when we were British colonies. We had then one Presbytery only, called the Presbytery of Philadelphia. In 1716, when the number of our Presbyteries had increased to four, the first General Synod was formed. In 1788, as soon as convenient after the establishment of our national independence, a new and more efficient plan for uniting the churches of our communion was adopted. Under this plan, with a few occasional modifications and improvements, we have ever since continued to act. And we have now, by the blessing of God on the ministrations of his servants, sixteen Synods, ninety Prebyteries, nearly two thousand churches, and about thirteen hundred ministers. The General Assembly is constituted by a delegation of ministers and elders from the Presbyteries, and is intended to be the judicatory of ultimate appeal, as well as of united counsel and co-operation, for our whole body. At the first organization of our church, more than a century ago, a number of the pious and afflicted Protestants who had withdrawn from France on the revocation of the Edict of Nantes, united themselves with our body; and a considerable number of the descendants of those excellent and venerated people are members with us at the present day. This circumstance, you will readily suppose, forms one of the many endearing ties which bind us to our Protestant brethren of the present generation in your country.

The nature of our ecclesiastical constitution so nearly resembles, in every leading particular, that which your own churches enjoyed, at the period of their greatest extent and prosperity, that we think it unnecessary to attempt its delineation in detail. It is strictly Presbyterian, in which clerical and lay elders take an equal part, and enjoy an equal voice in all our affairs. We have no connexion, directly or indirectly, with the State. The civil constitutions of our country preclude such connexion; and the General Assembly most cordially rejoice that they do so, being fully persuaded, from all their experience, that every species of connexion between the state and the church, is so far from being an aid, that it is really an obstacle to the progress of pure and undefiled religion. All that we desire, in reference to this matter, we are thankful to God that we enjoy—equal protection in the exercise of all our rights, with our brethren of all religious denominations. Our aim is to promote, by the moral and spiritual means which the religion of our Master has committed to us—the peace of the government under which we live, and the purity and happiness of our beloved country, as well as the eternal salvation of the souls of men. We transmit herewith a copy of the Constitution of our Church, and also a copy of the Minutes of all the proceedings of our successive General Assemblies, from the time when we commenced the practice of printing *the whole* of the minutes of our proceedings at large.

Within the last twenty-five or thirty years, the prevalence of vital piety, and of Christian exertion, has greatly increased in the churches under our care. This we attribute to the blessing of God, on various means, which have been either wholly originated, or employed with greatly augmented diligence, during that time.

Among these, we think proper to mention, particularly, meetings for social prayer, Bible classes—that is, classes of young people, and, in many cases of the whole congregation, associated for reciting the Bible, and hearing it familiarly explained;—Sabbath schools, and the greatly extended distribution of the sacred Scriptures, and of religious tracts, and other pious books. In the use of all these means of doing good, besides the stated preaching of the gospel, many of our pastors have manifested a very exemplary diligence, and have been eminently blessed. On the one hand, wherever these means have been steadily and faithfully employed, we have seldom known them to fail of being followed by a rich blessing. And, on the other hand, wherever they have been entirely, or in a great measure, neglected, we have rarely observed any remarkable effusions of the Holy Spirit to be granted.

The spirit of missions, both foreign and domestic, has gained much ground, in all the evangelical churches in the United States, and in ours among the rest, within the last five years. The American Board of Commissioners for Foreign Missions, made up of Presbyterians, of our Congregational brethren of New England, and of members of the Reformed Dutch and the Episcopal churches, has been in operation for a number of years, has been greatly prospered, and is becoming, every year, more extensive, and more efficient in its plans of exertion for the benefit of the heathen world. In Asia, in the islands of the Pacific Ocean, and among the Indian tribes of North America, they are now, by their numerous missionaries, proclaiming the glad tidings of salvation in all their stations, with a measure of success, and in some of them, with success of a very animating character and extent. A very considerable enlargement of the number of their missionary stations, and of their plans for evangelizing the heathen, is contemplated by this Board. The American Home Missionary Society, now in the second year of its existence, under its present organization, (although formed by the union of societies a number of years older,) has been made instrumental in effecting great good. Several hundred missionaries have laboured under its patronage, and have been enabled to organize a large number of new congregations in destitute regions, and to strengthen many feeble ones, who would not otherwise have enjoyed the stated administration of the word and ordinances; and on some of these new congregations the Holy Spirit has been remarkably poured out, and many souls hopefully converted to the knowledge and love of the truth. There has been, also, for a number of years, a Board of Missions organized under the care and direction of this General Assembly, which has been greatly blessed in extending the boundaries of the Redeemer's kingdom. The operations of this Board, we hope, will be, in the course of the present year, much enlarged and invigorated.

Almost all the larger societies of which we have spoken, whether for the circulation of the Bible, for missionary purposes, for the distribution of tracts, or for the education of pious youth for the ministry, are kept alive, and extended and invigorated in all their operations, by smaller associations established in each neighbourhood; and, in some instances, one of males, another of females, and a third and fourth of juvenile males and females, all auxiliary to the parent society, pursuing the same object, and pouring their multiplied little streams of pecuniary contribution into the same treasury.

It is not improper here to mention, more particularly, what is hinted in the preceding paragraph, that in these enterprises of Christian benevolence, our pious females, for a number of years past, have had an increased and very laudable agency. They have instituted numerous prayer meetings exclusively for their own sex, and we have no doubt that a blessing has followed this practice. Our females have also formed societies exclusively of their own sex, for promoting the circulation of the Holy Scriptures, and of religious tracts; and also for aiding in the missionary cause, and the education of indigent, pious candidates for the holy ministry. In all these various ways, they have been made eminently instrumental in helping forward the great interests of truth and salvation, without going beyond those bounds which the Author of our Holy Religion has prescribed for the religious activity of their sex.

And here, we would not forget, dear brethren, for it is due to truth and candour, to state, that the living, animating spirit of all these benevolent enterprises has been the prevalence of those great doctrines of our common salvation, which were equally dear to *your* fathers and *ours*, and which it has pleased God to maintain among us in some degree of purity and power. We mean, particularly, the doctrines of the Holy Trinity; the divinity and vicarious atoning sacrifice of the blessed Redeemer, the original and total depravity of human nature; justification solely by the righteousness of Christ; regeneration and sanctification by the blessed Spirit; the necessity of holy obedience, as an evidence of union to Christ, and of faith in his blood. These, we can assure you, are the great doctrines which we have ever found to be connected, so far as our observation has extended, with the conviction and conversion of sinners, and the building up of believers in faith and holiness. Where *they* have not been preached, little or no good has been done; and where they *have* been faithfully and perseveringly preached, we have never known a failure in obtaining some measure of a blessing.

You have probably been, to a certain extent, informed, that the divine Redeemer, who "sits as king on the holy hill of Zion," has been pleased as before, so also especially within the last twenty years, to grant to many of our churches, as well as to those of our Congregational brethren of New England, and, indeed, to most of the evangelical churches with which we have ecclesiastical intercourse, precious effusions of the Holy Spirit, by which religion has been greatly revived, and, in some instances, several hundred souls added to single churches in the course of one year. These revivals have generally proceeded without bodily agitation, but have been the means of bringing their subjects, in a quiet, calm, rational, and Scriptural manner, under the practical influence of the truth as it is in Jesus. We have received intelligence, at our present sessions, of divine favours of this kind having been dispensed to a considerable number of our churches in the course of the past year. And although we have great reason to humble ourselves before God, and to mourn, that notwithstanding all the efforts of Christian benevolence, sin and error so much abound in the midst of us, still we should be blind to our mercies, and ungrateful to the glorious Author of them, if we did not acknowledge to the praise of his rich grace, that the cause of truth and righteousness is evidently gaining ground, and increasing in strength, in all our borders.

It has been in all ages observed, that where the holy Sabbath of God is not honoured and sanctified, real religion seldom has much prevalence. We have had occasion, for many years past, to mourn before the Lord over the prevailing violations of this holy day in every part of our land. The attention of many Christians among us, has been recently roused to the existence and the remedy of this baneful evil; and an extensive system of measures is now in a course of formation and adoption, for combining Christian influence on the side of the Lord's day, which, it is hoped, may exert a salutary and permanent effect.

There has been a growing conviction among all the friends of piety in the United States, for a number of years past, of the unspeakable importance of early imbuing the minds of youth with pious sentiments, and with religious knowledge. As entering largely into this system for training the young and rising generation, we have learned more and more highly to estimate the happy influence of Sabbath schools, with the nature and value of which we presume you are acquainted. The American Sunday School Union, which has its seat in this city, which is daily growing in the extent and vigour of its operations, and which has been made a signal blessing to multitudes, both children and adults, has already enlisted in its favour the great body of the clergy and members of all the evangelical churches in our favoured land.

Our Theological Seminaries are going on to increase, both in extent and usefulness. We have five of these institutions within the bosom of our church, in which about two hundred and sixty young men are constantly training up for the holy ministry, and their number is every year becoming larger. There is also a seminary of the same kind, under the care of our brethren of the Reformed Dutch Church, in which there are about twenty pupils; and under the direction of our Congregational brethren of New England, there are three such institutions, which are training up from a hundred and eighty to two hundred candidates for the holy ministry: added to these, the German Reformed and German Lutheran Churches, (with the former of whom we have ecclesiastical intercourse,) have each a promising Theological Seminary, the number of pupils in which is every year increasing. We may estimate, then, that in our church, and in the churches with which we have an ecclesiastical correspondence, there are, in general, from four hundred and sixty to four hundred and eighty candidates for the sacred office, constantly in a course of preparation for their work. But rapidly as the number of these candidates is increasing, the demand for more missionaries and pastors is much more rapidly increasing; so that if their number were doubled or tripled at once, they would all be needed, and might be speedily employed. The western and southern portions of our country are settling with a rapidity, and presenting calls for ministerial labour, to an extent greatly beyond our present ability to supply them. That we may be enabled to meet these calls in a more satisfactory manner in time to come, the object of seeking out ardently pious young men, of promising talents, and educating them with a view to the Gospel Ministry, has, within a few years past, engaged much of the attention of many American Christians. An "American Education Society," with many auxiliaries, has been formed. If this method of raising up labourers for the gospel vineyard, be cautiously and wisely pursued, we consider it as likely to exert a most happy influence on the character of our future ministry. We cannot too strongly express the conviction, which all our experience has served to impress on our minds, of the infinite importance of *devoted piety* in those who are dedicated to the service of the sanctuary.

Thus, dear brethren, we have attempted to give you a sketch of what the God of all grace has done for us, and of our present prospects. We have, indeed, great reason for mourning over our delinquencies and unprofitableness; but we have also much reason for grateful praise, and joyful hope. Our prayer is, that the same blessings, and still more abundant, may be vouchsafed to you. Grace, mercy, and peace, be multiplied to you from God the Father, and from the Lord Jesus Christ, through the eternal Spirit! May you be enabled, amidst all the delusions of error which abound, and all the corruptions of a "world lying in wickedness," more and more to "contend for the faith once delivered to the saints," and to be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord."

It was with deep sympathy that we heard of the loss you recently sustained, in the decease of the Baron de Staël, who has been for a considerable time so eminently useful in promoting the cause of evangelical religion in France. We condole with you, most cordially, in this bereavement, and pray that many like-minded with that illustrious friend of the Redeemer's kingdom, may be raised up, to aid in carrying on his work, and glorifying his name.

Finally, brethren, beloved in the Lord, it will give us great pleasure to hear of your welfare, to receive such information concerning the state of your churches as you may think proper to communicate, and to be assured that you receive our Christian salutations with the same cordiality with which they are tendered. We ask your prayers for us, that we may have grace given us to be faithful; that we may contemplate "the signs of the times," and the rising prospects of Christ's kingdom in the world, with enlightened and growing faith; that we may consider it as our highest happiness and honour to be employed as instruments for promoting the extension of that empire of truth and righteousness which is speedily to fill the whole earth; and that you and we may be so happy as to be more and more united in the faith, obedience, consolations, and extension of the glorious gospel.

Signed by order and in the name of the General Assembly.

Ezra Stiles Ely, *Moderator.*
John M'Dowell, *Permanent Clerk.*
Philadelphia, May 26th, 1828.

The Editors of the "Archives of Christianity in the XIXth Century," to the Members of the General Assembly of the Presbyterian Church in the United States of America, in session at Philadelphia.

Paris, 27*th February*, 1829.

Highly esteemed and beloved brethren in Jesus Christ,—

In your last General Assembly, you resolved to open a correspondence with the pastors and members of the French Protestant churches. You would undoubtedly have made your overtures, for this end, to our National Synod, if its meetings, interrupted ever since the revocation of the Edict of Nantes, by the evils of the times, had been resumed—now that we enjoy religious liberty, and obtain for our worship the protection which the Constitutional Charter ensures to us. Perhaps the Lord, before he restores these assemblies to us, which were blessed to our fathers, and which are necessary to complete our ecclesiastical organization, is willing to prepare us better for them; so that we may be united in the same faith and the same love, before we be united in those external ties, which have consistency and utility, only so far as our spiritual bonds are intimate and solid. In the present state of our churches, your brotherly letter, transmitted to the Consistory of the reformed Church of Paris, could be communicated to them only through the medium of the press; we hastened, therefore, to give it in our Journal all that publicity which depended upon us; and inserting a translation of it, we joined thereto an appeal to our brethren, to reply individually or collectively to your letter, as they should see fit. We do not doubt that many of them will express to you all the joy which it has imparted to them; and we pray you to regard us as interpreters of the acknowledgments and Christian affection of the rest. In order to render them still better acquainted with the Presbyterian Church of the United States, which extends to them the hand of friendship, we are about to insert in the next number of our Journal, a narrative of the transactions of your last General Assembly.

Permit us, on this occasion, most esteemed and beloved brethren, to unite with you in blessing God, for the abundant mercies which for some years he has shed upon you. Our hearts have been delighted with the intelligence of the revivals which have occurred in so many of your churches, and with the information that in every place there are souls who have turned to the Lord, and who, feeling their state of corruption and sin, expect salvation only through that glorious Redeemer, who, for their sakes, subjected himself to the death of the cross. May the means which you continue to employ for making known the Saviour of the world, your copious distributions of the sacred Scriptures, your publication of religious tracts, your domestic and foreign missions, your Christian journals, your efforts to promote the general sanctification of the Sabbath, and to extirpate the vice of intemperance, in a word, may all your enterprises be blessed more and more, and, by the grace of God, render your country a land wholly consecrated to JEHOVAH!

Much esteemed and beloved brethren, we were affected with the sorrow which you express in your letter, respecting the death of our friend, the Baron de Staël. This loss is one of the greatest that our church could experience; and in particular, our editorial committee, of which M. de Staël was a member, have most painfully felt it. He loved the Saviour; and, we trust, that having lived for him, he has also fallen asleep in him. This beloved brother has been lamented by all the Christians of France. His name shall dwell in our hearts for our edification.

The pious institutions which exist in the United States, are also organizing gradually, although on a smaller scale, throughout our own country. The oldest is the "Protestant Bible Society of Paris," which is now assisted by more than four hundred and fifty societies, or auxiliary associations. Through its care, the word of God has been introduced into a very great number of families, and, in many of them, this word, which is with good reason called "a two-edged sword," has been an instrument of conversion and salvation. Our "Religious Tract Society" has published, in the space of seven years, fifty different tracts, and several placards; as also, for four years past, a Christian Almanack, under the title of the "Almanack of Good Counsels." Our "Evangelical Missionary Society" has established a seminary in which young men are prepared to carry the gospel to the heathen. Three of them, the first that we shall send to the Gentiles, will take their departure next May for Southern Africa. We have, besides, a "Committee for the formation of Sunday Schools," and "Societies of providence and mutual assistance," among the labourers and mechanics of our communion.

According to the last statistical report, our church contains eighty-five consistories, and eleven oratories; it has the services of three hundred and five pastors, and it possesses four hundred and thirty-eight edifices consecrated to worship. But the number of pastors and temples is far from being sufficient for the wants of the Protestant population of the kingdom. We sigh for the moment when all who belong to our communion shall be enabled to hear the truths of faith announced, and when none, as is the case with many at present, shall be deprived of spiritual nourishment.

Moreover, we know, most esteemed and beloved brethren, that external means, even if they were numerous, have efficacy only so far as the Lord is pleased to give it to them, and that above all things we ought to desire and ask the out-pouring of his Spirit. Already, notwithstanding the lukewarmness of our petitions, he has abundantly refreshed some portions of our church. There are towns and villages in which pastors and flocks have been turned unto God; and a still greater number of others, in which the revival, without being so general, is real, and makes daily progress. The church of Paris, in particular, has for several years been blessed with much spiritual grace. Much esteemed and beloved brethren, pray that our country may still more participate in grace from on high, and that we may see appearing once more in the midst of us, the faith which animated our ancestors. We live in calmer, happier times than they: oh! that the patience and goodness of the Lord may be to us, what his justice and his chastisements were to them—a blessing.

Under cover with this, we address to you a letter, which a committee formed at Morges, in Switzerland, for the purpose of procuring a pastor for the Christians of New Vevay, have given us in charge to forward to you. We hope that you may be able to communicate to the brethren composing this committee, the information which they ask of you.

We very much wish, most esteemed and beloved brethren, to maintain with you the correspondence which you have proposed to open, and praying that the Lord may, in a still greater degree, manifest his glory among you and among us, we entreat you to rely upon our sentiments of respect and Christian affection.

The members of the editorial committee of the Archives du Christianisme, now present in Paris,

JUILLERAT CHASSEUR, *Pastor.*
HENRY LUTTEROTH.
H. GRAND PIERRE, *Minister of the Gospel.*
FREDERIC MONOD, *Pastor.*

N. B. The absent members, are Professor Stapfer and the Rev. Mark Wilks.

P. S. Accompanying this, we send you the last reports published by our different religious societies, the statistical account of our churches, and the number of our Journal in which your letter is inserted.[*]

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[*] From these communications, we present in this note, 1st. *Some information respecting the form of government in the French Reformed Church.*

According to the form of discipline adopted by this church, it is strictly Presbyterian. The ecclesiastical orders consist of pastors, elders, and deacons, whose several powers exactly correspond with those exercised under the same official denominations in the Presbyterian church. Their ecclesiastical courts also correspond to ours, their Conferences answering to our Presbyteries, their provincial Synods to our Synods, and their national Synod to our General Assembly. They have also Consistories, which are inferior to the Conferences, and answer to our church sessions, but on a larger scale. By the sixteenth article of the law of the kingdom respecting Protestant worship, the Reformed are allowed to have a Consistorial church for every six thousand souls belonging to their communion or denomination. As the Reformed Protestant population is more or less widely scattered over a department, it becomes a matter of necessity that they should have a plurality of ministers, and of edifices for publick worship.—Thus, for instance, in the department of the Hautes-Alpes, they have one Consistorial church, three pastors, and fifteen edifices for worship; and in the department of Gard, they have seventeen Consistorial churches, sixty-four pastors, and seventy-five edifices for worship. Whatever may be the number of pastors and edifices for worship in a Consistorial church, the Consistory, consisting of the pastors and elders, (the latter of which are limited by law, so as not to fall short of six in number, and not to exceed twelve,) form but one ecclesiastical court, similar to the session of a collegiate church among us. The senior pastor is the stated Moderator of the Consistory.

At present, they have no national Synod; and it appears that the actual organization of their church is so modified by the pressure of the times, and the hand of civil government, as to be defective in some of its leading features. Besides the want of a common centre of union and co-operation in the absence of the national Synod, the law makes no provision for Conferences or Presbyteries. It provides only for pastors, local Consistories, and Synods. It determines that five Consistorial churches shall form a Synod; that it shall consist of a pastor and elder from each Consistory; that it shall assemble only after having received permission from government; that it shall give previous notice to the minister of state charged with all the affairs relating to worship, of the business which will come before it; that it shall be held in the presence of the sub-prefect, or, in his absence, of the mayor; that a copy of the minutes shall be sent by the prefect to the minister of state for religious affairs; and that the session of the Synod shall not continue longer than six days.

2d. *Some Statistical Notices.*

According to the statistical account furnished last year by the Rev. A. Soulier, the Reformed Church of France has eighty-five Consistorial churches, which, at the rate assigned by law, of 6,000 souls for each church, gives us an aggregate of 510,000. It has, besides, eleven oratories, which appear to be appropriated to smaller communities than those which would warrant the formation of a Consistorial church. Of these oratories, four have one pastor each; the rest, which are of recent formation, have none. Belonging to each oratory, there is a single house for worship, with the exception of that in the department of Somme, which has two. By the law of 1st November, 1805, the authorized Protestant oratories are annexed to the Consistorial church nearest to each of them, and the pastors of these oratories are attached to the Consistorial church to which the oratory is annexed. Hence, they may be considered in the light of dependencies upon the nearest Consistorial churches. It appears also, that these oratories, when their local relations and numbers warrant it, may be formed into a Consistorial church, by the proper authority. Thus, by an ordinance of the king, 24th April, 1822, six oratories, in three adjoining departments, were formed into the Consistorial church of Orleans; five oratories, in two departments, were formed into the Consistorial church of Lille; four others, in two departments, into the church of Metz; and the single oratory of Besançon, was formed into a Consistorial church. These oratories, thus united into one church, form so many *sections* of that church. Sections are fractional parts of a Consistorial church, each having its own pastor, or pastors, and its own local organization. The pastor, or pastors, elders, and deacons of a section, form a session, or local Consistory, which has the authority to watch over the religious interests of the faithful in that locality, such as the reception and distribution of alms, and whatever regards order in the celebration of worship. But the higher acts of discipline can only be disposed of in the general Consistory, which is, in fact, the session of all the single sections, or congregations, of which the Consistorial church is composed.

The Reformed Church has three hundred and five pastors, four hundred and thirty-eight edifices for publick worship, four hundred and fifty-one Bible societies and associations, one hundred and twenty-four missionary societies, and fifty-nine tract societies and depositories. In their Theological Seminary at Montauban, in the year 1826–7, there were seventy-three pupils. The faculty of this Seminary consist of a dean and five professors. Instruction is given in philosophy, high Latinity, Greek literature, Hebrew, sacred criticism, ecclesiastical history, dogmatical theology, pulpit oratory, and evangelical morality. The term of study is fixed by law at three years. After November last, no one was to be admitted who had not obtained the degree of Bachelor of Arts; and after November next, none will be admitted to the course of Theology, properly so called, who is not a proficient in Hebrew.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Of Samuel Bayard, Esq the annual collection in Princeton, N. J. for the Contingent Fund, - - - - - - - -	$ 24 77
Of Rev. Dr. John M'Dowell, collected by Rev. William Blauvelt in Lamington, N. J. for the New York and New Jersey Professorship, - -	20 00
Of Rev. John B. Davies, per Rev. Dr. Ashbel Green, for the Southern Professorship, - - - - - - - -	4 50
Of Roswell L. Colt, Esq. per Rev. William Nevins, one year's interest of his scholarship, - - - - - - - -	125 00
Of Thomas H. Mills, Esq. for the Woodhull Scholarship, - - -	75 00
Of Rev. Edward N Kirk, a member of the First Class of 1825, stated to be the balance of his subscription and a year's interest, given for the instruction of some indigent student, who shall consider it as a loan to be repaid when Providence makes it practicable - - - - - -	53 00
Amount received for the Seminary,	$302 27

. Received also for the Board of Missions, viz.

Of Rev. Dr. E. S. Ely, his collections - - - - - -	$255 36
Of Alexander Henry, Esq. monthly concert collections in Second Presbyterian Church, - - - - - - - - -	37 22
Of Mr. Thomas Hutchison, Great Valley, - - - - - -	14 68
Of Hugh Auchincloss, Esq. from Rev. Dr. Philips, First Presbyterian Church, New York, - - - - - - - -	164 63
Of Rev. Joshua T. Russell, collection in the First Presbyterian Church, Philadelphia, at the prayer meeting of the Board of Missions, - - -	60 06
and his collections - - - - - - -	165 00
Of Rev. R. B. Belville, Neshaminey, - - - - - -	3 78
Of Rev. Joshua T. Russell, per Solomon Allen, Esq. - - -	162 73
Of Captain James Moore, from Richard Wynkoop, Esq , First Presbyterian Church, Yorktown, West Chester county, N Y. monthly concert collections	15 00
Of Rev. Sylvester Scovel, the balance of his collections on his agency, -	46 00
Amount received for the Board of Missions,	$924 46

View of Publick Affairs.

EUROPE.

European advices to the 23d of May inclusive are, at the time we write, the most recent that have reached this country.

Britain.—Our readers are already apprized that the Roman Catholick Relief Bill, which was stated in our number for May to have passed the House of Commons, and to have been sent to the House of Lords, was carried in the latter House by a large and unexpected majority, and has by the royal signature, become a law. Subsequently to these events the far famed Irish barrister, Daniel O'Connell, Esq. came forward and claimed a seat in parliament, to which he had been elected before the passage of the Relief law. He was required by the Speaker of the Commons to take the oath prescribed to be taken by every member on being admitted to his seat, agreeably to the form contained in the law, as it stood before the Relief Bill was passed, and at the time of his, Mr. O'Connell's election. This he refused. Debate and delay ensued; but finally a large majority of the house adopted the Speaker's opinion, and on Mr. O'C.'s continuing his refusal, a motion made by the Solicitor General, was carried, "that the Speaker do issue his warrant to the clerk of the Crown in Ireland, to issue a new writ, subject to the provisions of the recent statute for the Relief of the Roman Catholicks, for the election of a member to serve in the present parliament, for the county of Clare." This resolution, however, appears to have been adopted entirely with a view to preserve consistency, without any hostility to Mr. O'Connell, and we presume there is no doubt that he will be re-elected, and be freely admitted to his seat under the new act, which prescribes an oath to which he has no objection. The agitation produced through the kingdom, by the proceedings in parliament on the Catholick question, appears to have subsided more speedily and generally than was expected. Indeed the opposers of the Catholick claims, with the exception of a few sturdy Church and State zealots, seem to have nearly lost their fears of the evils they predicted. We were glad to see an article taken from a London paper, stating that the Earl of Winchelsea, who fought the duel with the Duke of Wellington, felt so much compunction for that act as to refuse to continue a director of a religious institution, assigning for reason, that such an office did not become a man who had openly violated the law both of God and his country. We benevolently wish that the Duke also may be favoured with a large share of the same feeling, and that it may speedily find a place in the bosom of every duellist in the world.

The low wages of some mechanicks, of weavers especially, has recently become the subject of serious complaint. It is stated that at Spitalfield no less than 5000 weavers had struck for wages, and that no compromise had taken place between them and their employers at the last accounts. At Manchester formidable riots had occurred, but had happily been quieted. At Rochdale the rioters could not be subdued till the military interposed, and after bearing much insult, fired on the mob, killed five individuals, and wounded 25 others. It appears that trade is in a very depressed state both in Britain and France.

France.—The late minister of foreign affairs in France, was compelled to resign his office, in consequence of his unpopularity—he was unable to carry his measures in the legislative chambers. The monarch, and the remaining members of the administration have, it appears, been much embarrassed in the choice of a successor. Much influence was used to secure the services of the Duke of Laval Montmorency, on account of his popularity, and the numerous friends he had in the chambers; but he has absolutely refused to take office with the present administration, and the under secretary in the department of justice, M. Bordeau, is for the present made keeper of the seals. The Court, it seems, is at issue with both parties in the legislative body, and it is conjectured that the dissolution of the chambers will be the consequence. An expedition, both by sea and land, against Algiers is talked of, but there is as yet no evidence that it is seriously contemplated. Alarming riots, occasioned by the want of provisions and employment, have occurred in several parts of France, as well as of England. On the whole, there appears to be much agitation in this kingdom at present, and yet we perceive nothing that threatens a disastrous change.

Spain.—The king of Spain is either infatuated enough to resolve on endeavouring to regain a part of his former possessions in Southern America, or else he pretends to have adopted such a resolution, with a view to engage the refugees from Mexico, to pour the treasures they have carried with them into his empty coffers. An expedition, consisting of twenty thousand men, is said to be on foot against Mexico, and formidable demonstrations are made from the Havana, avowedly for the purpose of securing this object. Time will show the result. It is greatly to be regretted, that the civil dissentions in the South American republicks encourage their enemies, and enfeeble and distress themselves. Perhaps the pressure of foreign war is again necessary to unite them among themselves. The queen of Spain died on the 7th of May.

Portugal.—The latest accounts from Portugal represent the affairs of that kingdom as being in no better situation. Twenty-three Constitutionalists were condemned in April, as having been concerned in the insurrection at Oporto last year, twelve of whom were executed, and eleven banished. The expedition to Terceira,* sailed on the 6th April. In a debate in the French Chamber on the 16th, M. de Pompiere, remarking on expenditures, said that the conveyance of an African lion to Paris, cost 7000 francs; but that in 1826 it cost the French double that sum to accelerate the arrival in Portugal of a tiger, or biped monster, much more dangerous. There was an order in the Lisbon Gazette of May 1st, from Don Miguel, to dismiss eight Portuguese Consuls, viz. at Philadelphia, New York, Elsineur, Stettin, Paris, Marseilles, Havre-de-Grace, and Barcelona. Accounts from Terceira, say that the garrison of that island is composed of 3,500 men, and that perfect tranquillity prevails there. No fears are entertained of an attack by Don Miguel, and that fortifications are in the best state of defence. A merchant ship had arrived from Portugal, with several Portuguese emigrants, among whom were some naval officers.

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* One of the Azores islands which has not submitted to Don Miguel. It is 54 miles in circumference, healthy and fertile. It is now the favourite resort of the Portuguese refugees.

Rome.—The present Pope was, we believe, the Cardinal Castiglione, an Italian, but elected, it is said, by French influence. He has taken the name of Pius VIII. He is represented as having already rendered himself popular, by manifesting a disposition to exercise his power on liberal principles. It is said that he has annulled the privations and prohibitions of his predecessor, and restored the Jews, and Christians of every denomination, to the enjoyment of all their former privileges. It has even been reported that he is in favour of abolishing the celibacy of the clergy; but this we do not believe, and as to the rest, although entirely willing to give him credit for all that he does well, yet we cannot help recollecting that a little good stands for much, when it is done by a Pope. Nor can we help thinking, that when the publick acts and orders of one Pope on the subject of religion are condemned and set aside by his immediate successor, it looks as if one or the other was not *infallible*.

Prussia.—A most desolating flood, from the overflowing of the Vistula, has occurred in Prussia. The property destroyed and the distress occasioned has been immense—The loss of human life however has not been great, although many cattle have perished. Nor have the ravages of this flood been confined to Prussia, but have been more or less experienced through the whole of the countries visited by the extensive river whose stream has broken from its usual bounds.

Turkey and Russia.—These are the two great powers to which the awakened attention of the whole civilized world is now directed; because in the issue of the existing fearful conflict between them, the interests of the civilized world may, to a great extent, be involved. Yet since the close of the last campaign, nothing of great interest has taken place, except the vigorous and formidable preparations for combat which have been made by both, and about equally by both. Since the present campaign has opened, the accounts from the theatre of war relate no event of any such importance as can have much influence on the result of the contest—The armies, enormous in numbers and complete in equipment, are slowly and warily approaching each other, and there have been some affairs of posts and detached parties, in which the Russians generally, but not always, appear to have had the advantage; but nothing decisive, or that can afford ground for a rational prognostick of what is likely to ensue, has occurred. The main Russian army was, at the date of the last accounts, still on the north of the Danube, but actively engaged in making preparations to cross it, and to subdue all the Turkish fortresses that were last year left in the rear of their advancing hosts, and from which much annoyance was experienced. As we have heretofore stated, Field Marshal Witgenstein had resigned the chief command of the army, and General Count Diebitsch been appointed his successor; but it is now affirmed that this last appointment is so unsatisfactory to the Russian officers that the Count is obliged to feign sickness, and that although he secretly directs the military movements he cannot do it ostensibly—If this be so, it is certainly a bad omen. The Turks on their part have reinforced Shumla, and in all their encounters with their adversaries have fought with bravery and skill. The Sultan has assumed a plain military dress, and has required his officers to do the same. Great exertions have been made to provision Constantinople so as to prevent the effects of scarcity, which the interception of supplies by the Russian fleet was intended to produce, and every arrangement has been made to dispute at every step the advance of the hostile armies. We must wait for the issue, which is known only to Him who will order it by his sovereign will, and who often disappoints, especially in military concerns, the calculations and confident expectations of short sighted mortals.

Greece.—As the Turkish Sultan has refused either to declare the independence of Greece, or to withdraw his troops from the country, (the Arabs of Egypt were sent away by a treaty with the Pacha) war is continued. The massacre of Greeks in the island of Candia has been terrible, and not less terrible is the vengeance they take on their enemies, whenever an opportunity favours. In the Morea, the Turkish force is too small to do more than to occupy a number of fortresses, and these, one after another, are falling before the Greek arms, which have been resumed and animated wonderfully, since the departure of the Arabs. Missolonghi, at the last accounts, was invested, and its reduction speedily expected: after that, it was said, nothing would remain in the power of the Turks but the Acropolis of Athens; and that, it was supposed, could not long be sustained against the force which was gathering round it. Britain and France have been endeavouring for a year past, and are still endeavouring, to persuade the Sultan to terminate by treaty his quarrel with the Greeks; but all in vain as yet. In the mean time, Greece is gradually recovering from the sweeping desolation it has experienced. Schools are established and encouraged, and civil institutions, of various kinds, are making some progress—slow indeed, but yet real—toward maturity. Only a small corps of French troops remains in the Morea.

ASIA.

The Russian ambassador and his suite, it appears, were massacred at Teheran while employed in carrying into effect some articles of the late treaty between Russia and Persia, respecting the Armenian and Georgian subjects of Russia, whom he claimed to return to their country. Among these were two Armenian women, who had belonged to a Khan, and who did not wish to leave him. They were detained for some time by the ambassador, contrary to their inclination, and treated with abuse. They escaped at length, and ran through the streets of the city, proclaiming their wrongs, and calling for vengeance. The populace were enraged, and attacked the ambassador's Cossack guards, who fired on the mob and killed six individuals. This greatly incensed the rest; who were speedily joined by others, to the amount at length, it is said, of 30,000. The ambassador's residence was surrounded, and although the king sent his guards to assist the Russians in their defence, they were not able to prevent the massacre of the ambassador and his whole train, thirty in number, except one of the secretaries, and two Cossacks, who were all that escaped with their lives. It is made a question whether this occurrence will not renew the war between Russia and Persia. It seems plain that it ought not, and as Russia must at present wish for peace with Persia, it is probable that it will not.

AFRICA.

Attempts are making by the Russians to detach the Pasha of Egypt from his ally the Grand Senior of the Turks. Alexandria has been blockaded by the Russian fleet, and two Egyptian vessels have been taken, which the Russian Admiral has offered to restore, on condition that the Pasha will engage not farther to assist the Turks, either with provisions or troops. The offer has not yet been accepted, but some expectations are entertained that it will result in a treaty of peace between the Pasha and the Russian Emperor.

The American colony at Liberia has again sustained a severe loss, in the death of Dr. Randal, the successor of the lamented Ashmun. Those who are disposed to see in these afflictive visitations of a righteous Providence a reason either for regretting that this colony was founded, or that it ought now to be abandoned, should, we think, look back to the original settlement of our own country, by our European ancestors. They experienced losses and hardships, with which all that has yet been experienced, in attempting a settlement on the African coast, are but trifles in the comparison. Yet under the eventual smiles of a benignant Providence, we have become the envy of the world; and for ourselves, our hope and expectation is, and has long been, that the colony we are planting on the western shore of Africa is destined to spread over that vast continent the blessings of civil liberty, the arts of civilized life, and the inestimable privileges and hopes of the gospel of Christ—The freeing of our own country from the calamity and curse of slavery, although an object of great value in itself, we have long regarded as only an incidental benefit, attending a great and glorious design of Providence for meliorating the condition of the inhabitants of one quarter of our globe. We earnestly hope that the celebration of the epoch of our national independence, now near at hand, will, by the liberal contributions of the Christians and patriots of the United States, replenish munificently the treasury of the Colonization Society, that the thousands of liberated Africans who are now waiting and wishing to leave our shores for the land of their forefathers, may be speedily gratified.

AMERICA.

Buenos Ayres.—The last accounts from this republick, represent it as in a state of civil war of the most disastrous character. The contest, as we have heretofore mentioned, is between those who wish for a federal government resembling our own, and which has hitherto existed, and those who desire to change this form, and bring the whole of the United Provinces under a single legislature and one executive head. The leader of the latter party is general Lavalle, who most inhumanly ordered Dorrego, the constitutional chief of Buenos Ayres, whom he had captured, to be shot, with only an hour's warning. Lavalle probably wished and expected to make himself the Dictator of the United Provinces. Flushed with some temporary success, he carried the war toward Santa Fe; but he and his troops, it seems, have been driven back into the very city and environs of Buenos Ayres. The Indians have joined with his opposers, and by the last accounts it appears that the inhabitants of the city were under the most fearful apprehensions, not without cause, that they would be subjected to all the evils of a place taken by assault, by an incensed soldiery, many of them barbarians, without civilization, and without mercy. It is impossible to foresee the sequel of these sanguinary broils.

BRAZIL.—The English have made a demand on the emperor of Brazil, for indemnity to a large amount, for British vessels captured and confiscated by his order, in the Buenos Ayrean war. The emperor, we suppose, has not at present the ability, and certainly not the inclination, to comply with this demand. But Britain will enforce it, and as he cannot resist, and moreover wants British aid against his brother Don Miguel, he will doubtless make the best compromise he can.

Mexico, Colombia, Peru, Chili, and Central America, are all in a very perturbed and unsettled state—some in a greater and some in a less degree. In this the enemies of republican governments rejoice, and over it their friends lament. But it ought to be recollected that the existing evils are all fairly attributable to a previous state of tyranny and oppression, and the habits which such a state must ever produce Republicans, we have frequently remarked, cannot be formed but by education; and we have long feared, and often hinted our fears, that the generation that had grown up under Spanish despotism could not enjoy the blessings of free government. We did however, at one period, hope that sanguinary conflicts were at an end. We are not, however, greatly disappointed that this hope has not been realized. There are real, and the most serious difficulties, in the way of establishing free and orderly governments among our southern neighbours. To remove them without convulsions and bloodshed. more virtue, more enlightened views, and more patient endurance of temporary hardships, are necessary, than are to be found among the ignorant, depraved, and superstitious mass, which composes the population of these recent Spanish colonies. They have some enlightened men, but even these seem, in general, to lack patriotism and moral principle, to a lamentable degree, and they are at best but a small minority. It must probably be in the school of much affliction that our neighbours must learn wisdom; but we doubt not that eventually the southern part of our country, as well as the northern, will exhibit such a spectacle of social happiness as can never exist under the sway of those rulers of the old world who now rejoice in the calamities that afflict the republicks of the south.

UNITED STATES.—Within the past month we have seen with painful feelings the communication of our President to the Cherokee Indians. We certainly regard them as the original proprietors of the soil on which they live, and indeed of a great deal more than they at present occupy; and we do not believe that we, or any other nation on earth, have a *moral* right to dispossess them, without their consent. We may talk as we please about the rights of individual States to their whole territory, and of the pledges of the general government to ensure that territory to the separate States; but the rights of the Indians are antecedent and paramount to all these; and although we may have the power to take away these rights, to do so, is nevertheless, in the eye of Him "whose is the earth and the fulness thereof," an act of no ordinary degree of moral turpitude. Beside, we greatly mistake if the lands on which the Cherokees now reside have not been as fully and solemnly guaranteed to them by treaty, as the region is to which they are now required to remove. When our population shall advance to that region, there is great reason to fear that the poor Indians will be treated exactly in the same manner as they now are. God is just, he is the avenger of the oppressed, and we have cause to fear for our country—"Shall not the Judge of all the earth do right."

☞ We acknowledge our indebtedness to several correspondents, whose communications shall appear as speedily as possible. We invite attention to the advertisements on our cover.

THE

CHRISTIAN ADVOCATE.

AUGUST, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLI.

The third commandment, which we are now to consider, is thus expressed:—

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain."

This commandment, according to our Catechism, "requireth the holy and reverent use of God's names, titles, attributes, ordinances, words, and works."

There is in the decalogue a beautiful order, not I believe generally observed, in the statement of the duties which we owe to God. In the first commandment, the only proper object of religious worship is clearly set before us; in the second, the only acceptable mode or method of worship is distinctly prescribed; and in the third, the right temper of mind for the performance of God's worship is specified and required. In view of this close connexion of duties enjoined by these precepts, I remark, that it is not easy nor indeed practicable, to treat of them separately, and yet distinctly and fully—they unavoidably include or involve each other. Accordingly, in the three or four lectures which precede the present, a great part of what is required in the third commandment, has been anticipated. Another part we had occasion to consider in the very beginning of our course, in speaking of the Being, attributes, word, and works of God—subjects to which the first twelve answers of our catechism chiefly and directly relate. The ordinances of divine institution, I further remark, will hereafter demand our particular attention, both as to their nature, and the reverent manner in which they ought to be observed. In speaking, therefore, of what is required in this commandment, I shall confine myself to a brief notice of two or three particulars; and

1. The names and titles of God may need some farther explanation. In assigning names to men, the design, you know, is to discriminate one individual from another; and among the ancient nations, names were not entirely arbitrary as with us, but were often intended to be indicative of the character of the individuals to whom they were applied. Agreeably to this usage, the Supreme Being, in condescending to make himself known to men, has assumed names that discriminate him from all other beings, and which most impressively indicate his infinitely glorious nature or character. Thus we are told that when Moses first received a command to return from the land of

Midian to Egypt, for the deliverance of his people, he "said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And then after recognising his covenant relation to their fathers, he adds—"this is my name forever, and this my memorial to all generations." Dr. Scott remarks on this passage, that "I AM THAT I AM; or, I WILL BE THAT I WILL BE, signifies, *I am He that exists,* and implies self-existence, independence, unchangeableness, incomprehensibility, eternity, and consummate perfection. JEHOVAH (a name of similar signification) thus distinguished himself from the idols of the nations, which are nothing in the world; and from all creatures, which have only a derived, dependent, mutable existence, in him, and from him." In the 34th chapter of Exodus we have a remarkable passage, in which God is said to proclaim his name; and this name is said to consist of the appellations of LORD, or JEHOVAH, and GOD, with an enumeration of his moral attributes—"The LORD, the LORD GOD, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." The relations which the three persons of the one adorable Godhead sustain to each other, are, you are aware, made known to us by the terms, FATHER, SON, and HOLY GHOST.

The titles of God, as well as his names, are mentioned in the answer we consider. The difference between these, according to Fisher, is this—"His names set forth what he is in himself, his titles what he is unto others." These titles, moreover, are, by the same writer, distinguished into those which belong to the Deity "as the God of nature, and those which are ascribed to him as the God of grace." As the God of nature, his titles are such as these—"The Creator of the ends of the earth; the Preserver of man; King of nations, and Lord of hosts." The titles ascribed to him as the God of grace, are the following, among others—"The God of Abraham, Isaac, and of Jacob; the Holy One of Israel; King of saints; the Father of mercies; the Hearer of prayer; the God of peace; the God of hope; the God of salvation." The most common and ordinary title ascribed to God in the New Testament, is the infinitely amiable and encouraging one of *The God and Father of our Lord Jesus Christ.* We find also in the prayer dictated by our blessed Redeemer to his disciples, that he teaches them to address the Majesty of heaven and earth as "Our Father in heaven;" and the apostle Paul gives it as the language of the spirit of adoption, that those who possess it address God, crying, "Abba Father." What, my dear youth, can be more condescending and tender than this! What a more constraining motive to come with holy freedom and delight to a prayer hearing God!

2. Oaths, vows, and lots, are mentioned in our larger Catechism as included in the requisitions of this commandment. What is unlawful we are to consider in speaking of things forbidden in the precept before us. At present we confine ourselves to things required, and among these we place religious oaths, or those which are taken with religious solemnity.

"An oath is an appeal to God, the searcher of hearts, for the truth of what we say, and always expresses or supposes an imprecation of his judgment upon us, if we prevaricate. An oath therefore implies a belief in God and his providence, and indeed is an act of worship, and so accounted in Scripture, as in that expression, *Thou shalt fear the Lord thy God—and shalt swear by his name.* Its use in human affairs is very great, when managed with judgment."* In the passage just quoted there is an inspired precept, enjoining a solemn oath; we have also examples in the sacred Scripture of the Deity swearing by himself; and in the New Testament, as well as in the Old, the lawfulness of oaths is distinctly recognised, where it is said "an oath for confirmation is the end of all strife;" so that it cannot be fairly asserted that solemn swearing was a part of the Jewish ceremonial, abolished by the advent of the Saviour. Those who deny the lawfulness, under the gospel dispensation, of religious oaths, taken with a view to ascertain and establish truth, ground their principal objections on two passages of Scripture, of which the second is nearly a transcript of the first. Consult them for yourselves, in Matt. v. 33—37, and James v. 12. But nothing is more evident than that the Saviour (whom his apostle appears to quote) when he says, "Swear not at all," &c. speaks of profane swearing, in common conversation. This is manifest from the passage itself, in which a number of profane colloquial oaths, known to have been frequent among the Jews at that time, are distinctly specified; and in which the term "communication," (λογος) *conversation*, or *speech*, is expressly mentioned. Now, to apply what is spoken of one subject, to another of totally a different kind and character, is a gross violation of all the laws of propriety and just construction of language; and if adopted, not only might the Scriptures, but every other kind of writing, be entirely perverted, and be made to say something directly opposite to their true intention and design. We are not forbidden then, but in duty required, to take an oath, accompanied with religious solemnities, when called to it by the civil magistrate, or by an officer duly authorized, in ecclesiastical courts. "The oath has been adopted by all nations in their administration of justice, in order to discover truth. The most common and universal application of it has been to add greater solemnity to the testimony of witnesses. It is also sometimes made use of with the parties themselves, for conviction or purgation. The laws of every country point out the cases, in which oaths are required or admitted in publick judgment. It is however lawful, and in common practice, for private persons, voluntarily, on solemn occasions, to confirm what they say by an oath. Persons entering on publick offices are also often obliged to make oath that they will faithfully execute their trust. Oaths are commonly divided into two kinds, *assertory* and *promissory*—those called *purgatory* fall under the first of these divisions."* I cannot here forbear to mention, that in Britain and the United States, there has been a multiplication of oaths, demanded by the laws of these countries, which the best moralists consider as of a most unhappy tendency. The frequency of an act is always apt to diminish its solemnity, and an oath, from its very nature, ought not to be required, except on important occasions. Innumerable perjuries, it is believed, have been the consequence of the multiplication of oaths, especially of those exacted in the collection of the revenue of the country. The hasty and irreverent manner in which oaths are too often administered, is also calculated to produce the same evil.

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* Witherspoon—Moral Philos. Lecture 16th.

* Witherspoon, ub. sup.

It appears from Scripture that there have been various forms made use of in the administration of an oath. Jacob and Laban, at parting, ate together on a heap of stones, and erected a pillar as a memorial of perpetual peace and friendship, and then sware by the God of Abraham and Nahor, and the fear of Isaac, that they would not injure each other. Abraham, in exacting an oath of his servant, in regard to taking a wife for his son Isaac, made the servant swear by putting his hand under his master's thigh. It would seem, therefore, that the *form* of administering an oath is not essential, and may be varied. Yet, as the highest examples recorded in the sacred volume to prove the lawfulness of taking a solemn oath, do at the same time show in what form and manner the parties swore, we surely shall act wisely and safely, in following their example. "I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth," was the language used by Abraham to the king of Sodom, in stating in what manner he had sworn not to receive any part of the spoil which was taken from the kings they had vanquished. In like manner, the angel whom John saw in vision standing on the sea, and upon the earth, "lifted up his hand to heaven, and sware by him that liveth forever and ever—that there should be time no longer." Nay, the ever blessed God himself, is said to have sworn in this manner. He is represented (Deut. xxxii. 40) as saying—"I lift up my hand to heaven, and say I live for ever." This indeed appears to have been the usual form of taking an oath in ancient times. The custom of swearing on the Bible, and of afterwards kissing it, is certainly an imitation of the heathen practice of kissing their idols, and came to us through the Romish church. It is not required by law in this country, and my advice to you is never to comply with it; but in taking an oath to adhere strictly to the Scriptural example of doing it, by solemnly lifting up the hand.

A formal religious vow is "a solemn promise, made to God, in which we bind ourselves to do, or to forbear, somewhat, for the promoting of his glory."* Hence the sacraments of the New Testament partake of the nature of vows, inasmuch as they are seals of covenant engagements, or promises made to God. In prayer, also, such promises and engagements are frequently made, and on this account prayers are sometimes called vows. But a *formal* vow is a separate and distinct act, in relation to some specifick object. Such vows were common under the Mosaick dispensation, and particular rules were given in relation to their being made and fulfilled (Num. xxx. et alib.). There is no particular command, in regard to these special vows, in the New Testament; and it certainly is not the genius of the Christian dispensation to encourage their frequent, much less their hasty or rash formation. It appears, indeed, that the apostle Paul was once under the obligation of a special vow, and that he joined with four other individuals, who belonged to the Christian church at Jerusalem, in the observance of the Mosaick ritual, relative to persons in their circumstances. All these men, however, were Jews, who, in the first age of the Christian church, were allowed to retain certain observances of the preceding economy, not inconsistent with gospel principles. Paul, it appears, was persuaded by his brethren to join in these observances, and hence it is probable that his first intention was not to have done it. Some of the best commentators think that his compliance, on this occasion, was wrong; and the issue was certainly disastrous. On the whole, the gospel, without encouraging a frequent resort to special vows, does not forbid them, and the great apostle of the Gentiles, in one instance, did make a special vow. There may be cases, therefore, in which they are not sinful, but expedient. Yet the cases are not numerous, and no person ought to make such a vow but on serious, mature, and prayerful deliberation. The object of the vow ought to be clearly lawful, and when made, the obligation to performance should be regarded as most sacred; unless some providential dispensation renders it utterly impracticable, or clearly inexpedient—Those who in sickness, or in other imminent peril, make vows and promises to devote their lives to God, if he shall spare them, are certainly and sacredly bound to the performance of what they thus engage. In the Romish church, however, the three vows which are made to constitute an individual what they denominate *a religious*—the vows of *poverty*, *celibacy*, and *obedience*—are without the shadow of authority from the sacred Scripture. They are indeed characteristicks of the "man of sin," and are not binding on any one after he is enlightened to see the truth, and becomes convinced that these vows ought never to have been made.

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* Buck's Theological Dictionary.

Of lots I cannot speak at length, although volumes have been written on their nature and use. My own opinions, on this subject, coincide very much with those expressed by Ridgley in his "Body of Divinity;" and as what he says is very summarily expressed, I shall give it to you in his own words. "When lots were an ordinance, by which God in an extraordinary manner determined things that were before unknown, (they being an instituted means of appealing to him for that end, as in the case of *Achan*, and others,) then lots were not to be used in a common way, for that would have been a profaning a sacred institution. But since this extraordinary ordinance is now ceased, it does not seem unlawful, so as to be an instance of profaneness, to make use of lots in civil matters; provided we do not consider them as an ordinance which God has appointed, in which we think we have ground to expect his immediate interposure, and to depend upon it as though it were a divine oracle: In this view it would be unlawful, at present, to use lots in any respect whatsoever."

As to those that are denominated *games of chance*, such as cards, dice, and all lotteries for money, I hold them to be unlawful; and I exhort you to renounce and avoid them altogether. If there were no other objection to these games than the infatuating influence which all experience shows they have on the mind, and the portion of precious time which is wasted by all who become addicted to them, this would of itself be a sufficient reason, why a prudent and conscientious person should have no concern with them. But there are other and weighty considerations, why you should altogether abstain from them. They are not only of bad report with all serious Christians, but to gain money, or to lose it, in the use of these games, appears to be morally wrong. The successful gamester sometimes obtains property to a large amount, in a few hours, without either labour or skill; and this amount is lost with equal rapidity by others, to their great inconvenience, and sometimes to their utter ruin. The atrocious crimes of theft, highway robbery, and even suicide itself, have often been the bitter fruits of gambling. Surely, every person who is not lost to all moral sensibility, must desire and resolve to have nothing to do with practices which may lead to such fearful consequences. Games of chance are found in experience to be more enticing and pernicious than games of skill; and the reason probably is, that the former may be indulged in, with little mental talent or exertion; whereas the latter require an exercise of mind and ingenuity which gamblers dislike, and of which the most of them are incapable. Another reason may be, the speed with which, in games of chance, a decision is made, in regard to the stake at issue. But games of skill, when money is played for, as it sometimes is, are to be condemned equally with games of hazard; and indeed a fondness for them, simply as a matter of amusement, often leads to such a misspending of time as a truly conscientious person will by no means consider innocent.

3. The name of God, and all his titles, attributes, and ordinances, are to be used with holy reverence; and this feeling or sentiment is to be preserved and cherished, even in contemplating his works of creation and providence. Deep and habitual reverence for every thing connected with the honour and glory of God, is a discriminating mark of a truly devout and pious mind. On such a mind there ever is, and must be, such a strong impression, at once of the transcendent majesty and the infinite excellence and amiableness of the Lord Jehovah, that every thing by which he manifests himself will be regarded with a mixture of awe and love. These are, as it were, the signatures which mark the feelings and exercises of all good beings, whether angels or men—See a remarkable instance of this, in the sixth chapter of the prophecy of Isaiah. How strikingly, also, were these sentiments exemplified by Abraham, in the whole of his plea for guilty Sodom—increasing in intensity as he proceeded in his intercession—"Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes—Oh let not the Lord be angry, and I will speak—Oh let not the Lord be angry, and I will speak yet but this once." What a contrast between the spirit and the language here exhibited, and the style and manner of address we too often hear in prayer! But profound reverence for the Supreme Being is not peculiar to uninspired men. It characterizes, as you have heard, all good men; and may, indeed, be considered as a kind of measure, to ascertain the degree of their goodness. The eminently enlightened and pious Robert Boyle, is reported to have been in the habit of always making a pause, both before and after he pronounced the awful name of God.

Cultivate, my young friends, this deep reverential regard for all that is sacred. Never use the name of God with levity, and rarely in common conversation. Never mention his titles or attributes but with solemnity. Never read his holy word, nor even open the sacred volume, in a hasty and careless manner. Never attend on his ordinances but with recollected thought, and a truly devout spirit. Oh there is much profaneness—shocking profaneness—in the professed worship of God; in the very service in which we profess to honour him.

Nor should the works of God be contemplated, without seeing in them the wisdom, power, and goodness of their great Author. "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." The 19th Psalm, from which these words are taken, presents us with an inimitable meditation on both the works and the word of God, and of the manner in which the devout mind of the Psalmist passed from the one to the other, and concluded both with solemn reflection and earnest prayer. The 104th Psalm is a composition of unrivalled sublimity on the works of God, both in creation and providence. To "look through nature up to nature's God," should be the frequent exercise, not only of the philosopher, but of every ordinary Christian. Yet it is an exercise too much neglected by Christians in general. Doubtless the great work of redemption transcends in glory, every other display of the divine attributes. Yet all the works of God should lead us to admire, love, and praise him; they everywhere strike our senses, and he who, in surveying them, habitually cherishes a devout train of thought, such as that of which the pious Mr. Hervey has given us some excellent specimens, will have in himself a source of the purest and most sublime pleasure, and will also be constantly making advances in the divine life. In such a life may we all advance, till it shall be perfected in the immediate vision and full fruition of God our Saviour. Amen.

FOR THE CHRISTIAN ADVOCATE.

A PLEA FOR THE BIBLE.

Among the distinguishing features of the present age, that which will mark its history with imperishable glory, is the struggle at this moment pending, and with no dubious prospects, between moral light and darkness. An immense mass of talent, of learning, and of hallowed benevolence, is on the march of conquest. The system which, thirty years ago, began its efforts against the vice and misery of the world, has grown and expanded with a rapidity unknown to former generations. Moral enterprise has attained, in our country, a magnitude and boldness, which cannot be viewed by any inquiring and observant mind without the deepest interest. Nor can it be denied that the spring which has given this new impulse to the human heart, is the Christian faith. "The glorious gospel of the blessed God" claims exclusive honour, as the moving principle of all the virtue and happiness which have sprung up in the path of benevolence. The history of the world affords no instance of similar exertions to diffuse the influence of any other religion. That of the Arabian impostor was indeed widely spread, but with a zeal as fierce as its pretensions were groundless. Like a stream of lava it marked its course with desolation. Its baleful influence on the highest interests of man, moral and political, needs no witness but the Mahometan Empire as it now exists. The religion of Christ bears no sword but the sword of the Spirit, the word of God. It carries no torch, but the light of truth. Its conquests correspond with its pretensions. Its "fruit" "is love, joy, peace, long suffering, gentleness, goodness, faith."

The exertions now in progress for meliorating the character and condition of our race, are of the highest authority. They are in strict accordance with apostolick precept and example. They are humble imitations of One who, amidst all the discouragements that human depravity could oppose to His labours, "went about doing good."

It might be expected, that in a system of benevolent operations, grounded upon conviction of the Divine authority and inspiration of the sacred volume, one distinguishing branch would be the circulation of the Bible itself. And it is so. Christians have derived from it a maxim felt to be true by every sanctified human heart—that "faith cometh by hearing, and hearing by the word of God." And all experience proves, that wherever men bid the heavenly messenger welcome, and give ear to its sacred annunciations, there a great door and effectual is opened, for the introduction of all that is ennobling to man.

It may be, reader, that your mind has remained to this hour devoid of any special, heart-felt interest in the contents of that book. Your neglect of it may be occasioned by some secret sentiment which sinks its value in your eyes. Yet you may possess both candour and penetration. Permit a stranger, therefore, whom you may never see but in the world to come, now to entreat your attention to a brief discussion of the claims of that volume. And,

1. It is an original production. The antiquity of the Old Testament stretches upward to an age that yields no other authentick record of man's existence. Its language, and all its allusions and references to the ancient world, attest its origin to be as remote as the dates which it bears—and it comes to us with this singular attestation of its genuineness, as well as of its great antiquity, that the very nation in whose language it was first delivered, still exists, and still cultivates, in its original purity, that same language. Can this be proved of any other volume of great antiquity in existence? On this ground, then, it urges a powerful claim upon the *curiosity* even, of every intelligent and inquiring mind.

2. The scope of the Bible is vast and unparalleled. It commences with the dawn of time and the birth of nature—It closes with the expiration of both. It colours all its representations with the light of eternity. Here we are invited to study a chart which marks out the whole plan of divine arrangement for our world. Precepts are given to regulate human action; promises to invite obedience; terrors to prevent transgression; and examples to confirm all. We freely grant that these oracles are a dark and bewildering labyrinth, to the eye that throws but a hasty glance over their pages: and so are the starry heavens, where, nevertheless, to the studious gaze of the astronomer, there shines a universe of wonders—holding their stations, and tracing their silent courses, with a harmony as marvellous as their immensity. In like manner, the word of God reveals its glories only to the ardent eye of faith. Nor do we exaggerate its richness or its depth, in affirming its supreme efficiency as an instructor. It rewards the studious and upright mind with valuable knowledge, more rapidly and richly than any other department of human research.

3. The Bible stands unrivalled as a work of *taste*. In a work comprising so many detached and distinct compositions, written in far distant ages, it were natural to expect variety. And perhaps the greater part of acute readers might look for some things, below the level of a refined criticism. But this volume abides the most rigorous scrutiny, and stands unshaken amid the fiercest attacks of hostile genius and learning. A taste enlightened to discern its legitimate objects, able to divest itself of prejudice, and refined without perversion to fastidiousness, will find in this book its highest gratification. If genuine poetry has power to attract and fix and captivate the soul, we surely have it here. The 14th chapter of the prophet Isaiah, the 18th, 68th, and 118th Psalms, the Prophecy of Nahum and the Lamentations of Jeremiah, may be given as examples. If the sublime in description yields the highest of intellectual pleasures—it is found in the same volume. On its first page we read, "God said, Let there be light—and there was light." Near its close, we read—"Lo! a great white throne, and Him that sat thereon, from whose face the earth and the heaven fled away." As other instances, from amidst a multitude that might be mentioned, the reader may be pointed to the 40th chapter of Isaiah, and the 1st of the Apocalypse. Of the moral sublime, we have examples here that utterly defy competition. Joseph, Daniel, and the lawgiver of Israel; the chief

of the apostles, who, with every endowment desirable to man, gloried only in the cross; these and many others, are cases as nobly suited to awaken emulation, as their moral dignity is worthy to raise our astonishment. In this connexion, we but name "the Author and finisher of our faith."

The discerning student of *history* observes numerous traits of excellence in that of the Bible. Moses and Luke, and the penman of the book of Joshua, perhaps afford the fairest models; and no other narratives communicate truth with such simplicity and power as the sacred.*

Eloquence being the language of nature, addressed to the heart and adapted to the circumstances of mankind—history, without it, would lose half its charms. Passing then the flights of David and Isaiah, let the man of unvitiated feeling and real candour, compare the plea of Judah before Joseph his brother (Gen. xliv. 18—34), with the best wrought specimens of classick antiquity—and he will pronounce the dying complant of Dido and the lamentation of Panthea, cool and harsh in the comparison. Or draw the parallel between masters of eloquence, and the result is the same. While Cicero trembles before the armed enemies of Milo, and loses the cause of his client; while Demosthenes flies before the invader of Greece—Paul, arraigned and fettered as an outlaw at the feet of a heathen judge, shakes that judge upon his throne, and almost persuades the proud, licentious Agrippa, to become a Christian. More, much more, might be added on this topick; but it may be thought we owe an apology to the church of God, for bringing the oracles of heaven at all to the bar of human taste. Our design is but to neutralize a portion of the venom which ignorance and infidel prejudice have cast into the sources of human conviction—Beyond this limit we dare not go. "The excellency of the Scriptures cannot be appreciated by the rules of human criticism: as well might we think of judging of the proportions of the celestial arch, or the location of the stars in the vast expanse, by the rules of architecture. The word of God, like his works, is on a plan too vast, too sublime, too profound, to be measured by the feeble intellect of man."

4. The sacred volume approaches the reader's conscience, with a dilemma of unspeakable interest on its very front. The book before him must be true or false: If true, it is what it claims to be, an inspired revelation from the God of the universe; and if so, its information and its dictates are of infinite importance to the whole world of mankind. It puts each individual upon his several trial for eternity, by a divinely prescribed mode of faith, and a consequent course of action. But if not true, it leaves man in a darkness more dismal than the grave. His origin and his final destination are alike involved in a cloud which man, without the Bible, has never been able to dissipate. For peace amidst the evils of his state he is driven to his own resources; for hope he has no rational foundation left; on moral questions no appeal can be reasonably made to the higher principles of human action—for no tribunal is found to distribute adequate rewards and punishments; no judge is known who has power to carry retributions beyond the life that now is! With this question unsettled, and with the strongest probabilities against him, can any man safely neglect to search the Holy Scriptures? Is it safe, is it agreeable to the common sense of mankind in earthly affairs, to treat a question of such fearful import with indifference? At the best, such a procedure is more unwise

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* See the passage of the Jordan, the conquest of Canaan, the widow's son of Nain.

than the blind homage rendered by the heathen to the superstitions of their fathers.

(*To be continued.*)

SCEPTICISM CONVERTED INTO FAITH, BY THE NARRATIVE OF A MISSIONARY.

Translated for the Christian Advocate from the Evangelical Church Journal.

A clergyman now living, of the Catholick church; a theologian worthy of the name, because he is taught of God; a man whose faithful labours are known, and have been blessed and received with gratitude by many amongst Christians of all denominations, was brought to a firm and settled persuasion of the truth of the Christian faith and the divinity of the Holy Scriptures, by an account a missionary gave of his journey.

In his younger years, he had departed from the simplicity of faith in the word and truth of God, either through the depravity of his own heart, or in consequence of doubts presented to his mind from other causes. In a word, he had embraced erroneous sentiments, and fallen into unbelief. "Can it be (so he thought) that what the evangelists relate concerning Jesus Christ be really true? Or if the accounts they give be true in the main, have they not in many respects adorned, embellished, and thus altered them?"

These questions pursued him in the sanctuary, in the pulpit, and in the closet. As often as he attempted to bend his knees in secret prayer, doubts and unbelief intervened between God and his soul, till at length he could pray no more. He received no nourishment for his soul, in his attempts to approach to a throne of grace; and his poor fainting and drooping heart, was no longer warmed by the beams of the Sun of righteousness. If once he was filled with love to God and the brethren, he now felt himself cold and lifeless, and his heart was filled with anxiety about being forsaken of God, and given over to himself.

The usual serenity of his countenance left him, and his aspect plainly indicated his inward state. He felt himself anxious, full of fear, poor and disconsolate, as respects futurity, and in regard to his ministerial calling.

In the mean time, he wrestled day and night, without intermission, to obtain light and certainty. But who could remove his doubts? Unhappy soul! If the word and truth of God cannot effect this, how can it be effected by the word of man.

The place where this young man resided, was, on a certain occasion, visited by an aged venerable missionary, who had preached the word of the cross for many years in India. Around this eminent missionary young and old flocked, to hear and see him. Our young man, full of doubts and grief, came among the rest to see the venerable father. His joyful and child-like countenance, his words so simple and credible, excited in the young sceptick love and confidence.

On a certain occasion, the subject of this narrative addressed the old Galilean, when alone—"Reverend father, (said he,) how happy you are, to carry a love in your heart which enables you to do and to suffer on account of it—that you *know*, and have something in which you may *confide* with certainty as *truth*, as eternal, divine truth. With me, alas! it is otherwise. For a few years past I have been tormented with bitter doubts, whether what the apostles relate of Christ be true; or if in the main it be true, whether they have not made some additions of their own—whether they have not adorned and embellished their account. And since I have entertained these doubts, I cannot love or pray any more. What shall I do to be delivered from these bitter doubts? what shall I do that I may again obtain strength and confidence?—that I may exercise faith, and be able to pray and to love?"

The old gentleman exhorted the young man like a father, in a most kind and friendly manner, to persevere in prayer, and to wrestle with increased earnestness, although he might feel himself ever so miserable, and although he might be ever so much at a loss for words to express himself. God, he remarked, sometimes suffers the heart of man to be tossed to and fro by doubts and unbelief, that it may earnestly seek, and finally find an anchor, eternal and unmoveable, which cannot be shaken by any waves.

The old man also related how he had answered and refuted the doubts of some witty heathens, in regard to the truth of the gospel. But as is often the case with old people, who are fond of talking, he imperceptibly began to relate the remarkable experience and adventures of his journey, both on water and land, among Christians and heathens; and he did this in such a pleasant and interesting manner, and so very minutely, with a mixture both of joy and grief, that the young man seemed as if he was present, and witnessing all that he heard; and for a few moments he forgot—as indeed the old man himself had really forgotten—how and in what way he was led to this narration. All at once, however, as if necessarily called away, he broke off, dismissed the young man affectionately, and invited him to visit him again at a certain hour.

The young man accordingly appeared at the appointed time. "Now," said the old father, very kindly, "I have related to you in our last interview, nothing but adventures and occurrences arising from my own journey." "Your relations," replied the young man, "have been to me a source of joy, and have truly refreshed and edified me."

"But," says the old man, "do you believe that all I have said is the truth?" His young inquirer replied, "Your pious and serious countenance, and your luminous eye, do not indicate that you are capable of relating falsehood; I believe that all you have related is true."

"But have not I," asked the old man, "invented many things as adventures, and added them to my own experience? Have I not really magnified, embellished, and adorned the accounts I have given you?"

"Your words," said the young man, "are so simple and artless, and so entirely credible, that I do not believe you have added any thing of your own; I do not think you have made any additions or embellishments, but that you have related every thing faithfully, and just as it happened."

"And now then, my son," said the reverend father, "you believe me, who am a poor, sinful, and erring man; you believe and confide in all I have related; but the disciples of our Lord, who saw him, who heard him, who handled him, who were filled and led by his own Spirit—a Spirit who put the words into their mouths; men who were so unaffected, and so faithful, and so every way credible in what they say—these men you will not believe."

There was such a power accompanying these words of the old man, that our youth felt himself relieved at once from all the doubts and anxious thoughts that troubled him. The tears now trickled down his cheeks; and filled with pungent sorrow for his incredulity, he returned home, repaired to his closet, fell upon his knees, yea upon his face, and acknowledged himself before God as a poor, erring, disobedient sinner. In this manner he found forgiveness in Christ; and having obtained pardon, peace, joy, and ardent love, he became, as an author, as a publick teacher, and by his exemplary life, a blessing to many thousands.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 305.)

Manchester, England,
May 28th, 1828.

Last evening, when our post chaise drove up to the door of the Hotel, where we are now staying, it was amusing to see the bustle into which our little party threw the whole establishment. There was such a ringing of bells, and calling of servants, that I really began to think myself of more importance than usual. The Hotel stands at the corner of the two principal streets, facing in front an open space belonging to the Public Infirmary, ornamented with shrubbery and an artificial pond of water. A description of this Hotel, and its management, will give you a good idea of all similar houses of entertainment in England. All the apartments are clean, and furnished in a neat and tasty manner. There is always one room, which is common to every traveller. When you first arrive, the principal waiter of the establishment assists you in getting from the carriage, by holding up his *arm* for a support—a man they call *Boots* then takes charge of your luggage, and a well dressed chambermaid shows you to your room. These three servants, though you have many others to wait upon you, are the only ones who require of you a fee upon leaving the house—and as this fee is not arbitrary, I always summed it up in my account, when paying the other charges to the *head waiter;* for as the landlord seldom makes his appearance, this important personage receives the payment of all bills, issues all orders, and seems to have the entire control of the house. This custom of the guest paying the wages of the servants, insures to the traveller the utmost civility and attention. No fixed hours are observed for meals—you may breakfast, dine, and sup at any time you choose, in the common room, or alone, if you prefer it. If you simply ask for breakfast, you will get nothing but *tea*, which you are obliged to *make*, and pour out for yourself, with a small slice of toast, a hot muffin or roll, and a little piece of butter, which is literally *fresh*, having scarcely any salt in its composition. Such frugal breakfasts were not congenial with my habits, and I commonly added a beefsteak, or two or three eggs, to the muffins and toast. To eat any thing in the morning, or to have a keen appetite, is here considered quite ungenteel; but at dinner you may gormandize as much as you please, and be the finished gentleman. Dinner of course is the principal meal, and you may select from a very ample bill of fare any articles you choose. A separate charge is made for every dish, and hence a dinner may cost you three or four shillings, or almost as many guineas. Tea in the evening is but little thought of here, but to me you know it is indispensable.

Manchester, though quite a large place, the second in population in England, contains but little, except its cotton and woollen manufactures, to interest the stranger; and as the annual races commenced this day, we could do nothing with them, as the artizans were all keeping holyday. I went therefore for the first time to a race course, and in two or three hours found myself heartily sick and tired of the business. The *mob* was very much the same as would probably have been collected, on a similar occasion, in the neighbourhood of Philadelphia—the multitude of beggars, the blind, the lame, the deformed, and the maimed, constituted the principal difference. The sports of the turf in this country may be called a *noble* employment, for they are specially patronized by the king and the nobility. Some of the horses of Lord Grosvenor were to run to-day, and they were to be opposed by those of a popular commoner, who has amassed an immense estate by the woollen trade. The populace appeared wonderfully excited on this occasion, and nothing could exceed their noisy exultation, to find that his Lordship's horse was beaten at every *heat*, by that of the commoner. I understood that the Earl reared his coursers only in compliance with the fashion—that he never sees them, and that the whole management of these affairs is left entirely to his grooms.

The *shows* or sights, exhibited on the race ground, were, many of them, silly and childish in the extreme—there were giants and dwarfs, and Punch and Judy, and Scaramouch, and what not. But these were nothing to the gross buffoonery, and indecent dancing, of a set of shameless creatures, in the form of human and accountable beings. I saw also here, a pugilistick combat, or a *set-to*, between an American negro, and a Yorkshireman, in which the Yorkshire bully was *finished*. I turned away in disgust from all these scenes, and left Lord Grosvenor's filley, and the commoner's horse, to win or lose the next silver cup and golden purse, as they might. While sauntering homewards, I thought, are these the amusements with which the labouring poor recreate themselves? is this the manner in which the race of horses is to be improved, at the expense of the race of man?

In the evening I went to see Mr. John Dalton, the principal object of my visit to this place, a chemist whose name will be as long and as extensively known as his favourite science itself. He is quite an active old man, small in stature, of plain appearance, and easy manners. I found him busily employed, in terminating some experiments on the relative proportions of the ingredients of atmospheric air. When I handed him my letter of introduction, he was absorbed in a long arithmetical calculation on this subject, and he begged of me a few minutes to finish his operation. We afterwards conversed on his ingenious theory, respecting the combination of the ultimate particles of matter. Like most persons who have originated a course of inquiry, he was exceedingly tenacious of his own opinions; and he fully believes that every other chemist, who has modified or altered in any way his *atomic theory*, has done it for the worse. I asked him if he did not intend to favour the world with something more on chemistry? he replied, that he hoped before long to publish a third part to his treatise on that subject, and that then his labours in the science would be at an end. I have always had a strong desire to see the great men of Europe—philosophers whose works I had frequently studied—and to indulge this propensity was the principal motive which carried me from home. Some how or other, I thought that the great men of Europe were different from those of America. The transition from an author's writings to his conversation and his presence, often spoils many a high wrought sketch which the fancy has drawn. Mr. D. treated me with the greatest civility—he invited me to sup and breakfast with him, and was otherwise very attentive. I left him, with a promise to call after breakfast next morning.

29th.—At an early hour I hastened to pay my visit to Mr. Dalton, and passed some time in his little laboratory, which occupies one of the rooms of the Literary and Philosophical Society of Manchester. We examined the instruments and the rooms of the society together. A good half length portrait of Mr. D. is at one end of the room in which the society meets, and of which he is the president. On the opposite wall is the portrait of Mr. Henry, father of the present Dr. Henry, author of the chemistry so long used in America, as a text book in our colleges. He is highly respected by all the inhabitants of this town. I regretted to learn from Mr. Dalton that Dr. Henry was probably away from home. I was much gratified in examining the rooms and the furniture of this society. Several volumes of its transactions I had perused long ago, and though there are many erroneous views in the metaphysical discussions contained in them, yet they are enriched with many interesting and important papers. It is pleasing to find in this place, where the greater part of the population are absorbed in the acquisition of money, a very considerable taste for science, and a disposition to cultivate those pursuits, which expand, liberalize, and polish the mind. There is a large old church at Manchester, which is worthy of notice—it contains a number of mouldering tombs of the ancient nobility, and is ornamented with rude carvings and statues. The news room is a commodious well furnished establishment. I examined very cursorily some of the cotton and woollen factories, for which this place is so celebrated; but I was neither surprised, nor very much gratified by the inspection, for I had already seen, in several parts of my own country, many of the processes on quite as extensive a scale. I was before familiar with the incessant din of revolving wheels, the buzz of a thousand whirling spools, and the harsh sound of countless shuttles. There are, however, many important processes in the manufacture of stuffs, and much intricate machinery to effect them, which are peculiar to this place; but to attempt to describe them, would for me "be impossible, if it were endeavoured, and would be foolish, if it were possible." The wonderful mechanical genius of Sir Richard Arkwright is here every where displayed, and he is one of the few geniuses, who, from want and obscurity, rose to fame and fortune. The moral evils which extensive manufacturing establishments always bring along with them, are proverbial; and from the little I saw of Manchester, I have no doubt that her vast manufactories, though they have contributed much to her population, wealth, and importance, add nothing to the hospitality, virtue, or piety of her inhabitants.

We left Manchester in the stage coach, the outside seats of which are the best in every respect for the stranger, except in case of rain, which *by the way* is not much to be regarded, while travelling in this country. The inside is very confined, and your view is always limited to a very small portion of the country—for night travelling, however, the inside is certainly to be preferred. An English stage coach is very much like the best of those now used in the United States, except a kind of frame work attached to the body of the coach behind, in which the outside passengers commonly sit. There is also a seat on the box with the driver, and a bench fastened to the front, immediately behind the driver, which will accommodate three passengers—these front seats are the best. No person rides absolutely on the top, as I had heard—this is reserved for the luggage. Many of the common coaches, and all of those which carry the mail, are protected by a guard, who rides behind, is armed, and is dressed in a red coat, which is the king's livery. He has the direction of the coachman, who never leaves the box—regulates the hours of departure and stopping, for which he is accountable to the proprietors, and assists the passengers in all their little concerns. For every stage of 9 or 10 miles, both he and the coachman receive a small fee, which is said to be gratuitous—but it is always demanded, if the payment of it should be neglected. I have found the company in an English stage coach, vastly more communicative and agreeable than it is in America—a circumstance directly the reverse of what I had been led to expect.

Our journey for this day was to Leeds—the whole road was delightful. For many miles out of Manchester it passed through a continuous village; the country then becomes hilly, and the inhabitants clustered together into small neat towns; the soil being generally possessed by rich landholders. The hedges were peculiarly beautiful, being interspersed with pink, white, and orange flowers, of rich fragrance—the birds were numerous, tame, and quite noisy. I could not distinguish a single note in their warblings, similar to our birds in America—both the birds and the insects are as much strangers to me here as the people. When the road passed over the hills, the prospect was perfectly novel—the little farms cut up into small patches, by the hedge-rows and stone fencing, looked exactly like a dissected map. The high grounds are cultivated to the very summits of the hills. Here and there snug stone cottages, surrounded with deep green shrubbery, enlivened, beautified, and gave variety to the landscape. It is the moral feeling, connected with these little home scenes of rural repose and sheltered quiet, which renders such prospects so delightful. Irving's remarks on English scenery are precisely applicable to this part of the country. "Every antique farm house, and moss grown cottage, is a picture—and as the roads are continually winding, and the view shut in by groves and hedges, the eye is delighted by a continual succession of small landscapes of captivating loveliness. Every thing seems to be the growth of ages of regular and peaceful existence. The old church of remote architecture, with its low massive portal, its gothic tower, its windows rich with tracery and painted glass, in scrupulous preservation; its stately monuments of warriors and worthies of the olden time, ancestors of the present lords of the soil; its tombstones, recording successive generations of sturdy yeomanry, whose progeny still plough the same fields, and kneel at the same altar—the parsonage, a quaint irregular pile, partly antiquated, but repaired and altered in the tastes of various ages and occupants—the stile and footpath leading from the churchyard across pleasant fields, and along shady hedge rows, according to an immemorial right of way—the neighbouring village—the antique family mansion, standing apart in some little rural domain—All these common features of English landscape evince a calm and settled security, an hereditary transmission of home-bred virtues and local attachments, that speak deeply and touchingly for the moral character of the nation." The common people of Yorkshire speak a very coarse dialect of the English tongue. We could not understand one-half of what our coachman said in answer to our inquiries, and when he drove up to an inn, and conversed with the hostler or bar-maid, they were utterly unintelligible. We arrived at Leeds a little before sundown.

Leeds is a place of great antiquity, and is now, in consequence of its woollen manufactures, one of the most thriving and active places in the kingdom. The tall and numerous chimneys made of earthenware, and spouting out fire and smoke from the workshops, are quite striking as you approach them. A small stream of water, called here the river Aire, runs through the town.

Leeds is a desperately dirty, smoky place, and will not detain the traveller long, except he should be desirous of viewing the numerous manufactories. I went through what is called the Central Market, which is a kind of bazaar for the sale of all kinds of goods, besides meats and vegetables: it is a fine stone structure, *more* than two stories high. The General Infirmary was interesting to me, as the scene of the labours of the venerable, amiable, eminent and pious surgeon, William Hey, Esquire, whose interesting memoirs by Pearson, I had read just before leaving home. One of his maxims I hope never to forget: "I would spare no pains to qualify myself for that state of life to which the providence of God has called me, and then trust Him with the success of my endeavours."—In the neighbourhood of this town there is a fine old ruin, called Kirkstall Abbey, but our time would not permit us to examine it. Not finding any thing further to excite our curiosity here, we took a *post chaise* for York, where we arrived about 11 o'clock, after passing over pretty much the same sort of country as that between Manchester and Leeds. Tadcaster, which is a few miles from York, is an old town, and contains some curious buildings.

30th.—We were all anxious to visit the wonders of this place; but being informed that there would be a review of about 800 cavalry at a short distance from the town, at which some of the nobility and gentry were to be present, we spent about two hours in witnessing the affair. We saw what would be called a fine troop of horse, and some fine ladies and gentlemen in coaches and barouches; but it was altogether so much like American shows of a similar nature, and so altogether out of my taste, that I determined not to waste any more of my time in such nonsense. This review was at the York race ground, an extensive plain, said to be the most convenient for equestrian sports of any in England. Near the goal, a large building is erected, for the nobility and gentry to view the races.

On returning from the review, we passed through Mickle Gate, the finest gate in my opinion, in the wall which surrounds York. It is a very old structure of course, indeed it is supposed by many to be of Roman origin: it is now in an almost perfect state of preservation. There is a fine coat of arms in stone over the centre of it. The arch ways form the bases of a number of Gothic turrets. We ascended by a flight of steps to the top of the wall, and walked a little distance on it. The whole of this scene was to me enchanting, and brought back to my mind the days when I used to misspend my time in reading of "warders, dungeon keeps, and loop-holes," in some favourite romance. The head of Richard, Duke of York, killed in 1460, was placed on a pole over Mickle Gate. It would be a long task to mention even a few particulars concerning the reliques of ancient times, which we examined in the venerable town of York. The cathedral, or minster, is that which deservedly excites the greatest attention: the lover of the sublime in architecture, or of that which is venerable for antiquity, may here be gratified to satiety. It is a vast structure in the form of a cross, the longest arm of which is 525 feet, and the highest part on the inside is more than 200. It is impossible for me to convey in a letter, any correct account of this wonder of the world. I cannot, however, leave this building without attempting to give you some idea of its interior. Suppose yourself in an immense hall, more than 500 feet long, 100 feet broad, and in some places 100, and in others more than 200 feet high—imagine yourself under wide and lofty arches, supported by columns of small pillars springing from a common base, and which, from their number and extent, appear to diminish in magnitude in the long perspective—now conceive the whole to be ornamented with an infinite variety of sculpture—of flowers and foliage and tracery—then fancy vast windows of coloured glass, representing rich embroidery or needle work, armorial bearings, and the figures of departed worthies, shedding over every object a rich and solemn light. The eastern window, which forms the termination of the choir, is unrivalled in the world for magnitude and beauty. Sir Walter Scott describes this window, and the effect of moonlight upon it, in the following lines:—

The moon on the east oriel shone
Through slender shafts of shapely stone
By foliage tracery combined;
Thou wouldst have thought some fairy's hand
'Twixt poplars straight, the osier wand
In many a freakish knot had twined;
Then formed a spell, when the work was done,
And changed the willow wreaths to stone.
The silver light so pale and faint
Showed many a prophet—many a saint,
Whose image on the glass was dyed.*

Among the curiosities of the cathedral shown to strangers, is a large ivory horn, made of an elephant's tusk, presented by Prince Ulphus, in 1036, as an earnest of an immense landed estate to the church—this horn I had the pleasure of sounding. I sat also in an old chair in which a number of the kings of former ages were crowned, and examined with much interest the "grace cup" of archbishop Scrope, from which, if any one drank, he had the sins of 40 days pardoned. The ancient and modern monuments are numerous, and in all parts of the cathedral are fine specimens of the sculpture of their several periods. The shrine of Bowet is magnificent indeed. On the tomb of one of the archbishops I remarked with interest, the originals, in stone, of Faith, Hope, and Charity—the copies of which have so long ornamented the walls of my distant home, and which have so often delighted my youthful gaze. By a flight of 273 steps, I ascended to the top of one of the towers of the church, and enjoyed, as did king Charles the First, nearly two hundred years ago, a fine prospect of the surrounding country. But I must hasten from this fascinating place—not before saying, however, that I witnessed the celebration of divine service in the choir. The deep tones of a fine organ, and the chaunting of a number of boys in white robes, who attended the officiating priest, were in perfect harmony with the feelings which had been already excited.

The ruins of St. Mary's Abbey, on the banks of the river Ouse, which I next visited, are immense. From what remains, I have no doubt that the abbey was far more magnificent than the cathedral now is. In the language of Byron,

Each ivied arch and pillar lone
Pleads haughtily for glories gone.

On viewing these relicks, and others in the neighbourhood, I was on the point of exclaiming aloud, Alas! how much more will superstition do in support of her cause, than even true piety.

The last object of curiosity which I examined in this place, was Clifford's Tower or Keep. It is on a high artificial mound, and was built by William the Conqueror—it is circular, and its mouldering walls,

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* A few months after my visit to York, the Minster received considerable damage from fire. The splendid roof of the choir, the rich and antique carving in wood of the interior, and the grand organ, were destroyed. The east window, the screen, most of the *curiosities*, and all the other parts of the church, were preserved. Excepting the old carving in wood, most of the damage I suppose may readily be repaired. The Minster has suffered several times before by fire; the last occurrence of this kind was about 700 years ago.

With tufted moss and ivy rudely hung,

present a very beautiful ruin. The inhabitants of York think very highly of this venerable relick of Norman architecture.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

ON INTEMPERANCE.

(*Continued from p.* 308.)

In order to make a fair estimate of the subject, let us investigate—

1. The evils arising from the use of ardent spirits.

In regard to the statistics of intemperance, perfect accuracy is not to be attained. But we have certain data which enable us to approximate the truth in our calculations; and that we may not darken a picture sufficiently gloomy, let us select the more moderate estimates. It is estimated, that *sixty millions of gallons of ardent spirits* are consumed annually in the United States; and the number of intemperate persons, including the three degrees of comparison, is rated at *four hundred thousand.** Under the general head of evils, we may enumerate the following particulars:—

The expense. In the town of Lyme (N. H.) it was ascertained, on accurate examination, that the money expended for ardent spirits was more than sufficient to pay all their taxes, and to support all their charitable institutions and churches of every denomination. In the year 1828, the quantity of ardent spirits consumed in Jamaica, (L. I.) was 14,000 gallons, and at an expense of about $7000. This town supports 8 district schools, 2 academies, 1 alms-house, and 3 ministers of the gospel, at an expense of $5320, being $1680 less than is expended on ardent spirits. Nor is this all. It will appear presently, that at least one-half the expenses of our almshouses is incurred for the support of those who have been reduced to beggary by intemperance. If we subtract this sum from the $5320, and add it to the $7000, the result will be about as follows:—The money expended on ardent spirits is *twofold* that which is contributed towards the support of all the literary, charitable, and religious institutions of a publick sort!

Not less than *thirty millions of dollars* are expended annually in the United States, on this single article. This sum is nearly three times as great as is necessary for the support of the whole United States government, and perhaps one hundred times as great as is expended on all the missionary operations of our country. Yet infidels and drunkards are apprehensive that these benevolent operations will beggar the nation; nor can they divine any other reason for the pecuniary difficulties society is now contending against!

We have adverted to the *direct* expenditure; but this is a small part of the actual expense incurred.

A committee on pauperism in Philadelphia, in the year 1817, report "that at least seven cases in every ten, result from the use of ardent spirits." The annual expenditure of the Alms-house in Philadelphia, considerably exceeds one hundred thousand dollars. If we credit the report of the committee alluded to, it will appear, that this city is mulcted annually in the sum of $70,000, or more, for the support of drunkards, apart from other expenses of a publick sort incurred for intemperance, to be yet noticed.*

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* During the year 1828, the number of licenses to sell ardent spirits by the dram, in the city of New York, was *three thousand two hundred and sixty-five!* (N. Y. Obs. of March 20th, 1829, taken from the publick offices.)

An accurate report made in the city of Charleston, (S. C.) in the year 1820, will serve as a specimen of the *indirect expenditures* incurred on behalf of drunkards, and of such as ought to be supported by drunkards. During the year alluded to, the expenses of the Orphan Asylum, in that city, were $22,000; the expenses of the Almshouse $24,000; and those of the Marine Hospital, $6000. Of the orphans, two-thirds had been reduced to beggary through the intemperance of their parents, equal $14,666. Of the paupers, three-fourths were so from intemperance, equal $18,000: and of the inmates of the Marine Hospital, two-thirds were brought thither by intemperance, equal $4000: In all, $36,666. And this is the fine levied annually on the industrious and sober population of that city, for the maintenance of vagabonds, drunkards, and their children!

It will also appear, presently, that a large portion of the expenditure incurred in the prosecution of criminals, is fairly to be ascribed to intemperance. May the drunkard levy a tax on me for his own support and that of his starvelings! Or has he ground of complaint, because I prefer giving $10 to preach to every creature that gospel which teaches us "to live soberly, righteously, and godly, in this present evil world," rather than one cent to gratify his worse than beastly propensity?

The reader's attention has been pointed to the indirect expense incurred by the *community*. But this falls very far short of the same kind of expense, incurred by the intemperate man *himself*. The direct expense of the drunkard is that incurred for the purchase of ardent spirits, and which, if avoided, would save his family from pinching poverty. Of the indirect expense he incurs, some estimate may be formed from the following summary:—

1. Time squandered, which ought to have been employed in a useful and lucrative manner, =

2. Foolish and ruinous bargains made, =

3. Receipts, important documents, &c., lost or mislaid, =

4. Physician's bills, extra, for the cure of wounds, inflamed eyes, cognate diseases, &c., =

5. Fines incurred for insults, broken furniture, assaults and battery, &c. &c., =

Item No. 4 would be very heavy, except that the physician ordinarily is the loser, the drunkard having nothing wherewith to meet any debts, except those of *honour*, i. e. drunken debts, which are on a par with gambling debts. I knew one instance, in high life, where item No. 5 amounted to several hundred dollars for each riot: the riots occurred, perhaps, monthly. In a few years, an estate worth perhaps $200,000 was entirely squandered.

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* During the year 1828, the number of licenses for taverns, in the City and Liberties of Philadelphia, was 1239, viz.:—

In the City, 543, of which 356 have no accommodation for travellers.

In the Northern Liberties,	188	125
In Penn Township,	86	56
In Kensington,	115	88
In Southwark,	307!	247!

The number of licenses granted, and the quantity of ardent spirits consumed, in these districts respectively, is a complete *kakiometer*—an accurate index of the vice and poverty in each. In Southwark, the licenses were to the inhabitants above 18 years of age, in the proportion of 1 to 39. In the year ending May, 1828, the number of paupers in the Almshouse, from that district, was, to all the inhabitants exceeding 18 years of age, in the proportion of 1 to 17! The sum paid for a license is $25. If we estimate the support of a pauper at the same sum, the loss and gain, in a pecuniary point of view, will be as follows. For every 39 inhabitants, exceeding 18 years of age, the State gains $25, and the city loses $25 for every 17 inhabitants of the same. The loss more than doubles the gain, and yet these licenses are granted in order to raise a revenue!

Sum total of these indirect expenses equal to the estate of the drunkard, together with a loss to all creditors, of 99 cents on every dollar! However ample the patrimony inherited by an intemperate man, the bequest to his children is the infamy of a drunken father's character, and the curse of a drunken father's example.

The physical evils arising from the use of ardent spirits, include the effects produced on the mind and on the body.

The scintillations of genius we sometimes witness from intemperate persons, fearfully subtract from the luminous source which emits them. We are reminded of the lightning's momentary and fitful flash, which but renders the surrounding darkness visible.—The intellect of the drunkard is soon besotted and crippled in its functions; insanity supervenes, and the light of the mind expires in its socket.

The bodily disasters attendant on intemperance are numberless. According to a late report of the Medical Society of New Haven, it occasions at least one in twenty, of all the deaths among persons of twenty years old and upwards, which occur in that city—a city distinguished for morality and sobriety.

Not less than *thirty thousand* persons die annually in the United States from the use of ardent spirits! What would be our consternation if successive earthquakes should swallow up thirty thousand of our citizens in one year! Or if a foreign foe should massacre this number! We are horror-stricken when we read of idolatrous processions, in which hundreds of victims are immolated to a merciless superstition—Men ground beneath the wheels of Juggernaut! Women consumed on the funeral pile! Infants forced into the watery element, or exposed, helpless and screaming, before the devouring crocodile! Yet whether we take into account the number of victims, or the manner of immolation, intemperance is the more destructive evil. Idolatry immolates its thousands, intemperance its tens of thousands; idolatry immolates them speedily, the cruelties of intemperance are practised for days, and months, and years, in succession: the victim of idolatry is instigated by a sense of honour, by the urgent entreaties of friends, and the misguided hope of immortality; the drunkard immolates himself, in spite of reputation, of friends, and of heavenly bliss.

In the preceding list of victims, are not included those who die *indirectly* from intemperance, and yet these form the most numerous class. How many commit suicide! Or die from accidents occasioned by intemperance! Or take away the lives of others in their riots, and in turn forfeit their own, as a penalty to violated law! Disasters and diseases of every description, take their station as "body-guards" around the destructive Moloch, and whom intemperance assails, these faithful attendants, sooner or later, seldom fail to despatch.

"Ardent spirits induce severe dyspepsia, obstructed and hardened liver, dropsy, and *more than half of all our chronical diseases*." (Dr. Paris.) "In moderate doses they impart an unnatural excitement; in excessive draughts, they suddenly extinguish life—thus resembling in their effects a number of deleterious vegetable substances, such as stramonium, hemlock, the prussick acid, and opium, which we label as poisons, and place beyond the reach of the imprudent and the ignorant." (Dr. Drake.) For details on this head, we must refer the reader to such essays of medical men, as treat the subject scientifically. Stomachick diseases, hepatick, pulmonary, dropsical, opthalmick, scorbutick, nervous, epileptick, apoplectick, &c.—all, not unfrequently, are occasioned by the use of ardent spirits. "It generates a *bad habit* of body, which renders the individual liable to violent attacks of disease from slight accidents, and causes various disorders to terminate fatally, which might otherwise be cured. The greater mortality of their diseases is particularly observable in young men, of which I might relate several melancholy examples."* The aggregate of deaths occasioned directly and indirectly by the use of ardent spirits, is probably greater than that arising from the combined influence of wars and famines, pestilences and earthquakes!

The *domestick* concomitants of intemperance are of yet more frightful aspect. "Houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners"—Parents whose locks are like the fleecy snow, deprived of their only earthly solace; the staff on which they meant to support their tottering steps serving but to pierce their hands! Behold the *dis*united head of the family—A husband, noisy, swaggering, profane, obscene; a wife pale and mute, too sorrowful to weep, despairing! Her hard-earned pittance laid aside to cover her nakedness, and that of her children, has been stolen by her ——! and consumed upon his lust! Her ragged and starving children are in vain importunate for bread! How changed from the sprightly and blooming form which once shared a tender father's fireside! She was allured away by the man of her affections, who pledged himself in the most solemn manner to cherish her as his own soul—now she is a stranger to every social enjoyment, chilled by neglect and poverty, and not unfrequently, perhaps, assailed by curses and threats and blows! Yet this man, who sets before society such an example, who taxes the community for his own support and the support of his children, who brings down the grey hairs of his parents with sorrow to the grave, who breaks his solemnly plighted faith, and causes his partner's heart to bleed at every pore—*This* man thanks his Maker that he harms no one but himself.

The domestick evils inflicted by intemperance are in part unintentional. They arise necessarily out of the moral malady their subject labours under. He has no positive design to beggar his wife, or to starve his babes—perhaps he labours earnestly in his sober moments to ward off so dire a result: but intemperance adds to his expenditures, and subtracts from his days of profitable employment. It places himself and family between an "upper and nether millstone," which grind them to powder. The death of the drunkard "spreads a solemn gratification through society, and the members of his own family can scarcely conceal from themselves, and from each other, how much they are relieved."

(*To be concluded in our next.*)

FOR THE CHRISTIAN ADVOCATE.

A SKECTH OF THE LIFE OF CYPRIAN, BISHOP OF CARTHAGE.

Of the early life of Cyprian we have scarcely any information, except that he was by birth an African, and by profession an orator. Lactantius and Augustine both speak of his fame as a teacher of eloquence. Before his conversion to Christianity, he was known by the names of Cyprian and Taschius; but being convinced of the truths of the Christian religion, by the instrumentality of Cæcilius, a Presbyter of Carthage, he assumed his name for the remainder of his life. The baptism of Cyprian is supposed to have taken place about the year 246 of the Christian era. While he was a catechumen, he manifested the sincerity of his profession, by giving to the poor the greater part of a large estate. Not long after this, he addressed a letter to Donatus, which is still extant, and which abounds more than his later works in the decorations of oratory.

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* A Discourse on Intemperance, delivered at Cincinnati, March 1st, 1828, before the Agricultural Society of Hamilton County, by Daniel Drake, M.D., Professor in the Medical School at Cincinnati—This pamphlet merits a careful perusal.

About the close of the succeeding year, he was made a presbyter, and within a period unusually short, was called to the Episcopal chair of Carthage. It is remarkable, that we hear nothing of his having passed through the degree of Deacon, either in the memoir left by Pontius, or in any of his own works. It is equally remarkable, that we hear no one named as his predecessor; which the Bishop of Chester is constrained to acknowledge, although, by an unwarrantable conjecture, he fixes upon Donatus as the person. Whatever may have been the extent of his episcopal powers, he undoubtedly received the office, notwithstanding the opposition of five co-presbyters.

From the time of his accession to office, he seems to have proposed it to himself as an inviolable rule, to take no measure without the counsel of the clergy, and the consent of the people. This is a fact too important to be omitted, or to be stated without authority. In a letter written during his retreat from persecution, he thus expresses his opinion: "As to the point concerning which my co-presbyters, Donatus, Fortunatus, Novatus and Gordius have written, I can of myself say nothing; since from the commencement of my episcopate, it has been my determination to do nothing without your counsel, and without the consent of the people." It was during the year in which he was constituted Bishop, that he wrote his book "De Habitu Virginum."—[Concerning the dress of Virgins.]

In the year 249 commenced the grievous persecution under the emperor Decius, commonly known by the name of the Seventh Persecution. Cyprian being a prominent character, was selected as a signal example; but deeming it more conducive to the interests of the church to save his life, than to commit himself to the hands of persecutors, he retreated from the rising storm. On this occasion, as on many others, he declared that he had been directed by a heavenly vision to the course which he pursued. This seems, indeed, in every case, his "ultima ratio," his standing argument. He appears to have been favoured, in every difficult question, with some divine intimation of this nature. Cyprian found it necessary, in more than one instance, to enter upon a formal justification of his conduct, even when what he did appears plainly to have been a measure of prudence and duty.

During his retreat, he was by no means unmindful of the interests of the church. By frequent letters, he exhorted his brethren to remember the duties incumbent on them, and to be faithful unto death. It was at this time the more necessary to stimulate the courage of believers, as many were induced by the severity of their torments, to relinquish their Christian profession, and to sacrifice to idols. Those who yielded to their persecutors were known by the name of *Lapsi*, [the lapsed or fallen] in opposition to the firm and resolute, who were called *Stantes* [the standing or stable]. Such as burnt incense, in token of symbolizing with the heathen, were styled *Thurificati*, [incense offerers,] and those who received instruments of writing from heathen authorities, for their protection, were the *Libellatici** [protected petitioners]. Those who boldly professed their faith, even at the risk of their lives, were universally denominated Confessors. It was in the year 250, during this voluntary exile, that four of the presbyters, whose names are mentioned above, requested his opinion upon the question—whether the Lapsed should be received again into the bosom of the church, even upon their repentance? This is deserving of notice, since it is the first mention of a question, which afterwards rent the Christian church.* This was likewise the question which he felt himself incompetent to answer, without an appeal to the body of the church, *laity* as well as clergy. On another occasion he says, in terms even stronger, that he deemed it necessary to consult, not only with the clergy, but with the people at large, "cum universâ plebe."† [With the whole congregation.]

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* *Libellatici*—Those Christians, who, that they might not be forced to idol wor-

This was a season of great commotion in the church. The question had arisen whether the Lapsed were not to be forever excluded. Upon this subject, the people, in the violence of their opposition, were running to extremes. Novatus, a presbyter of Carthage, who had gone to Rome, maintained that the Lapsed were upon no conditions to be received into the bosom of the church. Felicissimus and his faction held, on the contrary, that they were to be received, without even waiting for their penitence. Cyprian became offensive to both parties, by maintaining the moderate and correct opinion, that after well attested penitence, the Lapsed might be admitted anew to the privileges of the church. In this opinion he was upheld by the decision of the Synod of Carthage, which was held in the year 251.

In this notable controversy, the parties seemed to be inflamed to the highest degree of fiery zeal, so that scarcely any other subject engaged the attention of the Christian church. In the year 252, however, the wrath of conflicting churchmen was checked by a desolating plague. The whole of the Mediterranean countries, were visited with the scourges of famine and pestilence. The malady had originated in Arabia, whence, in a most destructive manner, it pervaded Egypt and other parts of Africa. To arm Christians against the fear of death, and to promote among them submission to the will of God, Cyprian composed his treatise *De Mortalitate.* [Concerning mortality.] It abounds in lively exhortation, and glowing descriptions of the heavenly state.

In the year 253 peace was restored to the Christian church, and in consequence of this, a synod was convened at Carthage, consisting of sixty-six bishops. Among other questions proposed for their consideration, we find one arising out of a complaint lodged against a certain Therapius, who had refused baptism to infants before the third day. From this it is most clear, that there was an entire unanimity as to the baptism of infants; and that the disputes were only respecting incidental circumstances.

Not long after this time, the treatise *De opere* et *Eleemosynis* [concerning labour and alms] was composed. It has been observed that primitive piety was in nothing more remarkable, than in the noble and enlarged spirit of charity manifested in their alms-giving. Cyprian's treatise is a synopsis of the Scriptural commands and motives on this subject.

About the year 255, the controversies in the African church rose to a great height. Novatus and his coadjutor Novatian, were excommunicated. Their doctrines were declared heretical, and their body of followers anti-christian. It now became a matter of dispute, whether persons received from their body should be rebaptized, or, in other

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ship, gave up their names in petitions; *or, perhaps,* subscribed their names to pay a fine.—Ainsworth's Dictionary.

* Ep. 15. † Ep. 34.

words, whether the ordinances administered by them were valid. Cyprian warmly took part against the Novatians; and upon this subject, as one of vital importance, all his powers were concentrated. In the year 256, a council was held at Carthage, in which this question was very solemnly discussed, and by which the opinion of Cyprian was sustained.

The eighth persecution was in the ensuing year commenced by Valerian, and our good bishop was now summoned to appear before the Proconsul Paternus. It appears strange to us that his life should have been spared; yet his immediate punishment was nothing more than exile. He was banished to Curubis, a town of the province of Zeugitara, upon a peninsula of the Libyan sea, near Pentapolis. He was accompanied by his faithful deacon Pontius, from whose narrative we glean these facts. He appears to have departed with cheerfulness from his church and his home, to this dreary solitude. The remark of his companion is striking:—"This whole world is but one house to the Christian. Hence, although he be banished to some secluded and concealed place, still, mingling in the concerns of his God, he cannot be considered as in exile."* In this his place of confinement, he was not without new revelations of a miraculous kind. We shall not discuss the question whether these accounts are true, but shall give the narrative in the words of Pontius. "On the very day in which we entered upon our exile," says Cyprian, "there appeared to me, before I had fallen asleep, a youth far above the ordinary size of man, who conducted me to the prætorium, where I seemed to be brought before the tribunal of the Proconsul. He, upon beholding me, began immediately to write upon a tablet a sentence, the import of which I did not know, for he had proposed to me none of the usual interrogations. The youth, however, who stood behind him, seemed with great curiosity to read what he was writing. And because he was unable to declare it in words, he showed, by a significant gesture, what was inscribed upon the tablet. With his hand expanded, so as to represent a sword, he imitated the usual stroke of execution. I understood it as the sentence of my death." The account goes on to state, that he prayed for a reprieve of one day, which was accordingly granted. It was a prophetick day,—and in one year he suffered martyrdom. Towards the close of the year, Maximus, the Proconsul, ordered Cyprian to be brought from his exile, and gave him permission to remain in his gardens. This was no doubt for the purpose of a more convenient apprehension. The proconsular court was held at Utica, about forty miles from Carthage, and Cyprian was ordered to repair thither for trial. Upon hearing this, he retreated from the gardens into a concealment which had been prepared for him. This step was taken, not for the purpose of avoiding death, but that he might leave his dying testimony at Carthage, among his own people, rather than at Utica. From this retirement he wrote his last epistle to the presbyters, deacons, and people of Carthage. In the mean time, the Proconsul returned from Utica to Carthage, the capital of his province, and the metropolis of the African church. Cyprian now returned to the gardens, notwithstanding the importunities of many friends, who besought him to save himself. He was permitted, as was frequently the case, to hold a feast with his brethren, on the day before his death.

On the day of trial, being brought before the Proconsul, he was enabled to make a good profession of his faith before many witnesses. There is a conciseness and sublimity in the discourse of the martyr, which scarcely admit of a translation. We may preserve its meaning, but must lose its point and elegance. "The Proconsul said to Cyprian the Bishop, *Are you Taschius Cyprian?* Cyprian the Bishop answered, *I am.* The Proconsul said, *Hast thou not acted as High Priest to men of a sacrilegious mind?* Cyprian answered, *I!* The Proconsul said, *The most sacred Emperors have commanded you to do sacrifice.* Cyprian said, *I do it not.* Galerius Maximus said to him, *Consult your safety.* Cyprian answered, *Do what has been commanded you. In so just a cause, there needs no consultation.* Thus far the words that were spoken."*

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* "Christiano totus hic mundus una domus est. Unde licet in abditum et abstrusum locum fuerat relegatus; admixtus Dei sui rebus, exilium non potest computare."

The Proconsul, after consultation with his court, proceeded in the following words: "Thou hast been living with a sacrilegious mind; hast collected around thee many who have conspired in this nefarious course; and hast held thyself forth as an enemy to the Roman gods, and the sacred laws. The pious and most sacred princes, Valerian and Gallienus, have been unable to recall thee to their own ceremonial. Since, therefore, thou art detected as the head and standard-bearer in these most flagrant crimes, thou shalt serve as an example to those who have been associated with thee in wickedness. The law shall be sanctioned by thy blood." Sentence was then pronounced, *Taschium Cyprianum gladio animadverti placet.*—[Let Taschius Cyprian suffer death by the sword.] To which he replied, *Deo gratias.*—[Thanks to God.] He was beheaded in the sight of all the people, in the month of October, A. D. 258.

Thus died this eminent man, honouring, in his martyrdom, that Saviour whom he had delighted to serve in life. The charge of the Proconsul, that he was the leader and standard-bearer of the Christians, contains in it a eulogy well deserved. In all his writings, and in the whole history of his labours, he stands forth as the head and representative of the great body of African Christians. The church of Rome appealed to him on the most important questions, and the clergy of Europe as well as Africa, applied to him for his counsel. No single year of his life seems to have been free from controversy, and much of his voluminous writings is taken up in the discussion of contested points. Yet, in the midst of these labours, so detrimental to the warmth of true religion, we find him constantly inculcating the practice of true piety, stimulating the churches to love and good works, and striving for the purity and unity of the body of Christ. We cannot but regret, however, the frequent recurrence of expressions which seem to intimate a belief in the merit of good works, and an ignorance of the freeness and fulness of salvation by Christ. A minute observer might, perhaps, discover traces of a lordly spirit, and an assumption of too great authority. Yet the simplicity of primitive times had not yet been worn away; and these faults, if they did indeed exist, seem scarcely separable from the bold independence and uncompromising love of truth and order, which are so conspicuous in the character of this truly great man. In his style of writing we detect something of the meretricious glare of African oratory, yet often so ingenious and so polished, that we can scarcely condemn it. He was an indefatigable labourer in the vineyard of his Lord, and spent his Christian life in striving for the salvation of men. S. L. R.

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* Proconsul Cypriano Episcopo dixit, *Tu es Taschius Cyprianus?* Cyprianus Episcopus respondit, *Ego sum.* Proconsul dixit, *Tu Papam te sacrilegæ mentis hominibus præbuisti?* Cyprianus Episcopus respondit, *Ego.* Proconsul dixit, *Jusserunt te sacratissimi Imperatores ceremoniari.* Cyprianus Episcopus dixit, *Non facio.* Galerius Maximus ei, *Consule tibi.* Cyprianus Episcopus respondit, *Fac quod tibi præceptum est. In re tam justa nulla est consultatio.* Hactenus verba."

FOR THE CHRISTIAN ADVOCATE.

ON ORIGINAL SIN.

Philadelphia, July 25, 1829.

Mr. Editor,—Having read a good deal of some recent discussions on original sin, in which, as it seems to me, the old notions of Pelagius are brought forward in something of a new form, I was much struck this day, with a few paragraphs in Milner's Church History, which I hit upon while looking for something else. Having noticed the fact, that A. D. 253, a council of 66 bishops, with Cyprian at their head, had decided a question relative to infant baptism, the historian takes the opportunity to give his own views of that subject, and then adds the following remarks:—

"I could have wished that Christian people had never been vexed with a controversy so frivolous as this about baptism, and having, once for all, given my views and the reasons of them, I turn from the subject, and observe further, that there is in the extract of the letter before us,* a strong and clear testimony of the faith of the ancient church concerning original sin. One may safely reason in the same way as in the case just now considered, but the fulness of Scripture concerning so momentous a point precludes the necessity of traditional arguments. A lover of divine truth will be glad however to learn, that Christians in the middle of the third century did believe, without contradiction, *that men were born in sin and under the wrath of God through Adam's transgression, conceiving themselves as one with him, and involved with him in the consequences of his offence.* Modern self-conceit may say to this what it pleases; but thus thought ancient Christians in general, and the very best Christians too, with whom was the spirit of Christ in a powerful degree. The just consequence of such facts is not always attended to by those who are concerned in it. 'Yes, but reason should be attended to.' So I say; but what is right reason? To submit to the testimony of the Divine Word. This alone is sufficient and is above all; if men will not abide by this, it is not unreasonable to tell them, that their strained interpretations of Scripture are confuted by the sense of the primitive church, who had every opportunity of knowing the truth; that to deduce Scripture doctrines from what we should fancy to be reasonable, is not reason, but pride; that an argument drawn from settling the question, 'What did the ancient Christians think of these things?' deserves some attention; but that an argument drawn from our own fancies, what we think *ought* to be in Scripture, deserves none at all. It may be called the language of philosophy; nothing is more confused than the use of that term in our days; but it is not the language of one disposed *to hear the word of God and to do it.*" L. N.

EMBLEMS FROM NATURE.

See yon pale moon,
Hanging upon the skirt of that black cloud,
Which, in its slow majestic motion, soon
The lovely orb will shroud.

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* A letter of Cyprian.

And see again, after a little space,
The cloud is o'er—
And shining clearer, brighter than before,
She glories in her race.

So have I seen the young, the good, the fair,
Rejoice in life,
Till disappointment, wo, and bitter care,
Remorse and pangs of mem'ry, ever rife,
Taught them to shun the strife.
But ne'er have I beheld
Those who have trusted in their father's God,
To sink beneath the load—
Sooner or later did their sufferings end;
The dark cloud was dispell'd,
And they more purely, brightly on did wend,
Than when their hearts with youthful joyance swell'd,
For they who trust in God can never want a friend.

A.

Let all our young readers mark and remember these lines.—Edit.

Review.

In the following continuation of the review of Neologism, the writer of it for the *Archives du Christianisme,* has interposed his remarks, including them between brackets, in such a manner as to interrupt the quotation from Wegsheider's Theology, very unpleasantly. Yet we think the remarks just and important; and do not perceive how we can better dispose of them than to permit them to remain as he has placed them. The piece should be first read with an entire omission of what is contained in the brackets, and then reviewed in connexion with them. In the *Archives* the original Latin of Wegsheider is given at the bottom of the page. This we omit—*One* exhibition of his detestable infidelity is surely enough. We have examined the translation, and find that it faithfully conveys the sense of the original.

GERMAN NEOLOGISM.

(*Continued from page* 312.)

But it may be asked, how, in spite of the energetick and imposing opposition of men of the greatest merit, the influence of Neologism extended itself, as it must be acknowledged that it did, over the majority of young ministers? how has it maintained a preponderancy in the republick of literature, and given such a tone to the most respectable journals, that every orthodox Christian has passed for a person of contracted spirit, in the rear of his age and of the present state of science; and that every learned man, every independent thinker, and above all, every professor of a university, who would remain loyal to the ancient faith, has, in order to brave the ridicule which he drew upon himself, needed a moral firmness and elevation of soul, which is too often found wanting in men the most distinguished for intelligence and mental power?

To this question a reply may be made in the words of St. Augustine, satisfactory to those who know the sad state of the human heart, and man's wretched weakness: "If Christians should be afraid of the railleries of pagans, they would believe nothing, not even the resurrection of Christ."* Here the repugnance of many modern German theologians to admit the very miracle cited by Augustine, presents itself spontaneously to our recollection. Ever since Dr. Paulus, in his celebrated commentary on the Gospels, called in question the reality of the death of Christ, and maintained his opinion in the second edition of his commentary, against the decisive observations of the physician, Dr. Gruner, the rationalists have more or less openly declared in favour of this new refinement of the gospel history. We shall presently see, how, respecting the principal events of the life of our Saviour, and the opinion which the enlightened interpreter of his biographers has elevated into a maxim of sound and philosophical criticism, a divine of the university of Halle expresses himself in a treatise of *Christian* theology, five editions of which published in a few years, and its adoption by many theological professors as a manual for students attending their lectures, prove its influence and popularity. I make choice of this example, because there are some persons disposed to soften a passage, taken from the same work,† as offering a profession of faith most conformable to the true Christian doctrine, respecting that mystery which rationalists are thought to reject with the least hesitation, and because the paragraph which we are about to transcribe, contains a summary of the creed of the Germon rationalists, presented with a frankness and a precision, that form an honourable contrast to the artifice and hypocrisy of phrase employed by a great many of them, in order not to shock the multitude by too gross an exposition of their esoterick doctrine. We translate § 121 (p. 263, 2d edition) of Wegsheider's Theology.

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* Nec enim ipsum Christum quòd tertio die resurrexit crederemus, si fides Christianorum cachinnum metueret paganorum.

† This passage, read with attention, and compared with the whole tenor of the book of Dr. Wegsheider, makes Jesus simply a wise man, aided by divine Providence with special help; in whom, or by whom, the divine power, operating with wisdom, (the word of God, John i. 1, 14,) that is, in other terms, the providence of God, ("SIVE Providentia Dei") is reported (*traditur*) to have been manifested in a wonderful manner, (*mirum quantum*) and who is, in a manner, (*quasi*) the effulgence of the Deity itself (*quasi ipsius numinis ἀπαύγασμα*, Heb. i. 3). Certainly the *quasi* is superfluous, when we read in the sacred author what precedes and follows the words, "Who is the brightness of his glory and the express image of his Person." He that "made the world," and who "upholds all things by the word of his power," is not a simple organ of Providence, an instrument, which it employs in the accomplishment of its designs. "Consequently," says Dr. Wegsheider, in conclusion, "the doctrine of the Trinity may be reduced to this proposition:—God the Father manifests himself to men, by Jesus Christ, as the Holy Spirit. Whatever may be the opinion that is adopted respecting this tenet," adds he, "is entitled to the greatest indulgence, provided it do not weaken or enervate the motives which lead us to virtue." But this is just the essential point. Christians, who find this tenet clearly taught in Scripture, who think they see, and who rejoice in its intimate and indissoluble connexion with other doctrines, revealed for our moral healing, can never consider a divergency of opinions upon this capital point as indifferent or unimportant. In concluding, the Doctor recommends it to those who handle this matter publickly, to use great circumspection, lest they urge upon the credence of more enlightened Christians, a theory which is repugnant to their conscience, and which would weigh upon them like a yoke or burden, that is to say, which would be offensive to reason, (for very evidently this is the sense of his expression, *Ne conscientia oneretur, Christianorum fide provectiorum*,) and lest they shock, or injure, in their way of thinking, persons of weaker understanding and less enlightened (*ne* IMBECILLIORUM *religio offensionis aliquid capiat*, page 198). Behold us then, in the bosom of His church, who has ordered the glad tidings to be published from the house-tops, who, on every occasion, marked his abhorrence of hypocrisy, his aversion from all concealment, from all pusillanimous management in the concerns and interests of truth—of that truth, which it is essential to his religion to consider as always useful, never as hurtful, as always necessary, and never to be hidden timidly under a bushel; behold us in the bosom of a church which has been founded at the expense of the blood of the Son of God, after an open conflict with the powers of darkness and deceit; behold us arrived, by a pretended progress of interpreting his gospel, to the refinement of having a double doctrine, one for the strong and another for the weak!—behold us deprived of the glorious prerogative of Christianity, that of offering to all its disciples the same truth, and the whole truth, and of being freed from the deceitful policy of augurs, who could not meet one another without a con-

"It is with the history of Jesus Christ, as with many other histories of the same kind, which remain to us from antiquity. Explained according to the rules of philosophy and criticism, it undoubtedly teaches that he was a man, and that he possessed nothing more than a human destiny. For if we draw aside the mythical veil, and remove all the poetical adorning, with which every event of the life of Jesus, as delivered in the books of the New Testament, is enveloped, there will remain a narrative, of which the following is a summary:" [What is this mythical envelope? what are the poetical ornaments, of which it is necessary to deprive the text of the Evangelists before we can arrive at the truth; and which are here evidently assimilated to the fables told about the birth and death of Romulus, and other great men of antiquity? There is undoubted reference to the first chapters of Matthew and Luke, and in general to all the miraculous facts related in the Gospels.] "Jesus was born under the reign of Augustus, of Galilæan parents, who were related to the family of David. Gifted with eminent powers of body and mind, which were seasonably developed, penetrated with a deep sense of religion, (Acts x. 38.) and imbued with a knowledge of the Old Testament, and with all the Jewish learning of his age (§ 44)."—[In the paragraph to which the author here refers the reader, he labours to establish the idea, that the divine assistance, in which the prophets participated as well as Jesus Christ, consisted merely in that kind of inspiration which may be attributed to all who announce truths worthy of God and beneficial to men, and which Seneca and Marcus Aurelius consider common to every good man.]—"he devoted himself to the rabbinical office. The rabbins were men, who went from place to place, instructing their own particular disciples, and others that might be willing to hear them." [There is a book

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scious smile—a policy as degrading to those who put it into operation, under whatever specious motive of promoting the publick good it may be sheltered, as it is iniquitous and injurious in regard to those who are held under so humiliating a guardianship. I am convinced, that upon a close view of this sort of management, they who are acquainted with the open, frank, and upright manner of the English Unitarians, will cease to bestow their approbation upon this twisted and ambiguous profession of Dr. Wegsheider's faith, and will see that it is nothing else than pure and simple rationalism, ill disguised under precautions unworthy of the honesty and candour, which (we love to repeat it) otherwise advantageously distinguishes Wegsheider from a crowd of other Janus-faced theologians. Without hazard of being deceived, I can assure the defenders of the Doctor's faith, that this theologian would smile, were he acquainted with the fact, at the benevolent efforts made in favour of his orthodoxy. Very far from participating in this tender solicitude for his reputation concerning a belief in a supernatural revelation, he would feel very repugnant to be considered as acknowledging in the person of Jesus of Nazareth, any thing more than the most illustrious of the sages, and of the benefactors of humanity, aided by a providential concurrence of historical antecedents and contemporaneous events. He would dread the *cachinnum provectiorum.* Do not the doctors of the double doctrine, one for the people and another for the more enlightened, perceive that the moral evil, which produces a duplicity, an intrigue, so debasing, is positive and incalculable, while the good resulting from such a prudence is problematical, and worthless, compared to the moral obligation which they trample under foot?

published in Prussia, with the best intentions, the title of which says more than the longest historical developments, for the conviction of those who are still inclined to doubt the predominancy of the rationalist opinions in Germany. It is as follows: "Was Jesus any thing more than a simple rabbi of Judea?"] "In the fulfilment of this office, while he chiefly set himself to oppose with vigour the traditions and subtleties of the Pharisees, he forthwith became so famous for his sayings and actions, that many took him for the Messiah, (§ 50) whom, at that time, the Jews ardently expected;"—[In this § 50, Wegsheider labours to discredit all the prophecies of the Old Testament, and maintains that Jesus only accommodated them to himself by a wise condescension to the received opinions of the Jews.]—"and he himself, firmly persuaded by some declarations of the Old Testament, became convinced that he was really the Messiah, and that he was commissioned by God to the office of a divine teacher; which was agreeable to the opinions of his countrymen, and was wisely overruled by Providence for the accomplishment of its designs." [What, then, was this persuasion but a mere illusion, of which he was the dupe, and with which Providence, in its purposes of beneficence, co-operated? A fine game, truly, to be played between God and Him who is his perfect image! a game worthy of the Supreme Truth and of Him who is himself "the way, the life, and the truth!"] "Although he taught the people no other thing than a refined Mosaïsm," [a refined Mosaïsm! Behold to what Wegsheider reduces the Gospel of the Son of God!]—"and although he recommended his doctrine by the example of an eminently holy and virtuous life, yet he met with most powerful enemies, whose conspiracies he escaped for a while through his courage, but at last he fell their victim. Condemned to death by an infuriated mob, he was fixed to a cross. He was taken from it seemingly LIKE A DEAD PERSON, and revived on the third day. After he had met a number of times with his disciples, and renewed the announcement of his design to establish and to propagate a new religion, HE WITHDREW FROM THEM, AND THEY SAW HIM NO MORE." [Can it be more plainly said, that, deprived of its mythological investment, and of the ornaments which imagination has added to it—in a word, reduced by sound criticism to naked and indubitable facts, the history of Jesus Christ no longer offers the offensive miracles of his resurrection and ascension.]

But when we see an acute theologian openly professing to deny all immediate intervention of God for the establishment of Christianity, and consigning this persuasion to an official publication, intended as a guide to the students who attend his lectures, in one of the most celebrated universities of Germany, the seat of the admirable institutions of such men as Franke, Canstein, &c. for the confirmation and propagation of the religion of the Redeemer of men, we return with redoubled astonishment to the question already solved: how could such a change be effected, and in so short a space of time, in a country where the minds of men are by education and habit so disposed to seriousness, where discussion is so patient and deliberate, and the adoption of new doctrines is preceded by an investigation so severe and comprehensive? We think we can explain these strange phenomena, by the organization of public instruction and the state of society in Germany; while, at the same time, we insist upon the necessity of not confounding the upward march of the human mind with the unsteady features of the moral physiognomy incident to a peculiarly circumstanced and transitory age.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The *Banian* or *Bur Tree,* is considered one of the most curious and beautiful of nature's productions in the genial climate of India, where she sports with the greatest profusion and variety. Every tree is in itself a grove, and some of them are of an amazing size, as they are continually increasing, and contrary to most other animal and vegetable productions, seem to be exempt from decay; for every branch from the main body throws out its own roots, at first in small tender fibres, several yards from the ground, which continually grow thicker, until, by a gradual descent, they reach its surface, where striking in, they increase to a large trunk, and become a parent tree, throwing out new branches from the top. These in time extend their roots, and, receiving nourishment from the earth, swell into trunks, and shoot forth other branches; thus continuing in a state of progression so long as the first parent of them all supplies her sustenance.

A banian tree, with many trunks, forms the most beautiful walks, vistas, and cool recesses, that can be imagined. The leaves are large, soft, and of a lively green; the fruit is a small fig, when ripe, of a bright scarlet; affording sustenance to monkeys, squirrels, peacocks, and birds of various kinds, which dwell among the branches.

The Hindoos are peculiarly fond of this tree; they consider its long duration, its outstretching arms, and overshadowing beneficence, as emblems of the Deity, and almost pay it divine honours. The Brahmins, who thus "find a fane in every sacred grove," spend much of their time in religious solitude under the shade of the banian tree; they plant it near the dewals or Hindoo temples, improperly called pagodas; and in these villages where there is not any structure for public worship, they place an image under one of these trees, and there perform a morning and evening sacrifice.

Habits of the Leaf Insect.—The mantis, or leaf insect, is one of the most remarkable for its external form of all the insect tribes in India. When alive and fresh, it presents a striking resemblance to a blade of grass, differing in colour according to the season, being green and succulent in the rains, and in the dry weather so much like a withered straw, that they can with difficulty be distinguished. Dr. Adams, who has given an interesting account of the habits of these animals, says that this insect lies in wait for flies, which form his prey, with as much design as a cat or tiger. When a fly is sufficiently within his reach, he projects rapidly his armed paw, and, with unerring aim transfixing his victim, lodges it in the toothed hollow of the thigh, destined for its reception. After the fly is in his power, no time is lost in devouring it, commencing with the trunk, and in a few minutes swallowing the whole, the head and wings constituting the finishing morsel. In this manner he will destroy at a meal five or six large flies, which, in point of bulk, nearly double his own body. The structure of the fore-limb is remarkably adapted for the purpose it has to serve. It is strong and muscular, provided with a claw at its extremity, likewise strong, horny, and sharp as a needle, and the groove in the last joints, with the double row of teeth or spurs on the margin, corresponding and locking closely into each other, like the fangs of the alligator. By means of these formidable weapons, the insect not only becomes destructive to others, but is employed to attack its own species; and in China, we are told, fighting the mantis forms the favourite amusement of boys, who carry them about in cages for the purpose.

London, 25th May.

On Saturday, Captain Ross left Woolwich in his steam-vessel, the Victory, with which he is about once more to attempt the discovery of the north-west passage; but in this instance, it is said, the expedition is equipped entirely at his own expense. The steam power employed in the Victory is on a wholly new principle, being so contrived as to combine every advantage of steam power, with perfect capability as a sailing vessel. The boilers used occupy so small a space, that they are fixed between the engines. The consumption of fuel is one-half, and the weight of the engines only one-fourth, of those generally in use. Another advantage gained, is that a chimney may be dispensed with, which leaves the deck, masts, and rigging, wholly unincumbered.

West's Pictures.—At a late sale of Mr. West's pictures in London, "Christ Rejected," sold for three hundred guineas —it was bought for the Duke of Orleans. "Death on the Pale Horse, or the opening of the Five Seals," which was painted by Mr. West when he had nearly accomplished his 80th year, was bought for two hundred guineas.—"The Death of Lord Nelson," eight hundred and fifty guineas. "General Wolfe," five hundred guineas. "Moses receiving the Laws," five hundred guineas. "Battle of La Hogue," three hundred and seventy guineas. "The Ascension of our Saviour," two hundred guineas, and a number of others sold from two hundred down to seventeen guineas.

The Earl of Dartmouth.—The ship Cambria, from London, has brought out a full length portrait of William H. Earl of Dartmouth, the founder of the Dartmouth College at Hanover, N. H. This splendid painting has been presented to that institution by a grandson of the noble Earl, and at the request of the corporation, graced their banquetting-room on Saturday, as the representation of one who was an early friend to our country, and is worthy to be remembered on its proudest anniversary. The cost was 200 guineas.

Gold Mines.—We regret to learn, that there is reason to believe that the veins of gold ore discovered in North Carolina, may be found to extend to Virginia.—We say we regret it, because, what state or country ever was great and happy, from having discovered gold and silver in the bowels of the earth? The facility of obtaining money leads to great extravagance and idleness—luxury and dissipation—national apathy and national ruin. Look at Spain in proof of this position.—Iron, copper and lead, are more valuable discoveries, because labour is required to transmute these minerals into gold. We know the value of gold, when earned by industry; but it is slow poison, when obtained by picking it from the surface of the earth. The quicksighted Chinese never allow their mines to be worked.

Essay on the Dry Rot in Ships, and its Remedy, by Commodore Barron.—Commodore Barron has explained, in a clear and satisfactory manner, the nature of this disease, and what seems, in all probability, to be its true cause. The remedy also, which we believe is original with this officer, is pointed out with such forcible reasoning, that we cannot doubt it would prove highly efficacious, if properly applied. It consists in pumping the putrid mephitic or irrespirable air *out of the recesses* where it is lodged, instead of the old practice of pumping or forcing air or water *into those* places, by ventilators, or other methods. This is effected by a common air pump or exhauster. The moment the impure air is extracted, a partial vacuum is created, and fresh air rushes in. What can be more natural, easy, and obvious, than this plan? Vegetable matter, so long as it is not in a state of decomposition, preserves a certain portion of vitality, and it is on this principle that, to prevent the rot, fresh supplies of atmospherick air or water to the timber of the ship, are as necessary to its existence, as to the respiration of animals. Hence, leaky vessels, and the cabin work of a ship, as the Commodore remarks, from their constant exposure to ventilation and ablution, never rot, while tight vessels, as is proverbially known, decay with amazing rapidity.

Exemplary Life of Indians.—In the York Advocate (Upper Canada) is the evidence of a Rev. Mr. Yearson, before the Parliament of that province, on the subject of an Indian petition, which is curious for the account it gives of a settlement of the Missisague Indians on a tract of land called the Credit, probably on the river Mississagua or Mississaqua. Their number is about two hundred and thirty, settled in a little village, and increasing by the addition of savages from the woods, who are attracted, by the obvious comfort and quiet of their condition, to share their mode of life. They reside on a tract of land situated on the river, three miles and a half in length, and two miles wide. They live in cottages divided into two apartments, with a garret, and sometimes with the addition of a kitchen. In them are chairs, tables, bedsteads, beds with curtains, and the kitchen utensils common among the whites. There is a garden of half an acre allotted to each house—in some instances they have private enclosures of from two to four acres, and the village cultivates a field of sixty acres in common. They raise corn, potatoes, some wheat, and abundance of garden vegetables. According to the report of Mr. Ryerson, they live together in great social harmony; are kinder to each other than the whites, and civil and hospitable to strangers. They are sober too: ardent spirits, by a solemn agreement, are not permitted to be drunk in the village; and he who offends against this rule, is looked upon as having violated the agreement, and is expelled from the village. There are two schools, one for the males and the other for the females, with fifty children in each. There they are taught reading, writing, and arithmetic, and out of school the children instruct the adults to read. Thus they are daily improving in civilization. The object of the petition is to secure them from the intrusion of the whites, who fish in their streams, and endeavour to teach the young Indians to swear, drink whiskey, profane the Lord's Day, and similar accomplishments.

Salem, (N. J.) July 15.

A heavy fall of rain, on Wednesday last, was preceded and accompanied with a destructive gale of wind. In lower Penn's

Neck and Mannington it assumed the tornado, prostrating much orcharding, woodland, and fences; unroofing and otherwise injuring buildings. The gable end of Elisha Bassett's brick house was, we understand, blown in. It commenced its destructive career on the other side of the Delaware, where, in an excursion there, we witnessed much timber prostrated; but it appears not to have acquired its full force till it reached L. P. Neck. A large apple tree was taken clear from the ground, and carried a hundred yards or more; a sycamore, three feet through near the roots, was, we understand, taken clear, and carried over a fence, without injury to the latter, and others taken entirely clear by the roots, were carried various distances. Such facts we should hardly dare to relate, were they not confirmed, as they necessarily must be, by numerous witnesses. Such instances are calculated to dispose the mind to serious reflection, and teach us that, in the mild and often imperceptible element of *air*, an Infinite Power can exhibit itself with equal force as in those of water or fire.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from page* 325.)

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THIRTIETH COMMUNICATION.

Bell-Air, Hartford Co. Md.

I have enclosed $36, the amount of a subscription in our little congregation, to be forwarded annually for five years—and to be equally divided between the Board of Education and the Board of Missions—18 to each. We hope to have some addition yet made to the subscription list. I have also enclosed $19 raised by collection, to be divided as above, amounting in all to $55. W. F.

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At the meeting of Winchester Presbytery, which took place on the 22d of April, the Board of Missions of the Presbytery was dissolved, and a society formed auxiliary to the Board of Missions of the General Assembly. This Society consists of the members of Presbytery, annual subscribers, life members, and delegates from auxiliary societies. Its Board of Managers consists of a President, four Vice Presidents, a Treasurer, and Secretary; the members of Presbytery who are ex-officio members of the Board, and eight laymen who are chosen annually.

The business of the Society is managed by an Executive Committee of five Managers; and the funds of the Society are to be employed in aiding feeble churches and in locating missionaries, where there is a hopeful prospect of gathering permanent congregations.

To Rev. J. T. Russel, Gen. Agent and Cor. Sec. of the Board of Missions.

Morgantown, Burke Co. N.C. May 29.

Reverend and dear Sir,—When my commission from the General Assembly's Board of Missions arrived, I was in South Carolina, where I had been labouring about two months; during which time the state of things, in three churches, became peculiarly interesting. At three communions, one in each of these churches, 73 persons were added on examination, viz. 24 in Friendship, Laurens district; 35 in Fairview, Greenville district; and 14 in Nazareth, Spartanburg district; all in the South Carolina Presbytery. These churches enjoy the stated preaching of the Gospel. Before the information of the arrival of my commission from your Board reached me, I had made some private arrangements, which rendered it impracticable to commence my labours under the direction of your Board until the 18th ult. But before I give the particulars of my labours during the last month, I wish to mention that, in the South Carolina Presbytery, which lies contiguous to the counties in which I am directed to labour, there now exists such an interesting state of things, that it is decidedly the opinion of brother Silliman and myself, that the interest of the church requires that I should visit them occasionally during the summer. Accordingly, after having assisted brother Silliman at a communion in the vicinity of Morgantown, at which meeting six new communicants were added, I started to South Carolina, where I spent two Sabbaths, on one of which we had a sacrament in Anderson district, where I had not been before. This was a very interesting season to many who attended. Although but three were admitted to the communion, more than thirty were deeply awakened, and it is hoped that the Lord has also begun a good work in this congregation, which enjoys one-third of a pastor's labours.

During this tour of 17 days, I travelled 270 miles; preached or lectured 15 times; and made 10 special visits.

I returned the 8th of this instant to Rutherford, and assisted brother H. M. Kerr at a sacrament in Little Britain church. This was a precious meeting, 13 were added to the church, and more than 20 more professed anxiety. This makes about 120 added to this church within 12 months. Since that, I have preached twice, and attended two social prayer meetings, and made sixteen visits. In all, during the past month, I have travelled more than 300 miles, preached 21 times, attended 3 communions, 2 social prayer meetings, and made 26 visits.

Knowing it to be the object of your Board to place their Missionaries in circumstances to effect the greatest amount of good—and it being the opinion of both brother Silliman and myself, that the interests of the Presbyterian church in this section require that I should visit the South Carolina Presbytery once or twice more, we earnestly request this privilege, and hope that your Board will grant the request, when they are assured that the prosperity and success of Presbyterianism in this country, and all others similarly situated, depend more on the strengthening and confirming those churches already organized, than on organizing a great many new ones, to be then left without the energetick labour of faithful pastors.

Yours respectfully,

Wm. Quillin.

THIRTY-FIRST COMMUNICATION.

Good news from Indiana.

The following is an extract from a report of the Rev. Wm. Sickels, a Missionary of the Assembly's Board, dated Rushville, Indiana, June 18th, 1829.

My prospect of usefulness here, for the last three months, has considerably brightened, and God seems to have attended the preaching of his word to a considerable extent, with the influences of his Holy Spirit. The little church of Olive Ridge, (one of my charges) has lately received an addition of five members on examination. Last Sabbath was the day appointed for our communion in this congregation. The Rev. Mr. Moreland, of Indianapolis, assisted me on that occasion. We had a very solemn and interesting meeting, and twenty persons were received on examination and confession of their faith, and publickly entered into covenant with God and this church. On the same occasion, there were seven added on certificate. Besides, there are still a considerable number who seem to be deeply impressed with a sense of the importance of religion. At our fall communion in this place, there were *none* added on examination to this church. There is a growing attention to religion in this region of country, and an increasing anxiety to be supplied with the stated and faithful preaching of the gospel. The rapidity with which these western States are settling, and the character of their population, render them, in some respects, the most interesting portion of the church. Most of the families in Indiana are young families, and perhaps there is no part of the union, where there is so large a portion of children. Such a state of society, while it increases the demand for ministerial labour, increases also the difficulty of supporting the gospel, and makes a loud appeal to the friends of domestick missions to impart liberally of their abundance to the destitute in these western states. In the part in which I am located, the people seem to be just emerging from the difficulties attending the settlement of new countries. Many good farms are opened, and comfortable habitations are erected and erecting. The minister who settles in a new country may expect to "endure hardness;" but there is something pleasing in the consideration, that we give to the people evidence that we are willing to share with them in the trials and privations incident to new settlements.

Since the date of my last report, I have preached 106 sermons, attended, at stated periods, three Bible classes, established two Sabbath Schools, and a third is to be organized next Sabbath. Nine of the individuals who united with this church last Sabbath, were members of one of my Bible classes. The success which has for years attended the missionary operations of the General Assembly, in extending the influence of the gospel, cannot fail to inspire confidence in the judicious manner in which these operations are conducted, and afford the richest satisfaction and reward to those whose benevolence and liberality have been exerted in their behalf. Should I attempt to make any representation of the extent of the destitution of sound and capable ministers of the gospel in the Valley of the Mississippi, I should only be repeating what has been repeated and reiterated for years past; and could give to the Board no new information on that interesting and all-absorbing subject —which the intelligent Christian cannot contemplate without the deepest emotion. May the Lord open the hearts of the rich to contribute, and the hearts of all to pray for the wastes of Zion.

Illinois.

The Rev. Benjamin F. Spillman, a missionary of the Board in the south-eastern part of this state, under date of June 1, 1829, writes to the Cor. Sec. and Gen. Agent, as follows:—

"I have laboured during the month in the churches of Shawneetown, Carmi, Sharon, New-Haven, and Golconda, and in the town of Equality, where no church is yet organized. In Shawneetown, I have thought it my duty to spend more time than in any other one place. I held a four days' meeting here, which closed on Monday, the 25th of May, being assisted by brother Bliss. On Sabbath, we administered the Lord's Supper. It was to us a solemn, interesting time. We felt that the Lord was present. Three persons were added to our little flock. And we believe that the hearts of God's people were refreshed. And a few at least, were brought to make the inquiry in their hearts, 'What must I do to be saved?' And we trust that several will shortly come out on the Lord's side. Our little church here feel that they should 'thank God and take courage.' Our Sabbath School flourishes, and promises a lasting benefit. I have aided the females here in forming themselves into a Tract Society, which they seem to engage in with much interest.

"The church at Golconda has been, since last fall, in a very destitute situation. I visited them, and spent some time, and succeeded in forming a Missionary Society auxiliary to your Board, the particulars of which I shall be better prepared to give you in my next report. I also aided the females there in forming themselves into a Tract Society, which, I think, will be the means of much good. That is an interesting church, praying for the stated preaching of the gospel. At Equality there is a prospect of gathering a church, if the ground could be cultivated. This place is only fourteen miles from me, (at Shawneetown) and is looking to me to supply them. And now the difficult question is to be settled by me—Shall I leave churches that have been formed, in order to form another, without any sure prospect of their being furnished with the means of grace, without which we cannot expect they will flourish or even continue to exist?

"The churches of Carmi and Sharon have requested me to state to your Board, that if you can find a minister of the gospel who will consent to come to them as a missionary, they trust that you will aid them by giving such a one an appointment and sending him to them. These churches think that they are almost or quite able to support a pastor. They say, they approve of the Home Missionary Society, and are gratified that the western part of the State is deriving benefit from it. But they, for themselves, prefer your Board; and on it, under the Head of the church, they build their hopes. In fact, this is the case with myself, as well as all the other churches in this part of the State. You will allow me to add a word respecting this plea. Shawneetown and Equality wish to get the whole of my labours, being only fourteen miles distant from each other. And my wish is, to devote my time to these places, reserving a small part for Golconda. And may I not confidently believe, that your Board will send aid soon? And may we not expect that some young servant of the Lord will feel his heart drawn towards this thirsty region, and being prevailed upon by the 'Macedonian cry,' rejoice the hearts of those who are almost ready to 'hang their harps upon the willows.'

"During the month which I now report as spent in the service of the Board, I have travelled 314 miles, and have made 25 family visits, preached 22 discourses, besides several exhortations, baptized 11 infants, received into communion 3 persons, administered the Lord's Supper once, formed two Tract Societies and one Missionary Society."

Michigan Territory.

The following brief, but interesting description of the present condition and future prospects of this Territory, and the moral wants of its rapidly increasing population, is extracted from a letter addressed by a Missionary to a member of the Board, dated June 18th, 1829.

"There is within the limits of this Territory, on the borders of Lake Michigan and its tributary streams, one of the finest countries on the face of the footstool. In point of health, for a new country, and in point of fertility, and of various natural advantages, arising from its situation and water privileges, it can be surpassed by few others. The tide of emigration is now setting that way. Hundreds of families are flocking there from all directions. On one single prairie, which one year since was scarcely known, there are now, I am told, five hundred inhabitants. As yet, no minister of the Presbyterian Church has visited them. I know of no minister so near as myself—very frequently do I receive the 'Macedonian cry' from that quarter. I propose, if it be thought best, to spend among the people of those settlements three or four months, as a Missionary from the Board of Missions connected with the General Assembly of the Presbyterian Church. My reasons for doing this are various. The interests of those communities seem to require it. All sorts of things, calling themselves the ministers of Christ, who had neither means nor reputation to remain where they were, are flocking to this land of delights. The Bible and Tract and Missionary societies, together with all their kindred institutions, I am afraid are going into disrepute. Those who were once connected with the Presbyterian Church feel themselves free from restraint, and are not exemplary as they might be. The Sabbath is disregarded, and God and righteousness are overlooked.

"Churches perhaps might be established, and Tract and Bible and Missionary societies, and reading meetings; and those who are ready to despair might be encouraged, and souls might be converted—and ministers induced to visit them."

Virginia.

A missionary, who has been engaged in the service of the Board for the last six months, in different parts of this state, in a letter to the Secretary, dated June 26th, gives the following pleasing account of the manner in which he was received by the people, and of the encouraging progress of the *cause of Temperance.*

"A considerable degree of attention has in most instances been manifested by the people whom I have visited, to the preaching of the gospel, and in some instances uncommon seriousness and solemnity of feeling. So far as circumstances would admit, I have endeavoured to promote the objects of the Board, by putting into operation the various instrumentalities specified in their instructions. According to my journal and my best judgment, I have preached about 77 public discourses; travelled from 12 to 1300 miles; visited 150 families; attended several prayer meetings and religious associations; visited three or four schools; helped to establish a number of Sunday Schools, and endeavoured to encourage these institutions wherever I found them; distributed some tracts; visited a few sick persons; and where opportunity was afforded conversed with individuals upon their immortal concerns.

"In the counties of eastern Virginia which I have visited, notwithstanding the desolations abounding, and the disadvantages which ministers must meet; still I cannot but think there are some very promising prospects of improvement in their moral condition. The destructive evil, intemperance, has recently excited considerable attention, and plans have been adopted and societies organized to suppress it, and that already with considerable success. There have come under my own observation a number of instances of the happiest effects of united exertion and individual resolution in checking the progress, or totally breaking up the practice, of this destructive vice. The opinions of many who have been in favour of drinking spirits are undergoing a rapid change, and dram drinkers are ashamed of their *red faces;* and I think, we have reason to pray that the good spirit of God should continue to be poured out and to operate until we see a universal reform upon this head; for truly it would be a reform of more importance to mankind, than any mere change of opinions; and we might hail it as a work of the blessed Spirit of grace, and the indication and forerunner of a still greater *revival* from moral death."

West Tennessee.

A correspondent in Mawry county, under date of June 9th, 1829, after informing of the organization of an auxiliary to the Board in the Rev. Dr. Stephenson's congregation, which had already raised fifty dollars, says,

"Between this county and the Mississippi river are twenty-one counties in this State, in which there are but three Presbyterian preachers. If the Assembly's Board would send to this needy region, one or two missionaries, whose zeal and piety would influence them to endure hardships as good soldiers of Jesus Christ, we hope much good would be done."

Maryland.

The Rev. Austin C. Hubbard, a missionary of the Board, stationed at Taneytown, Fred. co. under date of June 2, 1829, reports to the Board as follows:—

"Since I wrote to Dr. Ely, I have preached regularly to three congregations, and occasionally to a fourth. I have also from time to time visited different sections of the county, for the purpose of forming Bible societies, &c; and I have, during these visits, preached as frequently as I could, both in churches and in private houses. I have usually delivered from three to four discourses each week, besides visiting families, conversing with individuals, &c.

"The church which I organized in this village is *increasing*, though, as it was to be expected, *very slowly*. The congregation (or rather, the number of persons who attend preaching here on the Sabbath) is quite large; and I think I can perceive not only in this but in the other congregations, an increasing attention to the means of grace generally. Some of our people are beginning to appreciate the value of regular religious instruction, and to manifest a desire to enjoy it.

"There has been a Sabbath school in

this place for some years; and I have been instrumental in forming a Bible society, a tract society, and quite lately, a temperance society, all of which are doing pretty well. I have also a Bible class, and am now forming a small class in the Assembly's Catechism. I have organized tract societies and one Sabbath school, in the other congregations. I might add, that I hope soon to be able to form a *small* auxiliary to your Missionary Society.

"Here is a section of the State, from 35 to 45 miles square, and I am the only Presbyterian minister it contains. My ordinary labours embrace a section of the county of from ten to fifteen miles in diameter.

"On the whole, sir, this is a very interesting field for missionary effort, and I cannot but hope that the seed which is sowing, though very thinly scattered, and falling very often 'on stony places' and 'among thorns,' will, by the blessing of God, one day spring up and bear fruit. I ask an interest in your prayers, and shall receive with gratitude any suggestions, which your committee may think proper from time to time to communicate.

Notices.

The office of the Corresponding Secretary and General Agent, the Rev. *Joshua T. Russell*, is in 5th street, No. 86, near Spruce. All communications, in reference to missionary concerns in general, are to be addressed to the Secretary.

Solomon Allen, Esq. is the present Treasurer of the Board. Office No. 18, south Third Street. All monies designed for the Board are to be remitted to the Treasurer.

Appointments made by the Executive Committee since their report to the Assembly, May 26, 1829, *not before in commission*—

Mr. Samuel Montgomery, 6 months, Huntingdon co. Pa.

Rev. Henry Van Deman, one year, Delaware, Ohio.

Rev. A. D. Montgomery, 1 year, Pittsylvania co. Va.

Mr. Cornelius H. Mustard, 2 months in Delaware.

Mr. Alexander Logan, 1 year, in Presbytery of Cincinnati, Ohio.

Rev. Cyrus Gildersleeve, 6 months, in Luzerne co. Pa.

Rev. Edson Hart, 1 year, Trumbull Pres. Ohio.

Rev. William Wallace, 2 months, Olive and Cross Roads, Ohio.

Mr. George W. Warner, 1 year, Coshocton and Mill Creek, Ohio.

Rev. Richard Brown, 1 year, Warren co. Ohio.

Rev. Salmon King, 1 year, Bradford co. Pa.

Rev. Nahum Gould, 1 year, Cataraugus co. N. Y.

Mr. John C. Annan, 1 year, Perry co. Ohio.

Rev. Silas Parsons, 1 year, Wilson and Niagara counties, N. Y.

Rev. Adams W. Platt, 1 year, Rutland, Jefferson co. N. Y.

Rev. James Cunningham, 1 year, Licking co. Ohio.

Rev. Jacob Wolf, 1 year, Richland co. Ohio.

Rev. Wm. Dickey, 2 months, in Chilicothe Presbytery.

Rev. James H. Parmele, 6 months, on the Muskingum river.

Rev. Peter Hossinger, 1 year, Crawford and Erie counties, Pa.

Rev. Thomas A. Legget, 1 year, Peekskill, N. Y.

Mr. Nicholas Murray, 2 months, Wilkesbarre, Luzerne co. Pa.

Rev. William Ramsey, 1 year, Southwark, Pa.

Mr. E. C. Hutchinson, 1 year, Leesburgh, Va.

Rev. Wm. Page, 1 year, Ann Arbour and other places in Michigan Ter.

Rev. Wells Andrews, 2 months, Hartford and Trumbull Pres. Ohio.

Persons before in commission, whose appointments have been renewed—

Rev. Charles Webster, 1 year, Hempstead, L. I., N. Y.

Rev. Samuel G. Lowry, 2 months, Rush and Decatur counties, Indiana.

Rev. Peter Montfort, 1 year, Butler co. Ohio; or Indiana.

Rev. Dewey Whitney, 3 months, Ebenezer Pres. Ky.

Rev. Lewis M'Leod, 1 year, Missouri or Tennessee.

Rev. Wm. B. M'Ilvaine, 1 year, East Liberty, Pa.

Mr. George Printz, 1 year, in Ohio.

Rev. J. W. M'Cullough, 1 year, Fredericktown, Md.

Rev. Thomas Barr, 2 years, missionary agent for the state of Ohio.

Rev. Sylvester Scovell, 1 year, in Pres. of Cincinnati, Ohio.

From the preceding statement it appears that the Executive Committee have made 26 new appointments and renewed 10, since the 26th of May. A majority of those who have been appointed for 1 year, are already pastors of feeble congregations, and the rest have been directed to stations where there are encouraging prospects of their permanent settlement. The amount of ministerial labour, when these appointments shall have been fulfilled, will be *twenty-eight years and eleven months*, at an expense of less than $4000 to the Board.

THIRTY-SECOND COMMUNICATION.

North and South Carolina.

Extracts from a monthly report of a Missionary of the Board, in Burke County, N. C. dated

June 30, 1829.

"Immediately after the date of my last report, I attended a four days' meeting in Morganton, commencing the 22d of May. It rained every day, and the meeting was comparatively small. One member, a lady of wealth and influence, was added to the communion of the church. From a recent visit among these people, I am persuaded that the impressions made last fall have not subsided; and should the Lord smile upon us this season, we hope for 'a refreshing from his presence.' The Sabbath following, viz. the 5th Sabbath of May, I attended a sacramental meeting in Laurens district, S. C. Although this is without my prescribed bounds, yet, from my connexion with them, and with the revival there—having preached there last winter, and also some in the spring—by the direction of brother Silliman, I went. This was a very interesting meeting. *Twenty-two* were added to the church, and about 40 more were anxiously inquiring 'What shall I do to be saved.' On Monday, this congregation (Friendship,) and 'Fairview,' situated in Greenville district, about two miles distant, both of which have, for some time, been destitute of the labours of a pastor, united for the purpose of calling the Rev. A. M. Mooney, a licentiate, who for some months has been preaching to them, to become their pastor. On my return, I visited a congregation in Anderson district, where I had attended a communion in the spring, when about thirty persons became impressed. Here I stopped and visited three families, and found two respectable young ladies rejoicing in the hope of the gospel, since that meeting. We hope there are others. I now ascertained, that by waiting until after the next Sabbath, I could secure the labours of a licentiate of the South Carolina Presbytery for the greater part of the summer, in the counties of Rutherford and Burke. Accordingly I remained, and preached on the Sabbath at Pendleton, to an attentive assembly. Also visited several families, conversed with some young persons, and one young lady particularly became (at least apparently) very seriously impressed. Then we returned to Morganton, and on Thursday evening visited a sick man, and delivered a discourse in his house, at night, to a respectable assembly of serious hearers. The next Sabbath I preached at Lynnville, about two miles distant from Morganton, where they have been destitute of Presbyterian preaching for many years, except an occasional sermon by Mr. Silliman. Here I think some good might be done, and intend to get Mr. D. Haslet, the licentiate from S. C. to visit them.

Since that time I have been labouring, preaching, and visiting, &c. in Burke county.

During this month, I have delivered 14 discourses, made about 30 visits, and travelled about 550 miles. This is too much travelling, but at this time it seemed indispensably necessary. I hope it will not be so again.

The prospects of the Presbyterian church in some parts of the South Carolina Presbytery, are quite encouraging. In North Carolina, in the counties where I am to labour, and where I have been labouring for twelve months, Presbyterianism is still gaining, and has truly gained much the past year."

Pennsylvania.

Extracts from a monthly report of a Missionary of the Board in Stroudsburg, dated

July 13, 1829.

"On the fourth Sabbath in May last, I exchanged with the Rev. Mr. Gray, of Easton, who, on that day, administered the sacrament in Stroudsburg. It is supposed there were in attendance on the Sabbath, at the least, five hundred persons; (although the Methodist Quarterly Meeting providentially took place here on the same day,) and I am authorized to state, that the whole occasion was attended with feelings of attention and gratitude. We had an accession of *sixteen* communicants, and a number of baptisms. This circumstance claims our highest gratitude to the God of all grace.

"We have one Sabbath School in Stroudsburg, and one in Middle Smithfield, generally well attended. On last Sabbath, one of our little girls recited 108 verses. The aspect of our Society, since I have been stationed here, seems to give hope of final establishment, if the means are continued."

Georgia.

The following is a report from a Missionary of this Board, who has been labouring, for some time past, in this State, dated June 24, 1829.

"Two months have elapsed since my last report, which was dated the 19th of April, and I now write to give you an account of myself since that time. Until the 12th of this month, I continued upon the circuit marked out by the St. Mary's Missionary Society, preaching alternately at Wayne's Springs, Hardy's Neck, and Jefferson, in Georgia. At Wayne's Springs there was some excitement, the people manifested interest on the subject of religion, and a few were under deep concern: there might be a church formed of ten or twelve members. Of Hardy's Neck I scarcely know what report to give; there was good attention to all religious meetings, and great hospitality and kindness, but there appeared to be much more concern about 'serving' than choosing the 'better part.' At Jefferson, the state of things was exceedingly interesting; and although there were no open conversions, there was a great change in the morality of the place, especially as it regards the observance of the Sabbath, and the use of spirituous liquors. I generally preached four or five times every week, and performed a number of pastoral visits, although I lament a want of faithfulness in this respect, among the more wealthy part of the community. The slaves made up generally about one-third of the assemblies, and I was sometimes permitted to preach to them separately on the plantations, and words cannot express their thankfulness on these occasions. I have *never seen them inattentive*, but they listen as those hungry for the bread of life; and often have tears of joy followed each other down their cheeks, when hearing of a day of rest and freedom, which they *might* soon enjoy in a better land. I took opportunities of speaking to them at their funerals, which they always attend in the night, and with many African heathen customs. As my station lay in the low country of Georgia, and in an unhealthy region, I did not consider it prudent to remain longer, travelling from place to place; and the population was not sufficient to warrant my spending all the time in one place. I was almost constrained to tell the people that I would either return myself in the fall, or procure some one else. I arrived at this place, which is 105 miles from Waynesville, on the 13th, in company with the Rev. H. Pratt, of St. Mary's; and as he has often described to the Board the state of this Spanish Catholick city, I need not take up your time with a further account: we have both preached frequently since, and he dispensed the sacrament of the supper on Sabbath last. The Government house, or place of meeting, has been crowded constantly, and I trust some good may be done."

LETTERS ADDRESSED TO THE LAST GENERAL ASSEMBLY, WITH THE ANSWERS RETURNED.

(*Continued from page* 332.)

To the Rev. Ezra Stiles Ely, D. D., the Moderator of the General Assembly of the Presbyterian Church in the United States.

Most respected Brother in Christ,

Encouraged by the brotherly letter which you have written in the name of your churches, to the churches of France; and holding, on our part, the sentiments which it expresses, because the Spirit which dictated it to you, is the Spirit of our common Master and Saviour; we presume to address you upon a subject, which, without doubt, will be interesting to you, as it is to us.

A colony of our countrymen have established themselves at New Vevay, in the State of Indiana, on the banks of one of the tributaries of the Ohio. Long since, we cherished the design in our Canton of procuring them a pastor; but the natural indolence of our hearts has delayed the thing, for want of information and means. Recently, an article in one of our journals recalled our attention to this subject, by giving us an idea of the spiritual destitution of our brethren in Indiana, and by publishing ridiculous details respecting the only opportunities of worship within their reach. Upon which, we formed ourselves into a committee, in order to lay hold of the business seriously. Our first step, necessarily, must be to obtain the following items of information, which, dear Sir, we pray you to procure us.

1. What is the moral and spiritual state of the said colony?

2. Of what nature are the religious supplies within their reach? What are the religious principles of the preachers who visit them? What is the length of their stay in the colony? Are their visits frequent? Are they stated? Are the preachers authorized to administer the sacraments? Have they the means of Christian education for their children in the colony? Have they faithful, pious laymen, who are interested in promoting the kingdom of God, and who are able, by their diligence and zeal, to supply in some degree the place of a pastor?

3. May any contribution, money, or provision, be expected of the inhabitants of Vevay and the vicinity, in support of a spiritual guide? What would be the amount, at least approximately, of what might be expected?

4. What would, in all respects, be the most advantageous way of providing for these spiritual wants? Whether would it be better to send a minister from our Canton, or to try to obtain one in the United States? Could your churches furnish one for them? After mature consideration, what plan would be the most economical?

We thought, much esteemed brother, that in order to obtain the necessary information, we could not do better, whether in relation to certainty or despatch, than to address ourselves to the members of a Synod, which has manifested so much interest in, and brotherly affection towards churches, that, like ourselves, speak the French language. We should look upon it as a favour from the Lord, to be permitted to enter into a correspondence of any kind, with churches so lively as yours; and with much greater reason we thank Him for the privilege of entering into it, not only for the purpose of brotherly intercourse, but also for the important business of the salvation of souls.

Most esteemed Brother, we implore upon your churches, your venerable colleagues, and yourself, the most precious graces of the Holy Spirit; and we also recommend ours to your fellowship and prayer. In the name of the Committee,

St. Pilet Joly, *Pastor of the French Walloon Church of Francfort on the Maine.*

Morges, February 3, 1829.

Please to answer us to the address of Mr. Alexis Ford, à Morges, Canton de Vaud, en Suisse.

To the Reverend St. Pilet Joly, Pastor of the French Walloon Church of Francfort on the Maine, and the Committee appointed to promote the preaching of the Gospel in Vevay, &c.

Dear Brethren in Christ,

The General Assembly of the Presbyterian Church, in the United States of America, received your kind letter, dated Morges, Feb. 3d, 1829, with great satisfaction; and we now hasten to inform you, that Vevay is a post-town in Switzerland county, in the State of Indiana, and is pleasantly situated on the river Ohio. The town contains about two hundred dwelling houses, a court-house, a jail, a printing office, a library of three hundred volumes, a Sabbath school, and the means of affording the rising generation a common education. The inhabitants in general were, as you know, emigrants from Switzerland; and their vineyards, which are the chief source of their wealth, lie at the distance of half a mile from the town.

In the town of Vevay, during the past winter, a Presbyterian Church was organized, which is under the care of the Presbytery of Cincinnati. The church, however, has no Pastor, but is visited at intervals by regularly ordained Presbyterian Ministers, who preach in purity the Gospel of the great God our Saviour, Jesus Christ. On these Ministers of the Gospel, during their temporary visits, the inhabitants generally attend; but until they enjoy the stated ministrations of some able and faithful pastor, we cannot expect the young people to be instructed in the truths of the Bible; nor the vicious to be converted from their evil ways; nor the few truly pious people in the place to shine as lights in the world, with a divine brilliancy.

In our country, the civil law neither licenses nor restrains any one from preaching to all who are willing to hear him. The religion of Jesus Christ is supported only by the power of the truth, and the omnipotent grace of its divine author. This will account to you for the fact, that some religious meetings give occasion for "ridiculous details" of occurrences; for some travelling preachers of some denominations, are both ignorant and extravagant; and until the people of Vevay have some well-informed, pious, stated preacher, it may be expected that they will not unfrequently hear declaimers of little worth.

A large portion of the Swiss inhabitants of Vevay can understand the English language, in which the Gospel is preached by the members of the Presbytery of Cincinnati; but it would be of immense service for the pastor who may be settled with them, at some future time, to be able to speak French; and such a pastor we think it probable that the Presbyterian Church will be able to furnish them, within less than a year.

The inhabitants of Vevay would be able and willing, we think, to contribute in money and provisions, about two hundred and fifty dollars a year, towards the support of a pastor; and he would be obliged, for his maintenance, to receive an equal sum from some other source.

The pious, influential laymen in Vevay and its vicinity are few. Dear Brethren of the Committee, we rejoice that God has put it into your hearts to seek the salvation of your countrymen, our fellow-citizens, on the banks of the Ohio; and we will strive together with you for their everlasting good.

Any communication which you may make to us, through our Stated Clerk, at Philadelphia, will be received with fraternal love.

We wish you, and the people of God in Switzerland whom you represent, the richest blessing of our common Lord and Redeemer.

In the name, and by order of the General Assembly,

B. H. Rice, *Moderator.*
John M'Dowell, *Permanent Clerk.*

Philadelphia, June 1st, 1829.

The Consistory of the Consistorial Church of Mens, department of Isere, to the General Assembly of the Presbyterian Church in the United States of America.

Mens, February 27th, 1829.

Highly revered Brethren in our great God and Saviour Jesus Christ,

It was with great joy that we read in the "Archives du Christianisme," of the month of November last, the letter which you wrote to the Pastors and the members of the Protestant Churches in our beloved country. Our souls have blessed the Lord in learning, that in portions of your country which have been for a long time covered with the thick darkness of idolatry, and in the shadow of death, the glad tidings of salvation have been preached by zealous and faithful pastors, and that a great number of souls, awakened to a sense of their miserable condition, have hastened to place themselves under the guidance of the *Great Shepherd, who has given his life for the sheep.* We have recognised the *hand of God*, in the rapid progress that his kingdom of regeneration, of blessedness and of peace, has made among you; and we sincerely unite our prayers with yours, in beseeching our heavenly Father, graciously to hasten that happy period announced by the Prophets, when the whole *earth shall be filled with the knowledge of the Lord as the waters cover the seas.* We thank you for the details into which you enter respecting your churches: such communications will always be valued by us, for although we are absent in person, and separated by vast seas, we are, notwithstanding, all of us, in the field of the same great Father; and it is with sincere pleasure that we offer you our hand as brothers, in *his name who has loved us, and given himself for us.* You will no doubt learn with great interest also, the wonderful works which the Lord has performed in our dear Canton of Mens, during the last seven years. We have had, in this little corner of the Alps, the same experience as the Presbyterians of the United States have had in their churches. The same wind, the same Spirit, has blown upon the dry bones and caused them to revive; the same Sun of Righteousness has risen for us, and by his benign influences given us new life; the same word has been preached, and has been as a hammer to break the heart; the same doctrine of Him who is always the same, has produced the same effects among us, as with you. Yes, we are constrained to confess, before God and man, that as soon as the doctrines of salvation, such as our fathers, of glorious memory, had drawn from the word of God, were preached, as you have said, with sincerity and perseverance, we have seen the accomplishment of the promise of the Holy Spirit, and the powerful effects of his salutary influence. As soon as our pastors abandoned the *delusive glare of science, falsely so called, and determined to know nothing among us but Jesus Christ, and him crucified*, and we were taught that we were conceived and born in sin, estranged from God, under the curse of the law; that we could not possibly find salvation in any other than Jesus Christ, *God manifest in the flesh, who died for our offences and rose again for our justification*—we saw a great number of persons, given up to dissipation, love of the world, and criminal excesses, suddenly withdraw from the amusements of the world, abandon their vain pleasures, become serious, weep over their sins, and afterwards find consolation, peace and joy, in Him who has said, "come unto me all ye that labour, and are heavy laden, and I will give you rest—Ye shall find rest unto your souls. *I am the way, the truth, and the life, no man cometh to the Father but by me; he that believeth on me, though he were dead yet shall he live.*" On hearing these doctrines, which appeared new to them, a great number imitated the Jews of Berea, and found them in the Holy Scriptures. Husbands and wives who had been separated were reconciled; the drunkard became sober; the miser generous for the kingdom of God; luxury diminished among many females, who adorn themselves with humility; and plays and dances have given place to evenings spent in religious meetings and improvement. Villages in which they had formerly had worldly festivals, in which they engaged on the Sabbath, and until a late hour in the night, in dancing and revelry, which was generally followed by quarrels and shameful disorder, became, and are still, the abodes of peace and of the joy of the Lord. It has only been since these doctrines, which you justly call *great* and *important*, and we may add all that are *essential*, have been preached simply, and with power, in our discourses in publick and in private, that we have remarked these great changes among our Protestant brethren. Let those who speak against these vital doctrines of Christianity, come among our churches, and tell us if the morality of Socrates, the metaphysics of Plato, or the modern Pelagianism of our Neologists, could have effected the same wonderful changes, and thus have sanctified souls abandoned to sin.

But if, *when we were sinners, Christ died for us;* if those who have received the doctrine of salvation by grace, have learned that in them dwelleth no good thing; that they merit death which is the wages of sin, and that, consequently, it is not because of their pretended merits they were created anew and reconciled to God; they have also learned they *were created to good works;* and that because the *tree has been made good*, they ought necessarily to bring forth good fruit, in all places, and at all seasons. It is thus that we have seen the idle and dissipated apply to work, and bring back by their economy, abundance and joy to their afflicted families, who had often been in want of bread.

A sense of the favour of God, the internal witness of his Spirit, has caused them to speak a new language, and to acquire new habits. Charity is the offspring of piety, and brotherly love has filled their souls with delightful transport, by uniting them to Him who required us *to love one another as he has loved us.* The poor have been less numerous, the alms of the rich more abundant, the sick more regularly visited, and all the afflicted have received consolation from the *Great Comforter.*

The collections made among the Protestants from house to house, and several donations from the Bible Society of Paris, have put it in our power to distribute the Holy Scriptures among all classes of society, and this divine seed has not remained without springing up and bearing much fruit in several places.

As those who know how to appreciate the blessings which they have received from God, feel at the same time the necessity of sharing them with others who do not know them; and as we cannot labour for the salvation of our own souls, without feeling constrained to labour also for the salvation of the souls of other men; all our new converts have become zealous labourers for the conversion of their relations, their friends, their acquaintances, and *publish upon the house tops*, the blessings with which God has filled their hearts. It is thus that the Lord Jesus finds in our day, as formerly, in the inferior ranks of society, preachers of the *glad-tidings*, who by their simple declaration convert sinners, and cause them to love the Saviour just by relating that he had given peace to their souls, and the great love he had for them. They are mechanicks, labourers, shepherds, without education, and without knowledge, according to the world; but they have been taught in the school of the word of God. They know the *language* of those *who are well taught*, and if they hold their treasure in earthen vessels, they evidence, by its most happy effects, that they receive the Spirit of Christ to dwell in them, which makes them more than conquerors in all things.

It is this desire to labour to advance the kingdom of God, which has given rise to a society for Evangelical Missions among the people who are not Christians, auxiliary to that of Paris; an association of females at Mens; and several branch societies in our rural districts. All these different establishments have been blessed by the Author of every *good and perfect gift.* As in your churches, the piety, zeal, and ardent charity of our female Christians, have powerfully contributed to the propagation and establishment of the dominion of the Gospel among us. Our beloved sisters not only attend to the spiritual and temporal wants of our poor, but they labour to clothe and supply the wants of those, who leave all to preach Christ to poor idolaters. At Mens, our prayers are very numerous, and often, in our poor country, the collections for Missions surpass our hopes.

An association for the distribution of tracts, circulate among our lowest classes instructive pamphlets, which do a great deal of good; and a little library, open to all, prepared with great care, furnishes books to those who could not buy them.

As lighted coals, separated from each other, are soon extinguished, our Christian friends have thought they ought to meet together as frequently as possible, to excite each other to love, and to pray and converse together about their eternal interests. With this end in view, some Christians open their houses, several times in the week, to all those who feel the value of their immortal souls, and who are seeking salvation only in the atoning sacrifice of the Saviour. These Christian meetings, in which every one speaks with entire freedom, of the experience of his heart, are more and more blessed by Him who has promised to be in the midst of those who assemble together in his name.

The duty of instructing the children in the fear and love of God, being every day felt more powerfully, our Christian friends have established Sunday schools, which have been crowned with blessings from the Lord. Poor children, who could not go to publick schools, have learned to read in a few months, and have overcome, by their good conduct, the prejudices which their parents had against the Gospel. The Lord often makes use of these little children to bring their friends to a knowledge* of himself. Our schools for boys at Mens, and in the country, are under the direction of such of our brethren as are tradesmen;† and that of the girls is under the care of those sisters, who are not detained at home by the indispensable duties of their families.

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* The persons charged with the direction of these schools, not only teach the children to read, but make them learn by heart, passages of the Holy Scripture. Some of the youngest, who do not know their letters, will notwithstanding learn, during the week, passages marked for them on Sunday; and to do this, go to their parents for assistance, who, from frequently repeating the passages their children wish to know, learn them themselves. The Sunday following, the children in their turn instruct their parents, in carrying back to them the explanation given them of the passage which they had recited. Thus the benefit of our Sunday schools is frequently extended to the families of our scholars.

† Our dear friends seeing with sorrow that many adults were deprived of the privilege of reading the Bible, have established at a work-shop of our brethren a free school in the evening, where workmen, apprentices, and day-labourers, come as a recreation from the labours of the day, to take lessons in reading and writing.

Indeed, for our Christians, the Lord's day is truly a holy and a blessed day. Besides two services in the church, in the morning and evening, we have a meeting of men, of women, of young girls and young men, in which all, according to their age and sex, speak of the joy or sorrow of their hearts, of their spiritual experience, and the wants of their immortal souls. While our brother mechanics go and read the word of life in the evening, to those whom they can assemble in the country, the evangelical Christians of Mens finish the sanctification of the Sabbath, by an evening meeting in their own neighbourhood.

Behold, dear and honoured brethren, the blessings which the Lord has vouchsafed to grant to our churches. Ah! pray for us, that we may know how to appreciate them, that our thanksgivings and our praises may rise up before his throne as *a sweet smelling savour.* The work of God has only commenced among us: if some good has been done, there is still much to do. The greatest number are still absorbed by the love of the world, and are seeking earthly things, and the flock of Christ is still the little flock. Ah! if those at least who have professed to follow a crucified Saviour, would let the light of their faith and good works shine before men! but alas! there is often an indifference, and lukewarmness, which renders them indolent, and timid in instructing their neighbours, and in advancing their own sanctification. The pastors themselves, who ought always to take the lead of their flocks in their activity and watchfulness, are frequently left behind in the way of life by females and poor peasants.

We repeat it, very dear brethren, pray for us and for our churches, for we stand in great need of it. May grace, mercy, and peace, be multiplied to you from God our Father, and our Lord Jesus Christ, by the communication of the Holy Spirit! Amen!

In the name of the Consistory,
ANDREW BLANC,
Presiding Pastor,
FRANCIS DU MONT,
Pastor.

The Pastor of the Third Ecclesiastical Division of the Reformed Consistorial Church of the Departments of Aisne, and of Seine and Marne, to the Members of the General Assembly of the Presbyterian Church, in the United States of America.

Lême, February 15th, 1829.

Gentlemen, much respected, and well beloved brethren in Jesus our adorable Saviour.

It was with profound sentiments of gratitude towards God, and with Christian affection towards you, dear brethren, that I read in the "Archives du Christianisme" a letter not less interesting than edifying and affectionate, which you were pleased to write to the Reformed Churches of France.

My first impulse was to bless the Lord for having put it into your heart to write this excellent epistle. I lost no time in having it read in the church, that all my parishioners might be acquainted with it. They were all as much edified by it as myself; and I am requested to express in the name of all, our lively gratitude, and our sincere thanks. With what deep interest we learned that the Lord had vouchsafed to pour out his blessings upon your happy country, upon your interesting churches, upon yourselves, and upon your pious labours! O for this let him be blessed a thousand and a thousand times; and may he continue to pour out upon you all, and upon all the other countries of the New World, the powerful effusions of his spirit of regeneration and of life!

The interest which the perusal of your valued letter excited, induced my suffragan and myself to have it printed, in order that we might be able to distribute it in all the churches in the north of France. We accompanied it with some reflections, and we hope, that with the Divine blessing, it will become a powerful means of edification and excitement to all who may read it.

Already, many who have asked for it, have congratulated us on having published it. It is called for in many places, and even at Paris, to which I have just sent 150 copies.

I enclose one, which I beg you to accept as a feeble testimony of our gratitude.

You know, honoured brethren, that we are still deprived of our synods, to whom it would appertain to reply to you, in the name of all the Protestants of France. But as the editors of the "Archives du Christianisme" have announced in their journal that they will forward to you any letters which individuals may be desirous to address to you, I gladly embrace this opportunity, to give you the intelligence that you desire, respecting our beloved churches in this part of France.

I will begin with that which the Lord has vouchsafed to confide to my care; but I cannot better acquaint you with the wonderful changes that he has wrought, than by sending with this, a circular, which I had printed at the close of the year 1825, for the purpose of soliciting aid to build a parsonage for the pastor. This circular has been accompanied by a blessing from on high to many souls, and has produced more than nine thousand francs. But this sum is by no means sufficient, and I venture to hope, that our dear brethren in the United States, particularly the descendants of the French refugees, who may be there, will kindly contribute to promote this good work for the sake of their ancient mother country. Notwithstanding, I beg you to believe, that I send it, not so much to obtain assistance from our well beloved brethren in America, for the erection of this building, (which will belong to our poor churches,) as to give you some idea of their spiritual condition in 1825.

Since that period, conversions have not taken place in great numbers, but the Lord has still vouchsafed to convert many persons, especially among the Roman Catholicks. There were more than 150, in 1825, who abandoned popery, and who became the glory and ornament of my churches. I have even one congregation entirely composed of converts from among the Catholicks, and it is by no means the least conformed to the precepts of the gospel. But the ardour of a first love has past, and the period of conflict and of sorrow has arrived. They had even generally fallen into a languid state; though this is not surprising; the Lord having visited me with a prolonged sickness, which deprived me, and still deprives me, of the privilege of preaching. He did not, however, leave my beloved churches without evidence of his favour. He has sent them several of his faithful servants to preach the gospel. At this very moment I have one of these zealous ministers, named Mr. Clotta, who assists me as suffragan, and who has already been, in the hands of God, the instrument of the conversion of many persons.

Although the Lord has disqualified me for preaching for more than five years, he has condescended to make use of a feeble and unworthy instrument like myself, to establish a church, and place one of his faithful ministers in the interesting town of St. Quentin; notwithstanding the numerous obstacles the consistory and the local authorities have constantly opposed to it. The Lord has triumphed over all these obstacles, and has blessed in a striking and gracious manner this new church, composed of French and English. The worthy pastor who has charge of it, Mr. William Monod, is entirely devoted to his Master's service, and labours with success for the advancement of his kingdom. Scarcely a week passes, that some Roman Catholicks do not apply to him to be admitted into our communion. It is true, all are not actuated solely by the desire to learn the truth; but the greater part feel their spiritual misery, and several have already gone to the Saviour to obtain pardon and life.

In the neighbourhood of St. Quentin, the work of God makes very great progress, as well among the Catholicks as among the Protestants. It is the same in almost all the churches of the northern department; although the pastors of the churches are rather opposed than favourable to this religious awakening. The Lord has notwithstanding already done, and is still doing great things in these different places, by the instrumentality of several of his children who are only laymen. He has even put it in my power to fill all these countries with excellent books, and religious tracts, which have been furnished me principally by the societies of London and Paris. They have been, and are still circulated, not only by converted persons, but also by six paper-carriers, daily occupied in this work, and conveying the gospel from house to house. All these means, accompanied or followed by the preaching of several itinerant ministers, have been, and are still abundantly blessed in the conversion of many souls.

These statements, reverend and well beloved brethren, may give you some idea of what has been done in this part of France, to advance the kingdom of our blessed Saviour. I do not speak to you of all that the Lord has done in the other provinces of this vast kingdom, and particularly at Paris, which was but recently the *head quarters* of the most alarming infidelity. I am persuaded that others have already informed you, or will inform you, better than I can, of all these things, as well as of all that is occurring in Switzerland, in Germany, and in the other parts of Protestant Europe. I will only add, that in France, as in your happy country, revivals and conversions have taken place only where have been preached with power and simplicity, the corruption of our nature, the necessity of repentance, regeneration by the Holy Spirit, justification by faith in the blood of the Saviour, sanctification as the fruit of this faith, and the other vital doctrines of the gospel. Wherever these great truths have been preached, in publick or in private, souls have been awakened from their sleep of death; but there has also been a strong opposition manifested, particularly on the part of the unconverted pastors. In my parish it arose at first, and still often proceeds, from some of the subaltern authorities, and from the Roman Catholick clergy. However, thanks be to God, the opposition diminishes here, as well as elsewhere, and we may now preach the gospel of salvation in the greater number of our churches, without being called, as we were formerly, Innovators, Methodists, or even Antinomians.

You perceive from this, well beloved brethren, that we have reason to hope that the Lord will continue his work in our interesting country. The government actually allows the same liberty to us as to the Catholicks; and countenances many of our religious institutions. We ought to thank the Lord for permitting us to live under this happy government, and pray God to prolong the days of Charles X., our august sovereign. We recommend him, in recommending ourselves, to your prayers. Yes, dear brethren, pray for us; pray for our government; pray above all for our dear churches, and principally, for the poor sinner who writes you this letter, that the Lord may grant us all grace to labour for the advancement of his reign and our own sanctification. But especially I would recommend to your prayers, our young missionaries, who will soon leave Paris to go to the South of Africa, and among whom are two of my parishioners, my dear children in Christ, who are the first fruits of French missions, Lemue and Bisseux. On our part, we hope the Lord will also enable us to pray for you, well beloved brethren, that it may please him to prosper more and more the work in your hands, and pour out upon you, upon your churches, upon your labours, and your happy country, his choicest blessings. May it please him to strengthen more and more the bonds which unite us in Jesus our adorable Saviour. May he bless the correspondence which he has put it into your hearts to commence with us, and which we desire with all our hearts to continue.

How cheering it will be to us again to hear of your welfare, and to learn that the kingdom of God continues to make progress among you! Oh! may it spread over the whole world, and above all be firmly established in our own hearts.

Receive, honoured brethren, with our prayers, our best wishes, and our lively gratitude, the expression of my sentiments of respect and brotherly love.

COLANY NEE.

Post-office at Guise (Aisne), France.

(To be continued.)

☞ For Treasurers' Accounts see our Extra.

View of Publick Affairs.

EUROPE.

The latest intelligence from Europe is from London to the 13th, and from Paris to the 10th of June.

BRITAIN.—The Russian Emperor is attempting to negotiate a heavy loan in London—with what success is not yet apparent. Sir James Scarlett has been appointed his Majesty's Attorney General. Mr. Brougham has been offered the situation of Solicitor General, but has declined the appointment, preferring to be Master of the Rolls, a place to which he thinks he has claims. The Speaker of the House of Commons is shortly to be ennobled, and Sir John Beckett is to succeed to the Speaker's chair. Mr. O'Connell is likely to be re-elected to a seat in Parliament; but is endeavouring to inflame the Roman Catholicks in Ireland against the present Ministry and Parliament, because they would not sustain his former election—We suspect there is popish policy in this—The Catholicks are to be preserved in enmity to the Protestants. At *a dress dinner*, as it is called, given by the king on the 27th of May, and a ball that followed, there was a display of unrivalled splendour and enormous expense. Would it not have been better, if in place of this, the cost of the gala had been given to feed the numerous starving poor of the country? But this is a quere of *low minded* republicans. It is said that the king has intimated his pleasure that his brother, the Duke of Cambridge, should be made Commander-in-chief of the army. Rumours prevail in relation to the removal of the present Lord Chancellor, Lord Lyndhurst, who, it seems, gives satisfaction to nobody—"neither to the bar, nor the suitors, nor the ministry, nor the king." Sir Charles Wetherel is spoken of as his successor—The king, it is said, has asked the opinion of Lord Eldon on this subject. It was expected that the parliament would be prorogued about the 16th of June, and that immediately afterwards the Duke of Wellington would go in person to Paris and Vienna, on important state concerns—probably in reference to the war between the Russians and Turks, Portugal, and the affairs of Greece. The British will not permit the Russians to extend their blockade of Constantinople beyond the very entrance of the Dardanelles—Sir Humphrey Davy died at Geneva, on the morning of the 29th of May, and Dr. Wollaston, in London, about two months since. The two first chemists in Britain, if not in the world, have thus finished their earthly career, at nearly the same time. All the important intelligence relative to the bloody conflict between the Russians and Turks, is given in the following summary:—

"Late intelligence from Constantinople speaks of continued negotiations for a peace by ministers at that capital, and indulges hopes of a *prospect* of success.

"The first official bulletin from the Russian head quarters states, that the Danube had been crossed in three places; the second, that the investment of Silistria continued, and that there was a strong concentration of the forces. Another bulletin brings down the details of the war in Bulgaria, to the 22d of May. This bulletin gives the particulars of a very sanguinary battle having been fought at *Paravadi*, in which the Turks have been beaten with great loss. The Grand Vizier, stationed at Shumla, knowing that the main Russian army was advancing against Silistria, made the attempt to drive the Russians from the latter place before the army came up, and by advancing upon Bazardjick, to cut off the communication between Silistria and Varna. He accordingly advanced on the 17th of May, with 15,000 men—an overwhelming force, four to one, compared to the Russian force stationed at Eski-Arnaulter, a village about four miles to the northward of Paravadi, on the road to Bazardjick, where a sanguinary engagement ensued; but at the end of five hours the Turks were compelled to retreat. This, however, was only for the moment. With a reinforcement of ten thousand men they advanced to the attack, and attempted to turn the left wing of the Russian force, in order to cut them off from Bazardjick, and the reinforcements advancing from that quarter to their assistance. The combat became more obstinate and murderous than before, but the Turks were, after a long and bloody struggle, finally compelled to retreat. The plan of the Russian General was defence until the main army got up, and in this he completely succeeded. Next day, the 18th, a reinforcement joined the Russian forces at Paravadi, when the Grand Vizier immediately retreated to Shumla, and he in his turn will be speedily shut up and assailed. The battle has been one of the most sanguinary that has yet been fought between the combatants. The Russians state their loss to be 1000 killed and wounded, and of the Turks, 2000 *were left* on the field of battle, exclusive of the wounded whom they must have carried off. This bulletin puts an end to the rumour that the Grand Vizier had defeated General Roth, and recaptured Varna. The bulletin announces in a postscript, that a courier had just arrived from Admiral Greig, with news that the Turkish fleet which had entered the Black Sea, had hastened back to the Bosphorus; on learning that the Russian fleet had gone to meet it. Immediately after this hasty retreat, the Russian Admiral reinforced the squadron stationed off the channel of Constantinople, and ordered some ships to cruise on the east coast of Natolia. About twenty Turkish transports fell into the hands of the Russians, and a new frigate was set on fire by the Russian squadron near Schilli, not far from the Bosphorus.

"Important accounts may be expected from Asia, as it appears by advices from Constantinople, that Persia is about to make common cause with Turkey, and that General Paskewitch having received large reinforcements of men and supplies of artillery, was preparing to advance upon Erzerum.

"Provisions had been received in Constantinople, both by sea and land, from Smyrna, and likewise from the Black Sea.

"Advices from Constantinople are to the 12th of May, from Smyrna to the 5th. No further attack or plunder of the British merchantmen had taken place. The English Admiral had an official communication with the Russian Commandant.

"Adrianople has been fortified, and all the beautiful gardens and fields there consequently laid waste.

"The accounts from the Turkish capital say that the arrival of the British ambassador to reopen negotiations with the Porte, was anxiously looked for by all classes, and a successful issue was looked for at Constantinople. More reliance was placed on Great Britain than France, though their united exertions were wished for. Trade was in a most depressed state in consequence of the great preparations for the war against Russia."

The progress of the oriental plague at Bucharest is unhappily confirmed; from 20 to 30 persons die daily of the epidemic, which, on the 16th of May, proved fatal, even to the physicians sent by the Board of Health. The frontier town of Tookshanny has lost two-thirds of its inhabitants. Some have perished and some have fled. The town is surrounded, and no person is allowed to enter.

The kind of intelligence from Britain, which for us has far greater interest than any other, relates not to "wars and rumours of wars," nor to political changes and controversies; but to the progress of that cause, which is "righteousness, and peace, and joy in the Holy Ghost." We derive this intelligence, not from public newspapers, which are filled with far different details, but from the Religious periodicals which we have lately received; and in which we have read, with unspeakable pleasure, the accounts they give of the anniversary meetings in London, of more than twenty Religious Societies, of different denominations; and of several eloquent speeches made by the leading members of these associations—some of the best of them, we rejoice to say, from the lips of "the great ones of the world." We were strongly impressed with the conviction, that we had never read accounts of these anniversaries so encouraging and satisfactory as those of the present year; and we were agreeably surprised to find, as we were finishing our reading, that the able editor of the Christian Observer had been impressed in the very same manner. We regret that we have not space to insert his remarks.

Mr. Turner, brother-in-law to the present Bishop of Chester, a clergyman of well-known piety and liberality, has been appointed to the vacant see of Calcutta.

France—for the past month, affords us no political news of importance; but we rejoice to find, from their religious periodicals, that evangelical truth and piety are making rapid progress in France, in despite of all the arts and influence of the Jesuits and their abettors, to withstand their influence. The Protestant writers have assumed a boldness of tone and manner, which a short time since we feared they would not dare to manifest.

Spain—it appears, is determined to make a desperate effort—and *desperate* we certainly regard it—to recover Mexico. A formidable equipment, consisting of about 5000 land forces, and 2000 sailors and marines, with one ship of the line, two frigates, two gun brigs, and several transports, have actually taken their departure from the island of Cuba, for the opposite shore of the continent—the point of attack is yet uncertain. The expedition sailed from the Havana on the 5th or 6th of July. We have seen the address of the Admiral, La Borde, to the naval forces, and of the General, Baradas, to his troops and to the Mexicans.

Portugal.—The most recent accounts from this distracted kingdom are contained in a letter from Lisbon, May 23d, as follows:—

"Our city has been for the last three days in the greatest agitation, in consequence of several bands of volunteers scouring the streets, headed by a *priest*, the curate of Barreiro, insulting and attacking all those they took for the partizans of legitimacy, and committing all kinds of disorders. These disgraceful scenes have been carried so far, that to-day even some persons of the lower orders (who had hitherto taken the part of Don Miguel) proceeded to defend the insulted persons, attacking the satellites of Don Miguel, and dispersed them with stones. In the prisons, scenes of the utmost distress and misery were daily occurring; indeed, despair had arisen to such a pitch, that the prisoners themselves had defied their jailors by singing the hymn of Don Pedro, and by proclaiming the legitimate Queen, Donna Maria II. Piquets of cavalry had been added to the regular force that guards the prisons, and those prisoners who were most remarkable for their attachment to the Queen, were removed to the forts. Every body here is persuaded that the present state of things cannot last much longer."

Greece.—It appears that a corps of 5000 French troops has been left in Greece, and is to remain there till peace is made with the Turks—of whom but few now remain in the country. The cause of education is progressive. There is a report that the Governor, Capo d'Istria, is about to resign, and to retire from Greece. There are speculations, but no certainty, in regard to his successor. The Greeks have lately become auxiliaries to the Russians, in the naval blockade of the Turkish coast; and this is the subject of complaint with the English and French merchants.

Russia and **Turkey.**—We have but little to add, in reference to these belligerents, to what we have chronicled under the article **Britain**. The Sultan has gone in person to the head quarters of his army, which is represented as having become much more formidable than heretofore, by being subjected to the discipline of European troops, and being taught the modern military tacticks. Both the Sultan and the Russian emperor are in great want of money—the latter, it appears, is endeavouring to borrow in France, as well as in England. The conflict between these powers may be lasting; but if the present campaign is not decisive, their armies must be greatly reduced in numbers—The plague, indeed, is likely to thin them considerably, and provisions are even now with difficulty obtained. Thus the three great scourges of heaven, War, Pestilence, and Famine, are already felt in the countries which are the theatre of military operations.

ASIA.

In consequence of an insolent placard affixed to the walls of some houses in the city of Canton, and other indignities and insults offered to Europeans, the captain of a vessel, at the head of about eighty English sailors, forced his way into the city, in violation of all the Chinese laws and order, and caused a remonstrance to be presented to the Viceroy—It produced an immediate redress of grievances, but withal a severe denunciation of the *barbarians*, for their audacity. It remains to be seen whether more important consequences will follow—The London Evangelical Magazine for June contains a short but interesting letter from the Rev. Dr. Morrison, dated "China, Nov. 15th, 1828"—His health is good; his family consists of three sons and two daughters—the eldest son at the Anglo-Chinese college. A Sandwich chief was at Canton, on a trading voyage, in a ship of his own. In conclusion, he says—"We have one little school, and a *native* teacher of Biblical Christianity, in the interior of China. Pray for us, aged friend; pray for China, that she may stretch out her hands to God in devout supplication."

AFRICA.

It appears that the Pacha of Egypt has established a printing press at Grand Cairo—This is an event that may be followed by the most important consequences. If the press were free—which it is not at present—it would be likely soon to disturb, and eventually to subvert Mahomedanism. The commerce of our country, it appears, is likely to receive important benefit from trading with the American colony at Liberia. The coffin which received the corpse of Radama, king of Madagascar, lately deceased, was one of massive silver—eight feet long, three and a half feet deep, and the same in width. Immense treasures of various kinds, chiefly of such things as in life he most prized, were placed in and about the coffin. The missionaries say, that the whole expense of the funeral could not have been less than sixty thousand pounds sterling. The death of this prince is a subject of deep regret to the missionaries, whom he protected and patronized; but it is hoped that the missions may still be prosecuted successfully.

AMERICA.

MEXICO.—We have just been reading the address of GUERRERO, the president of Mexico, after the adjournment of the congress of the States, in May last. He, and the general SANTA ANNA, who has also published a manifesto, seem now to rule the destinies of this great republick. And although it seems to us scarcely less than ludicrous, to hear men, who come into possession of the chief power, as they did, by rebellion and usurpation, talking of liberty and the constitution, and the duty of the people to support both; yet we think it may be fortunate for Mexico that these men are at the head of affairs, at the time of a new Spanish invasion. We believe they have far more, both of talent and energy, than those whom they have displaced; and they have infused a new military ardour into the mass of the community. Santa Anna, it is said, has been bred in camps, and possesses all the qualities of a great general—If this be so, the Spanish invasion will probably be soon at an end; and then, after passing through "what varieties of untried being" we cannot tell, the vast Mexican republick may ultimately settle into stability, and enjoy prosperity—The other States of Southern America remain much as they have been for some time past—unsettled and agitated, and no otherwise indicating an approach to order and happiness, than that, if they ever reach it, as we doubt not they will, they are nearer to such a state than they were a year ago.

UNITED STATES.—The passing season has been, and promises to be, unusually prolifick in all the fruits of the earth. A part of it has been uncommonly cool, and hail storms and tornadoes have caused partial desolations; but taken at large, the earth is yielding her increase in luxuriant abundance, and our population is blessed with peace and health. But alas! we fear that, as a nation, we are making such an ungrateful return to the Giver of every good gift, as is likely to be followed by his marked displeasure. Not only have we to lament the national profanation of the Lord's day, and other publick vices, but the determination manifested by our government to deal hardly with the aboriginal inhabitants of our country, is to our apprehension, a most inauspicious omen. Writing hastily on this topick the last month, we mentioned the Cherokee Indians, instead of the Creeks, as having recently experienced the hard measure of our president. But indeed this was scarcely an error; for both Creeks and Cherokees are in much the same predicament, and all that is true of the one, is scarcely less true of the other. The determination in regard to both is, to drive them from their present settlements to others beyond the Mississippi—from which there may be the very same reason assigned for driving them, in less than half a century hence. We have lately met with an article from the pen, as is stated, of a "member of Congress, and much distinguished for his attention to Indian affairs." We can give but the concluding part of the article, and can only add, that we hope and pray that the anticipation expressed in the closing sentence, may be realized.

"The United States never have claimed the land as their own, on which the Indians reside. In all our treaties and intercourse with them, we have recognised their right to the country which they occupy. The constitution of the United States recognises it, nay more, we have solemnly, time after time, confirmed this right. In the first treaty made with the Creeks, concluded at New York, in the year 1790, the 5th article stipulates, that, 'the United States solemnly guarantee to the Creek nation all their lands within the United States, to the southward and westward of the boundary described by the preceding article.' In almost every subsequent treaty, the faith of the government has been pledged to protect the Indians in the peaceable possession and enjoyment of the lands which they occupy. In the late treaty made at Washington, in May, 1826, by the 13th article, 'the United States agree to guarantee to the Creeks the country not herein ceded, to which they have a just claim.' We would like to be informed by what right we 'have always claimed the land where the Indians now live,' and how we obtained it?

"The only hope which remains to the Indian race is to live or *die* around the graves of their fathers, and upon their native hills and plains. Those who promise them a good country, and rest, and protection beyond the Mississippi, know that their promises are false. The Indians may read the presage of their fate in the starvation and wretchedness of the tribes that are now west of the Mississippi. We believe a remnant of this race will yet find in our national councils firm and patriotic men, who will not desert their cause—the cause of *humanity* and *justice*."

THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLII.

In the present lecture I am to show, agreeably to the statement of the Catechism, that "the third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known."

We have already seen that God makes himself known by his names, titles, attributes, ordinances, words, and works; and a brief notice has been taken of the reverent manner in which all these are to be treated or used. Without, therefore, referring to them in order, I shall specify a variety of ways in which, either singly or conjointly, they may be abused or profaned.

1. *Blasphemy* is a species of profaneness of the most heinous and awful kind. It properly consists in *speaking directly against God.* This is the sin of devils, and of those lost and hopeless spirits of our race, who are shut up in the prison of despair. But, alas! although blasphemy is the language of hell, it is sometimes heard on earth. It is indeed so contrary to reason, as well as to every sentiment of religion, that some have thought it ought always to be considered and treated as a species of insanity. Under the Mosaick dispensation, it was punished with death, and the same penalty has been awarded to it by the laws of several Christian nations. And still, in most countries, it exposes the blasphemer to some civil punishment, but not to death—its full retribution being left to that Infinite Being, whom it madly presumes to insult. But every approach to this tremendous crime ought to be feared, more than any form of temporal death. Therefore regard with horror all language, and even the indulgence and approbation of all thoughts,* of an atheistical kind, or that directly or impliedly go to execrate, reproach, revile, or disparage the Majesty of heaven and earth, or any of his attributes, words, or dispensations.

2. *Perjury*, or the violation of a solemn oath or vow, is another example of highly aggravated profaneness. What, indeed, can be more dreadful, than for a moral and accountable being to rest under his own imprecation of the divine judgments? which is the situation in which, as we have seen, the very nature of an oath places every perjured person. We accordingly find such persons classed, by the apostle, (1 Tim. i. 10.) with the perpetra-

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* For the manner in which *involuntary* blasphemous thoughts or imaginations are to be regarded, see Lecture xxxi.

tors of crimes of the deepest die and the greatest infamy. It is the tendency of perjury, also, to break asunder the bonds of society, which oaths are intended to secure and strengthen; so that, in every view, the guilt which perjury involves is of the most atrocious character. This crime is committed when persons assert, on oath, what they know to be false; or promise or engage what they have no serious intention to perform; or what they know, or have reason to believe, it will be impossible for them to perform; or when they solemnly pledge themselves (as Herod did to the daughter of Herodias) to do that which is in itself unlawful. An unlawful oath is indeed not binding, and ought by no means to be kept; yet the criminality of having taken such an oath will not be entirely done away, by a refusal to fulfil it. Oaths ought to be taken with great seriousness and deliberation; but the imperfections of memory and knowledge are always supposed, and, therefore, errors arising simply from these causes, do not involve guilt. In official oaths, likewise, *a faithful endeavour* to discharge duty is all that is required; and of course the common infirmities of our nature do not violate the obligation incurred. Whatever renders the fulfilment of an oath utterly impracticable, if it do not proceed from the fault of him who has taken the oath, leaves him without guilt in the non-performance. But there are some things, especially in matters of property, to which men ought not to have pledged themselves, which they are nevertheless bound to perform, after the pledge has been given. A good man, as characterized by the Psalmist, "sweareth to his own hurt, and changeth not."

No allowance is, or ever ought to be made, in the taking of an oath, for any mental reservation, or any equivocal meaning of language. The oath is binding in the plain and full sense of the words that are used, and as they are understood by the administrator of the oath, at the time it is administered. Nor will it avail to plead that the oath was taken by compulsion. We ought rather to resist unto blood, than to take an oath to do that which is morally wrong; and if performance can follow a compulsory oath without moral guilt, it ought to follow, whatever expense or inconvenience it may cost. We must consider ourselves as having chosen this, rather than the consequences of refusing the compulsory oath.

3. *Sinful cursing*, or the invoking of the vengeance of God, or other fearful evils, either on ourselves or others, is a most heinous breach of the third commandment. "They who curse themselves, do in effect pray that God would hasten their everlasting destruction; as though their damnation slumbered, or as if it were a thing to be wished for—and to curse others is to put up a profane, wicked prayer to God, which is the highest affront to him; as though the vials of his wrath were to be emptied on men when they pleased, to satisfy their passionate revenge against them. This also includes in it a vile instance of uncharitableness towards those whom we are commanded to love as ourselves: and how contrary is it to that golden rule laid down by our Saviour, 'All things whatsoever ye would that men should do to you, do ye even so to them.'"*

4. *Swearing profanely in common conversation*, is a transgression of the divine precept now under consideration, which perhaps more frequently occurs than any other. The shocking language of this kind which is sometimes heard from those who allow themselves in its use, especially when they are under the influence of their angry passions, as they often are, is scarcely, if at all,

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* Ridgeley.

less than downright blasphemy. But many who never go to this extreme, and who even condemn and reprove those that do, scruple not to swear by the name of God, on the most ordinary occasions, and with the greatest frequency. Others, who seldom proceed as far as this, still do not hesitate to use the name of their Maker in colloquial discourse, without concern, and even with the greatest levity. Others again, swear by heathen deities and by creatures of various kinds—by heaven, by their soul, their life, their conscience, their faith, or their troth. Some make use of minced oaths, or single terms of profane import, and seem to think that they thus avoid the sin prohibited in the command before us. But, my young friends, not one of these practices is without sin before God; although we readily admit that some of them involve a far greater and more awful amount of guilt than others. Every one of them, however, is in manifest violation of the explicit command of our Saviour: "I say unto you, SWEAR NOT AT ALL; neither by heaven, for it is God's throne; neither by Jerusalem, for it is the city of the great King: Neither shalt thou swear by thy head, because thou canst not make one hair white or black: But let your communication be, Yea, yea; Nay, nay; for WHATSOEVER IS MORE THAN THESE, cometh of evil."

Profane swearing, like most other vices, seldom fails to proceed from bad to worse. He who begins with minced oaths, has reason to fear that he may go on to blasphemy or perjury. There is indeed little doubt, that the lamentable prevalence of perjury is, in a great measure, to be attributed to the loss of reverence for a solemn oath, occasioned by the multitude of profane oaths which the guilty parties have been accustomed to use, and the criminality of which they have never considered.

Those who indulge in profane language, in their common conversation, often deny, or at least, attempt to palliate its criminality, by affirming that they intend no evil. It is, however, undeniable, that the use of this language always proceeds from the want of reverence for God and sacred things; since the invariable effect produced on the mind of a profane man, who believes that death is near and that judgment will follow, is to make him forbear his profaneness. Now reverence for God, lies at the very foundation of all religion; and it also affords the most weighty sanction to all moral obligation. Profaneness therefore, strikes at the very vitals of the duty which we owe both to God and man, and consequently is a sin of the most heinous kind. Its guilt, moreover, is aggravated by the consideration that it is attended by neither profit nor pleasure; for there is no pretence more groundless than that which is sometimes heard, that it serves to produce a conviction that he who uses it is much in earnest. He, indeed, who always swears when he is in earnest, will not be believed to be in earnest when he does not swear. But let it be known that he *never* swears, and he may indicate his earnestness, far more effectually without an oath than with it. On the whole, profane language is not only a grievous sin against God, but shocking to every pious ear; it lessens the dignity and influence of all who use it, and renders their company less welcome than it would otherwise be to all good men; it is an evil, to which there is probably less temptation than to almost any other; and therefore every consideration, both of duty and interest, should induce all who have indulged in it, to "break off their sin by repentance" without delay; and all who have hitherto avoided it, to shun every form of expression, that has the most distant alliance to this inexcusable and odious vice.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

A PLEA FOR THE BIBLE.

(*Continued from p.* 346.)

5. The authenticity of the Bible is unquestionable, at the bar of sound reason. Our limits confine us here to a space unworthy of the argument. But our design being simply and affectionately to invite attention to the highest of all interests, we remark: (1.) That the Christian religion, as contained in the New Testament and sanctioned by the Old, is strikingly fitted to the state of mankind. There is a feeling of *guilt* connatural to man. It has originated more than half the idolatrous rites and customs of the heathen world. For this the gospel offers, in the atonement of the Lord Jesus Christ, an ample remedy—a balm which leaves no wound unclosed, no terror unsubdued. There is also a *depravity* in human nature, which has ever defied all human restraints. Like a resistless torrent that rushes over all the barriers thrown across its course, the depravity of mankind has descended from age to age, mocking every effort that man has ever devised to arrest its progress. But for this vast evil, the Bible affords a sure remedy, in the promised effusions of the Holy Spirit: and if our world exhibits a scene of *misery* which has widened and darkened with the progress of its population, the religion of Christ furnishes a principle that dwells in "the hidden man of the heart," and from thence puts forth an influence which deprives misery of its edge, and death himself of his sting! In addition to these peculiar virtues, the gospel possesses the unrivalled advantage of a perfect adaptation to all the gradations of human society. Far from disturbing the order of social life in any essential point, it defines the duties of each relation; it commands down every disorganizing passion, and diffuses through the whole mass a pervading harmony.

(2.) The external evidence for the truth of the sacred scriptures, is as complete as the nature of the case requires. The miracles of Moses and of Christ were designed as credentials of a divine mission. For that end, their fitness is seen in their admirable accordance with the character of God, merciful and just; as also in their immediate tendencies toward the benefit of man. This last quality marks every miracle recorded of the Son of God. All were directed either to the spiritual advantage, the mental comfort, or the bodily relief of human beings. Not one is beneath the sacredness of character ever sustained by their Author. Those miracles were recorded by eye witnesses, whose testimony has been preserved and corroborated by an unbroken chain of other competent testimony, to the present hour.

Prophecy is a species of proof which grows stronger with the lapse of ages. It challenges investigation. It presents its records to mankind along with the pages of history, upbraids their thoughtlessness, and condemns their unbelief, while it fain would win them to conviction.

The truth of this Divine Volume is witnessed also, by existing monuments of the facts recorded as the basis of its claims. The Christian church could not so long have existed, on a foundation of fable and fiction. Baptism, and the Supper of the Lord, both testify the verity of the gospel history, as clearly as the London monument points to the calamity which it was erected to commemorate; and that people whose history the Bible traces up to their first Patriarch, a space of almost four thousand years, still exist as a people, distinguished from all other nations by the very peculiarities described and predicted in both Testaments. They are found in all the four quarters of the globe, yet have no political power in any one region. They bear with them through all their dispersions, both the scriptures which condemn their unbelief, and the prejudices which hold them in spiritual blindness. A process of extermination, the most terrible ever tried upon any considerable nation, has been tried on them, by the most potent empires of the world. Still they live and increase, and they still are Jews, in spite of all the efforts which have been employed to amalgamate them with other nations.

(3.) View the aspect of society wherever, and as far as, the religion of Christ prevails in its simplicity and power. In proportion to its prevalence, you will infallibly find whatsoever things are true, and honest, and just, and pure, and lovely, and of good report. In the same degree, those vices which arise from corrupt appetites and passions, and which lead with fatal certainty to misery and degradation, are unknown. There the virtues, the arts, the sciences, that bless and adorn life, spring up and flourish. Man attains, without the aid of ambition, the maximum of earthly happiness; while every blessing is heightened, and every sorrow mitigated, by the cheering prospect of eternity.

(4.) There is a fact which involves both the truth and divinity of the Bible—a fact which is the more important, as it combines all the force of external, with that of experimental evidence. No instance can be given, in which a real believer in Jesus Christ denied the faith in his last hours. At a period of our existence so solemn, so honest, and so awful, and in which the soul is very often found in all the vigour and clearness of entire self-possession, then, if ever, man displays the interior of his character. While, then, the ungodly have, in many thousand instances, honestly bewailed with their dying breath, a life spent without having secured a saving interest in the Redeemer, why must the Christian alone be suspected of insincerity, when, with his dying breath, he triumphs in this Redeemer? These facts, we boldly affirm, would be not simply unaccountable, but *impossible*, if truth did not form the basis of the Christian's hopes. The argument hence derived, acquires additional strength from those examples of sorrow and fear sometimes exhibited by dying Christians. They never deplore their past attachment to the faith, nor their past obedience to the precepts of the gospel. Nor do they fear lest eternity should detect falsehood at the foundation of that faith. They sorrow only for the sins which have shortened their attainments in the divine life—they fear only that, in the final decision of their own case, those sins should prove their individual experience to have been spurious and unsound.

6. But a book, professedly delivered to man for the high purpose of regenerating his nature, must possess some peculiar energy equal to the greatness of the design. This property must be something distinct from those qualities which meet the admiration of the scholar, or the natural sympathies of the heart. It is certain, that neither the venerable origin of the Bible, nor its boundless scope, nor its transcendent beauties, nor its overpowering evidence, nor all these combined, are alone sufficient to work a permanent change in the moral structure of the heart. No pleasures of taste, no amusements drawn from speculation, can, in a spiritual sense, "enlighten the eyes," or "rejoice the heart," much less "convert the soul." If such only were the sources of spiritual illumination, faith, and holiness—then, indeed, might the triumphs of grace be few, and the believer might weep over a world of unlettered and uncultivated souls, placed under a ban of hopeless rejection. But God has "magnified his word above all his name." His own image and superscription are impressed on the sacred page, in characters of moral energy, which nothing but experience can interpret or discern; and when discerned, it penetrates and settles in a conviction of divine

truth, which no attacks of sophistry, however plausible, no temptations, however strong, can overthrow.

From such conviction, common to the learned and unlearned, the wise and simple, the great change in question follows—great, indeed, in every instance, but in many, the whole is *manifestly* divine. Men, who had become bitter in their enmity to the whole subject of religion, have sometimes been prevailed on to peruse the Word they utterly disbelieved, and the experiment has been followed by a soul transforming faith. A heart hard and sensual, has been softened and refined; an imagination unbridled and gross, has been purified; a will altogether enlisted on the side of sin has been renewed; and "the creature," in a most important sense, has been "delivered from the bondage of corruption, into the glorious liberty of the children of God."

Such, reader, are the reasons, by the statement of which we have hoped to secure your immediate attention to the Book of God. Let it not offend, that we have proceeded thus far upon the supposition that you have hitherto failed to give that book a perusal, as close as it demands. Turn again to the fourth topick of this essay, and reconsider what is there said. If you have neglected the Sacred Volume, weigh that argument, acknowledge this neglect as an infinite risk sustained for no possible good: then sit down to the work with a firm resolve to know, by actual experiment, its whole amount of truth, of beauty and transforming energy. Minds endued with penetration equal to yours, hearts formed with equal candour, have wandered as long as you have wandered, in paths of trackless uncertainty, and have yet been persuaded to seek, and have ultimately found, the path of peace.

We shall now proceed to try the weight of a few of the principal objections that have been urged against the Holy Scriptures.

1. One thing which may have weight with some minds, is the supposition that the whole matter of Revelation is an unsettled point, and that as long as it is so, every one is at liberty to await the issue. We answer, the truth of the Bible has been long since settled; and every objection deserving refutation has been refuted. The confident air with which groundless cavils are reiterated, proves nothing but the ignorance and the malevolence which gave them birth, and which still labour to revive them. But, admitting the case were still undecided in the minds of nine-tenths of the human race—that fact, were it real, would involve a probability of the strongest kind, in favour of a system which was able to hold so high a ground, after 1800 years of unremitted conflict with all that is corrupt in human nature; and such a probability would render wholly inexcusable the levity, the indifference, or the worldliness which prevents inquiry into the subject. As, however, the state of the evidence really is, no language can utter the folly of that fatal presumption, which can venture the hazards of eternity upon a ground so frail. Were Bible truths but matters of opinion, or objects of vague speculation, then, with propriety, they might be left with those whom taste or curiosity should move to examine them. But they hold at stake the whole existence of man! not of one but of all—nor yet of all collectively, but of each severally. "How shall *we* escape, if we *neglect* so great salvation?"

2. It is urged, that the Bible has been opposed from the first by men of great talents; while its advocates have *generally* been found in the humbler and plainer classes of society. Both parts of this objection might be true, without effecting the slightest breach in the ramparts of our faith. But if genius has assailed our religion, it cannot be denied that genius has also defended it, and that triumphantly. If Porphyry, Celsus,

and Julian attacked the cause of truth, did not Justin, Origen, and Apollinarius maintain the ground? If the armies of modern infidelity have been headed by chiefs of preeminent talent, bad must be the cause which fell to ruin in their hands! If no Newton, Bacon, Locke, Boyle, Johnson, Watson, Beattie, Scott, or Chalmers, had appeared, to breast the fury of the foe, the Bible, we doubt not, would still have remained unsubdued, and uninjured, on the field: For compare the loose and profligate lives of Voltaire, and his satellite Paine, and the libertinism of Hume, with the morality of their opponents: extend the comparison through all the ranks of the opposing forces, and how does the controversy stand? Just where it has stood for more than a thousand years, with this exception, that the attacks of infidelity appear more and more in their real character. They are the rage of impotence against Omnipotence, the strugglings of depravity and vice to assume a dominion over the universe.

3. The Bible is often reproached by its enemies as the contrivance of an artful priesthood, to serve their own interests, at the expense of the rest of mankind. This reproach is as absurd as it is malignant. It supposes a conspiracy to have been carried on, with success, for at least 3500 years! It imputes, at the same time, to these conspirators, the greatest acuteness and the utmost stupidity. To frame such a scheme, they must have infinitely surpassed all the world in talent; yet, so blind were they to their darling object as to sentence themselves, without reprieve, to a life of hardship, opposition, and toil: for such is the general lot of the Christian ministry on earth. And here let it be noted, that in those countries where a religion called Christian is employed to pamper a priesthood, and to prop the throne of a despot, the Bible is carefully kept out of sight. The real gospel of the Son of God is supplanted by a system as contrary to its nature, as darkness to the splendour of noon. We appeal to the Christianity of these United States; and with no design to sound the praise of any order of men, we ask the enemy of our religion to imitate the American clergy in self denial, self devotion and philanthropy, before he ventures to blaspheme that worthy name by which they are called.

4. Again it is given as a suspicious mark, that the doctrines of the scriptures are perpetually in the field of controversy. We admit the fact, but we deny the conclusion. The matters in controversy among real Christians, affect not the vital truths of the gospel. Divisions of this nature only prove that human judgments are fallible; that believers are not perfectly conformed to the spirit of their calling; and that the truth, as they view it in the mirror of Revelation, is the object of their fondest desires and hopes. Meanwhile the spirit of controversy contracts its sphere, just in proportion as Christians advance in vital godliness. As their hearts approach Him who is the source of all illumination, they draw nearer to one another. Let the objector collect the sentiments and creeds of all the contending parties in the real church of Christ, and compare them with the Holy Scriptures. He will find, amidst all their diversities of sentiment but one mind, in regard to the grounds of Christianity. In their views of the corrupt and perishing state of man, the way of access to God by a Divine Mediator, the exclusive efficacy of his obedience unto death, as the foundation of the sinner's pardon and acceptance on his believing, and the regeneration of the believer by the Holy Spirit—on these, and many other cardinal points, all real Christians are of one heart and of one soul.

5. Finally—It has been too generally supposed, that the develop-

ments of natural science are adverse to Divine Revelation. Particularly the opinions of medical men are thought high authority for discarding it. To reject a testimony of God, on the authority of man, is as contrary to sound philosophy, as it is to religion. But it has been already shown, that human genius has not slept, while the enemy invaded the city of God. We are able to present names enough, to show that the two kindred sciences of anatomy and medicine are not nurseries of infidelity, as many have supposed. Numbers of the most useful men of these professions, now living, and especially in our country, are decided and eminent Christians. Of those who lived in former generations, and shone distinguished in the brightest circles of genius and learning, many more might be adduced of the same character. We have room for little more than names:—Boerhaave, Zimmerman, Botallus, Cheselden, Sydenham, Hoffman, Stahl, Haller, Lobb, Fothergill, Hartley; "the weight of whose names alone," (says our own Rush, a light seldom or never outshone in the medical world,) "in favour of Revelation, is sufficient to turn the scale against all the infidelity that has ever dishonoured the science of medicine."* Even Hippocrates and Galen were advocates for such religion as they found within their reach, in ages of darkness. To this list we add Blackmore, Brown, Halford, and Good, of Britain: and let it not be forgotten, that a large proportion of those men were fathers of the sciences. And if it should be imagined that astronomy presents objections to the gospel of Christ, we refer the inquirer to the immortal Newton, and to one now living, who has amply demonstrated the consistency between believing the existence of an immensity of worlds, and adoring the depths of the Creator's mercy to man.†

BIOGRAPHICAL NOTICE OF JOHN JAENICKE; *Pastor of a Church at Berlin, who died 21st July, 1827.*

Translated for the Christian Advocate, from the Archives du Christianisme.

John Jaenicke was born at Berlin, on the 6th day of July, 1748, and was the son of a poor weaver. His father was of the number of those Bohemians who, denied the liberty of conscience in their own country, sought, in 1732, an asylum in Prussia, under the reign of Frederic William I. This prince received the exiles with a reply which discovered the rude energy that marked his character—"If," said he, "you are brave men, I receive you cheerfully—but if you are vagabonds, I have nothing to do with you—I have abundance of such already in my own dominions."

Jaenicke, like his father, became a weaver. When he had reached the age of eighteen years, he quitted the paternal mansion and went to practise his trade at Munsterberg, in Silesia. There was, in this town, a small Bohemian colony. The pastor, Pokorny, placed at the head of this colony, was a man eminently evangelical, whose discourses and conversation exerted a powerful influence on the mind of the young weaver. He was especially struck with the following remark—"If, from your very infancy, you had committed no other crime than that of not having always and supremely loved the Lord Jesus, you would be guilty before God." Jaenicke perceived that there must, indeed, exist a grand moral disorganization in a soul capable of contemplating the profound and voluntary abasement of "God, manifested in the flesh," without having all its powers transported with gratitude and love—He could not dissemble that he himself had been but little affected with these mysteries of grace, and renouncing the false peace to which he had hitherto resigned himself, he embraced, with a lively faith, the promises of reconciliation.

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* Christian Advocate, vol. vi. p. 552, &c.

† Chalmers's Discourses, &c.

Completely occupied with his new convictions, perhaps, also, encouraged by his pastor, Pokorny, who discovered in this young man those dispositions, the development of which might be of inestimable service to the cause of truth, Jaenicke resolved, from this time, to devote himself to the holy ministry. He could not, it is true, accomplish this project till a long time after. But while he awaited a more favourable conjuncture, he applied himself to preparatory studies.—Thus, while labouring at his trade, he acquired a knowledge of Latin and Greek. At the end of three years, he was in a condition to accept the office of schoolmaster to the Bohemian colony at Munsterberg—and some years after, was called to discharge the same functions at Dresden, where he employed his leisure hours in the study of Hebrew. At last, in 1775, he had made such proficiency that he was capable of entering the university of Leipzig. He was then 27 years of age. And during the three years which he spent at the university, he laboured successfully, by unwearied application, to repair the disadvantage of having passed the period when knowledge is acquired with the greatest facility. His residence at the university was, throughout the remainder of his life, a favourite subject of recollection. He dwelt with peculiar pleasure on the circumstance, that during his collegiate course, all the professorial chairs were occupied by men of evangelical sentiments, of whom he was especially attached to Dr. Cousins, and, with a simplicity which characterized him, he often alluded, in his discourses, to this professor, as a person whose labours had been eminently blessed.

Having finished his studies, Jaenicke spent some time as a teacher in a German family. He was inclined to enter the society of the Moravian brethren, and to exercise his ministry among them. But he was dissuaded from this by one of their bishops, the venerable Spanginberg, who gave him to understand that he was called to labour in a far more extensive field. Jaenicke followed his advice, sought a place as a pastor in the bosom of the Lutheran church, and in 1779, accepted a call which he received from the Bohemian congregation of Berlin, in the midst of which he was born. Although forty-seven years had passed away, since these colonists had sought an asylum in Prussia, they had not lost that religious spirit which at first prompted them to emigrate; and they desired to have a spiritual guide capable of leading them in the path of truth. Jaenicke did not disappoint their expectation; and in those difficult times in which the known opinions of Frederick the Great rendered divine revelation the publick scorn, he was able to guard his flock against the attacks of infidelity. Whilst the railleries of Voltaire received such favour from the court, that the most of the preachers dissembled their attachment to Christianity, and enveloped it in the language of a spurious philosophy, and when proofs drawn from the Bible gave place to vacillating systems, the Bohemian pastor constantly proclaimed to his parishioners Jesus Christ and him crucified—protesting, by the fidelity of his testimony, against those deplorable principles, which he had the consolation, in the last years of his life, to see succeeded at Berlin, by a spirit truly evangelical.

The duties of his office required him to preach but once on the Sabbath, sometimes in the German and sometimes in the Bohemian language. But this would not satisfy his zeal. He organized another service on Sunday morning; and another still on Monday, at which he repeated and illustrated what he had delivered the day before. During the half century through which he sustained the pastoral office, his duties were very rarely interrupted; and it was only in some of the last months of his life that he was obliged to omit them altogether—his extreme weakness having rendered every exertion painful. We had the happiness, a few years ago, to be present at a sermon of Jaenicke's. It was in the close of the month of December, and although this old man was then on the borders of four-score, he was in the pulpit at seven o'clock in the morning: he preached in German, and was to preach, two hours afterwards, in Bohemian. We have been assured that the king of Prussia has more than once actually gone to hear him; and that he found, in the simple and sometimes vulgar language of this modest pastor, an edification which the best written discourses could not have afforded him, unless they had contained an exposition of the same truths.

(*To be concluded in our next.*)

From the Evangelical Magazine for June.

HYMN TO THE SPIRIT,

Sung on the late Day appointed for solemn Prayer and Humiliation, in the Eastern District of the Metropolis. [London.]

I.

Spirit Divine! attend our prayer,
And make this house thy home;
Descend with all thy gracious powers,
O come, Great Spirit, come!

II.

Come as the light; to us reveal
Our sinfulness and wo;
And lead us in those paths of life
Where all the righteous go.

III.

Come as the fire; and purge our hearts,
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name!

IV.

Come as the dew; and sweetly bless
This consecrated hour;
May barrenness rejoice to own
Thy fertilizing power!

V.

Come as a dove; and spread thy wings,
The wings of peaceful love;
And let thy Church on earth become
Blest as the Church above!

VI.

Come as the wind; with "rushing sound"
And pentecostal grace;
That all of woman born may see
The glory of thy face!

VII.

Spirit Divine! attend our prayer,
Make a lost world thy home;
Descend with all thy gracious powers,
O come, Great Spirit, come!

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 354.)

May 31.—We left York with regret this morning, in the mail, for Doncaster, a place famous for its race course. It contains a fine old church, but nothing of this kind makes much impression, after seeing the wonders of yesterday. From Doncaster we came to Sheffield, in the stage-coach. The country through which we passed was still delightful. The principal difference between English rural scenery and our own, is not only in the universal and high state of cultivation, and in the antiquities of the country, as we have before noticed; but it consists, in a great degree, in the neat appearance of the farm houses: these are commonly close to the road side, have a little flower garden, surrounded by a hedge, before the door, and a number of exotick plants in boxes in the windows, sometimes forming a perfect bank of flowers. In many instances, however, the farm houses, which are almost all covered with a thick thatch, are exceedingly unsightly, and much neglected. But to me, it is not the beauty of the fields, and hedges, and parks, and lawns, and farm houses, which interests, but the moral feeling, as before hinted, and my early literary associations, connected with the stories of Hannah More, Mrs. Opie, and others.

Sheffield, you know, is a large manufacturing town. The streets are for the most part narrow, and the buildings quite plain in their appearance; but they did not strike me as being so much blackened with smoke as those of Manchester or Leeds. The various articles of fine cutlery, in which steel is the principal ingredient, are made here in greater beauty, variety, and perfection, than in any other place. We were gratified with examining the ingenious contrivances resorted to for manufacturing these articles with the least possible trouble and expense, and with the greatest despatch. We visited some of the work shops in which penknives and razors are made, by exceedingly simple processes, and one of the workmen forged for us, in about three minutes, the blade of a knife from a rough rod of steel, which I hope some day to show you. After this operation of forging, the knife passes through a great variety of hands before it is finished. It is a well known chemical fact, that in tempering steel, the artist is governed by the colour which the hot metal assumes, upon being taken out of water. When my little knife blade was first taken from the fire and plunged into water, it showed an orange colour, which indicates the proper degree of hardness; if it had been blue, the temper would have been too soft, and if white too hard; but such is the skill of these workmen, that they commonly hit the true orange colour on the very first trial. In one of the show rooms, in which a vast variety of fine edged steel instruments is exhibited to great advantage, we saw scissors of such exquisite workmanship, as to be sold for about $15 a pair. Rogers' cutlery establishment is perhaps the most extensive and well arranged. His finest instruments are exhibited for sale, in a suite of spacious and neatly fitted up apartments. Here we saw, under a large glass cylinder, or shade, a knife, made in 1823, with 1823 blades; its bristling points, sticking out in every direction, presented quite a formidable appearance. I asked our guide for what purpose so much time, and labour, and expense had been wasted, in making such a toy? Oh, he replied, it was to show what they could do. Under another glass case there was a knife, perfect in all its parts, and of so diminutive a size, as to weigh but one grain and a half, and to measure about the fourth of an inch. There was also a pair of scissors still smaller, and a number of other toys, which seemed to have been the work of Lilliputian hands. Such things were not new to me, and they gave me but little pleasure; they require much less ingenuity to form than is generally supposed, and I dislike to see valuable time and skill thus thrown away. It reminded me of Swift, abusing his talents in the formation of riddles and conundrums.

The greatest gratification which I received here, was from a short interview with the Christian poet, Montgomery. From my youth, I have been familiar with many of his poems; and the little story of Hannah, in which a small portion of the author's history is depicted, has often drawn tears from my eyes. The resemblance in character, between Cowper and Montgomery, was another reason why I was desirous of seeing the latter. In the short biographical sketch attached to his works, we have this sentence: "Perhaps no two individuals, in manners, pursuits, character, and composition, ever more exactly corresponded with each other, than Montgomery and the late poet of Olney. The same benevolence of heart—the same modesty of deportment—the same purity of life—the same attachment to literary pursuits—the same fondness for solitude, and retirement from the publick haunts of men—and, to complete the picture, the same ardent feeling in the cause of religion, and the same disposition to gloom and melancholy." Though without a letter of introduction, I did not hesitate to trust myself to the civility and kindness of such a man. On being informed, by the lady with whom he resides, that some gentlemen from America desired to see him, we were conducted at once into a little retired parlour, where he received us politely; and after the first embarrassment of our situation was removed, we entered into free and unreserved conversation. Though there is a cast of thoughtful melancholy on his features, his countenance is still pleasing, for its expression of benevolence, simplicity, and intelligence; his eye is remarkably brilliant—The portraits which I have seen of him are all base caricatures. In company, he is said to be generally reserved and silent; but we found him of easy access, sprightly in his conversation, and original and striking in most of his remarks. One of our companions, in the coach which brought us here, was a very interesting and communicative young lady, who informed us that Mr. Montgomery was highly prized and esteemed by all his fellow citizens. He is certainly a man of note among them; for, upon making inquiries for him at our hotel, Mr. Boots was instantly summoned, and conducted us at once to his residence, which was at a considerable distance.

From Sheffield, we took a post-chaise for Matlock Bath, in Derbyshire. We stopped at Chatsworth, to see the castle of the Duke of Devonshire. We were however unable to get admittance into the building, as we arrived about ten minutes after the time when the doors are closed upon all visiters; we contented ourselves, therefore, with examining the grounds about the house, and the exterior of this immense mansion.

At a distance, Chatsworth looks more like a large cotton or woollen factory, than the palace of the wealthiest nobleman in England; and, upon a nearer view, there is nothing magnificent or grand about the structure, except its size. It must be its splendid apartments that have give it so much celebrity. Besides much fine painting and statuary, which has for a long time adorned and enriched the interior, his grace the present Duke has lately added some of the finest works of Canova, and other celebrated artists. The grounds round the palace are much more interesting than those at Eaton Hall, though not in so high a state of cultivation. On a high mountainous ridge, just back of the house, there is a circular tower or castle, more than a thousand years old. Here the proud dames and ladies fair of olden time used to resort, to witness the sports of the chase in the valleys below. The water works, or the jet d'eaux, are the admiration of almost every traveller; they are in various parts of the pleasure grounds, and some of them are of the most ridiculous devices. A willow tree, for example, made with copper tubes, showers down streams of water from all its branches. These works were executed at a vast expense, by an *artist* from Paris. I must confess, the little I saw of them was not to my liking. I would rather have a plain, honest brook, with a natural cascade, on my grounds, than all these French fandangoes. We dined at a neat little inn, which was built by his Grace, just at one of the park gates, for the accommodation of strangers. The dinner was a long time in preparing, good for nothing at last, and very expensive.

Matlock is about ten miles distant from this place; here we arrived about seven in the evening. It was a most delightful ride; every turn of the road opened before us a landscape, having some new and interesting features. On approaching Matlock, there was a strong contrast presented in the change of scenery, from fertile and cultivated plains and hills, to high and rugged rocks, covered with trees of the deepest shade of green. I had frequently noticed before, that the colour of the foliage and verdure in this country was deeper than in America—no doubt owing to the continual moisture of the climate; but here the green colour was peculiarly dark. I instantly commenced an examination of this romantick and interesting spot; for though it was evening, you are to recollect that it is not dark here till after nine o'clock. One of the most striking objects is the range of high and broken rocks, on either side of the village, the highest of which is called *High Tor: Mam Tor*, which is the loftiest of them all, is at Castleton, some distance off. The stream, or the noble river Derwent, as they call it here, runs at the base of High Tor, and turns some mining machinery in the neighbourhood. To enjoy the scenery around Matlock, as the Guide Book justly says, "requires some vigorous exertion, there being so many hills to climb, mines to visit, and caverns to explore." I never remember to have felt more fatigued than in mounting the hill immediately behind the inn called Old Bath, to the Dungeon Rocks, and then to the Spar Mine. In the last place, I had the pleasure of *seeing* the veins of lead ore, and the manner of working them, which I had often *heard* of before. I collected also in the mine, some good specimens of fluor, in fine cubick crystals, with which I hope to adorn my cabinet at home. The mine was lighted up in different parts, by a number of candles. From the height which I had attained, the view of the country round, and of the Derwent river running through the valley below, was very beautiful. Night coming on, however, soon hid every distant object. I therefore hastened down the hill to a place called the Museum, where I found a collection of the most interesting mineral productions of the neighbourhood for sale. I purchased a number of specimens of the spar and marble, which were manufactured, as I understood, at the establishment. We found but little company at this charming abode of Hygeia—the months of July and August being the portion of the year devoted to such an excursion, by the wealthy and the great. At our hotel, called the Old Bath, which is the most fashionable, we met with a few *titled* persons. The waters are only used for bathing; and having a temperature of 68° F. they cannot form a very agreeable bath, without additional heat. The place is visited, no doubt, more for its beautiful scenery, and its natural curiosities, than for any thing else. I could pass a week here in Derbyshire with great pleasure; its natural and artificial caverns, its ebbing and flowing well, its mines of lead ore and fluor spar, its numerous warm springs, and a variety of other objects of curiosity, were strong inducements for me to stay longer than my time would permit.

June 1.—It was our intention to spend this day, which is the Sabbath, at this place; and I got up in the morning expecting to go to church; but, on inquiry, I found it two miles distant. As the morning was rainy, we took a post-chaise, and rode seventeen miles to Derby. Here my companions, Messrs. R. and S., left me, and proceeded to London in the mail-coach. I felt, at first, a good deal lonely and heavy hearted; but hearing the bells for afternoon worship ringing, I went to the house of prayer, where my thoughts were turned from present objects. On the road, after the weather cleared up, I was delighted with the little groups of Sunday school children, which were frequently seen wandering among the hedges, towards the village churches. I realized many of the scenes mentioned by Mrs. Sherwood, in her interesting stories on these subjects. The Manse, the Church, the Village, the Sunday School Children and their Teachers, were all before me.

On leaving Matlock Bath, the scenery is wild and romantick; at no very great distance we saw, on the high ground, on the opposite side of the Derwent, Willersley Castle, built by Sir Richard Arkwright, the great mechanical genius whom I have already mentioned. No site could have been more happily chosen, and the mansion itself may be considered as a monument of his taste and ingenuity.

June 2.—I rose early this morning, to examine the old and interesting town of Derby, which stands on the Derwent. The most attractive object to me was All Saints church, built in Henry the VII.'s time. It is really beautiful and grand; the tower, with its pinnacles, is near 200 feet high, and is a fine rich piece of Gothick architecture. Almost all the Earls and Dukes of the Cavendish family are interred in this church; and more than all the rest, here lie the remains of the Hon. Henry Cavendish, one of the most accurate chemists of his time, and the illustrious discoverer of hydrogen gas, the composition of water and of nitric acid. I examined many other interesting objects at Derby, and among the number was the old school, built in the twelfth century, and at which Flamstead, the astronomer royal, received the rudiments of his education. Dr. Darwin, while on a visit, died in this place. Derby may be considered a manufacturing town. On the banks of the Derwent there is a large building occupied as a silk mill, the first and the largest ever erected in England: I did not count them, but it is said to contain 488 windows. The fluor or Derbyshire spar is here principally manufactured into vases, urns, and other ornaments. The neighbourhood of the town affords a number of fine views.

About 11 o'clock I left Derby in the coach for Birmingham. The country is not so thickly settled, in many considerable districts, as I expected to find it: there is a great deal of common, or unhedged land, into which all the neighbouring farmers, at certain seasons of the year, turn their cattle and sheep. Still larger open tracts are planted with low bushes, for the purpose of giving shelter to foxes and hares, when they have the honour of being hunted and murdered by the nobility.

One feature of an English landscape, common all over the country, is the number of *wind mills.* Some of these are quite ornamental; many of them are coloured white, and are surrounded with rich ever-green hedges. The graceful motion of their wings, as they slowly revolve, gives an animation to them, which might well provoke the ire of a knight like that of La Mancha. I passed through two or three places which were exceedingly interesting to me. The first stage brought me to a neat little town on the banks of the Trent, called Burton—every one has heard of the fine ale which is brewed here—and from curiosity, if not from thirst, I called for a tumbler of the best Burton ale. I have no great faith in the exquisite sensibility of the gustatory organs, said to be possessed by certain persons—at any rate, I would just now prefer to have a draught of the ale made in Philadelphia or Burlington.

Our next stage was to Litchfield. This town every one knows as the birth place of Johnson. I could not visit the house where he was born, and which is now shown to many persons annually; but the spot where it stands was pointed out to me, by a man who said that, within a short time, forty individuals had applied to him as a guide to the place. I saw, however, the little school-house in which he and Garrick received the rudiments of their education. The author of Sandford and Merton, a book which gave my youthful hours much delight, was also a native of this place; and Dr. Darwin lived and wrote most of his works here. I should, in gallantry, name Miss Seward also; but I do not think she ought to be placed in such good company. Litchfield is quite a common looking town; there is, however, a cathedral here, which, it is said, is among the finest specimens of Gothick architecture in England—it has two tall stone spires.

The next place is Birmingham, the great toy-shop of the world. As we approached, the sooty appearance of the buildings, the dense volumes of smoke rising up from numberless furnaces—the noise of hammers, and the rattle of machinery—all proclaimed it the emporium of arts and manufactures. The whole country round seems to be the abode of the Cyclops family, for it smokes and fumes in every direction. Though on a much larger scale, it forcibly reminded me of my first entrance into Pittsburg, in the United States. Watt and Bolton, by means of the steam engine, have done for Birmingham, what Sir Richard Arkwright, with his spinning apparatus, &c. has effected for Manchester. About a mile or two from the town, I noticed, at some distance from the road, a fine mansion, in the midst of a beautiful park. This is the residence, I was informed, of Mr. Watt, son of the great engineer. It is also the Bracebridge Hall of Irving; and the place which suggested to him many of the fine pictures which he has sketched in that delightful tale.

A person who is fond of examining machinery, and the thousand useful and fantastick articles which it produces, can no where be so much gratified as at Birmingham. I viewed a number of the warehouses and work-shops. In the latter, you are filled with wonder at beholding many of the operations; for instance, a rough piece of iron or steel gradually assuming shape, symmetry, and beauty, as it passes from the hands of one workman to another. I need not say that the machinery by which these results are produced is highly ingenious; in many instances, so exact are its operations, that it seems endowed with life and thought. Many of the articles manufactured here are exceedingly cheap—it is said that common buttons have been "really gilt with gold, for three pence half penny a gross." The low price of pins, which pass through so many hands before they are finished, is another example;—a boy twelve years old will spin 7,200 pin heads in a minute, and the rest of the operation is rendered equally expeditious. Mr. Thompson's show rooms are exceedingly spacious, and well arranged; they contain a vast variety of articles, both for ornament and use, made of gold, silver, iron, and some other metals and alloys. That which pleased me most, was an exact copy, in bronze, of the famous Warwick vase, dug from the ruins of Herculaneum; it is seven feet in diameter, and all the carving upon it—its festoons, grapes and heads—are finished in the highest style of beauty and perfection—The guide told me it was more than a year in making. There is a gallery round the room in which the vase stands, for the purpose of enabling you to examine its interior. Mr. Thompson has also executed a colossal statue of some King or Duke, I forget which; in workmanship, I think it even superior to the Warwick vase.

At the παντεχναθηκα, which is the name applied by Mr. Jones to his rooms, I saw many splendid and useful articles, and many more gaudy toys. Among the *medals*, which are here made in great number and perfection, I noticed one in honour of Watt—his head in fine relief. I tried to purchase it, but Mr. Jones told me it was the only one struck; the die being then destroyed by the son of Mr. Watt, who was of opinion that the face did not sufficiently resemble his father, though the most celebrated artist had been for a long time at work upon it. I purchased some small glass vessels, beautifully coloured with metallick oxides, so as to resemble the amethyst, the ruby, and the topaz.

I was desirous of visiting the celebrated manufacturing establishment founded at Soho, by Boulton and Watt; but I understood that admittance into the work-shops is denied to every one, without distinction. The crowds which constantly visited this place so much interrupted the workmen, that this measure was necessarily adopted.

You recollect that in 1791, the mob here destroyed Dr. Priestley's house, for the part which he took in the French revolution. As one of the noticeable things, I saw the place where it stood. Outrages of this kind are not to be justified; but I never believed that the Doctor was forced to abandon England for our own happy country, on account of the political sentiments which he at this time published.

It happened to be the last day of *the fair* when I arrived at Birmingham, so that the town was filled with the drunken and the dissolute. The same kind of *shows* that are exhibited at horse races are always to be seen at the fairs; their immoral tendency I have already noticed.

June 3.—I left Birmingham today for Oxford. There was no one in the coach with me but a well dressed woman, who informed me she had travelled alone a long distance to see her husband, who was about embarking for Canada. I then mentioned that I had just come from America. Did you travel all the way by land? was her inquiry.

The coach stopped for some minutes at Stratford, a lovely town on the river Avon. Here, you know, Shakspeare was born, and a handsome monument is erected to his memory in the church, which stands just at the skirts of the town, surrounded with trees, and occupying a most beautiful site. Irving, in his Sketch Book, or Tales, I do not recollect which, has given us a beautiful description of the spot. I inquired for the house in which the great dramatist was born. My guide, pointing to a cluster of old buildings, said there is the spot; but which house will you visit, for there are *two* that seem to have equal claims to the honour. I therefore gave up the enterprise, and reserved my enthusiasm and rhapsodies for less equivocal occasions. The country around Stratford is, I think, upon the whole, more beautiful and luxuriant than any through which I have yet passed. The stream called the Stour, which runs every where through the grass, adds much to the scenery. A fine rail-road is near the stage route for several miles, and a number of wagons, heavily laden, were passing continually over it. After Stratford comes Woodstock, a small town, well known for the excellent gloves manufactured in it. Here I left the coach and remained for several hours to examine Blenheim, the famous seat of the more famous John, Duke of Marlborough.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

ON INTEMPERANCE.

(*Continued from page 357.*)

The subject claims to be noticed in a political point of view.

We might call the attention of the politician to the waste of capital. Thirty millions of dollars annually squandered on intemperance, are as really lost to the nation as though they had been "cast into the depths of the sea." Some, I am aware, are of opinion, that the consumption of ardent spirits promotes industry, by furnishing employment to those who are engaged in distilling and vending the article. Were this representation true, it would only prove that employment is furnished to a comparatively small class of the community, at the expense of a much more numerous class, who by the means of ardent spirits, become idle and vicious. But the representation itself is erroneous, or at least defective. The drunkard in order to gratify his appetite, will deprive himself and family of many of the comforts, and even of the necessaries of life. Let us suppose that the money wasted by him on the article of ardent spirits, were consumed in the purchase of comfortable apparel for himself and family, or in household accommodations which would contribute to health and enjoyment. Is it not manifest that he would do more to promote industry than he now does? While benefiting himself and family, he would furnish employment to an additional number of tradesmen, and these in turn would furnish a market for the produce of the husbandman, which cannot be otherwise disposed of at present, than by converting it into poison. How contracted are that man's notions of political economy, who would dispossess the industrious tradesman, to make room for the unserviceable distiller and conscience-lacking dram vender! The drunkard and his family must be half fed, half clad, half shod, half housed, to the injury of the manufacturer, the shoemaker, the tailor, the carpenter, in order that he may husband his resources for the support of the distiller! Is any man wicked enough to imagine, that a Being of infinite wisdom and power and goodness, has so mismanaged in the organization of the world, that it cannot be properly conducted but by the conversion of wholesome nutriment into a liquid "fire, which burns to the lowest hell!"

There is another evil, more strictly political, arising from the use of ardent spirits. This article manages, or rather mismanages, our popular elections. That candidate is the most likely to win the day, who has made a liberal distribution of the poison. He will receive the votes of his partisans, and the hearty support of the whole fraternity of drunkards. Hopeful constituents, and meet representatives! —"fit body for fit head!" It must be evident that if this disgraceful practice become general (and it already prevails to an alarming extent) the most virtuous and conscientious candidate will be the least likely to succeed in his election, because he will not have recourse to such a mode of ensuring success.

We are apt to imagine that our political privileges rest on too solid a basis to be ever shaken. But nations who once had as much pride and power as we now possess, are at present "known only in song." Drunken Babylon was surrounded by a wall 350 feet in height, and 90 feet in breadth; and yet the very site she occupied is now unknown! The salutary exercise of our elective franchise is the sheet anchor of our republick. If this continue unimpaired, the political vessel will ride in triumph amid the fiercest hurricane; but if this safeguard be once removed, our barque will be dashed upon the rock of despotism, or stranded on the shoals of anarchy.

We have an illustration in the evil already alluded to, of the inefficacy of salutary laws, where there is not virtue and intelligence in the community to support those laws. There is an express statute in this commonwealth, against any attempt to influence a man's vote by the means of ardent spirits! The most wholesome regulations may easily be superseded, or evaded, or set at defiance. And if the use of ardent spirits gives peculiar facilities to unprincipled demagogues, for mounting to posts of honour and profit, it is certainly a great political evil—It is a worm at the root of the tree of liberty, not the less dangerous because it operates unseen.

The *moral* attendants on intemperance will close the catalogue of evils. By making this a distinct head, I do not mean that the domestic and political evils already adverted to, are not *immoral* in their nature: or that what exerts a demoralizing influence is not a political evil. But the evils, though blended together, like the colours of the rainbow, may be separated, at least in imagination; and if viewed apart, may make a deeper impression on the mind. If we would "a true verdict give," as to the demoralizing influence of the use of ardent spirits, we must recur to the testimony of those who have had the best opportunity of witnessing this influence: we must inquire of those who have the supervision of morals, and search the faithful record of crime.

Chancellor Walworth, of the state of New York, witnesseth, that three-fourths of all the crimes which have fallen under his judicial notice, have been owing to intemperance. "If the murders and manslaughters, burglaries and robberies, riots and tumults, adulteries and other enormities were divided into five parts, four have been the result of excessive drinking."—Judge Hale. "I declare in this publick manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put on his trial for manslaughter, which did not originate in drunkenness; and but few instances of trials for murder, which did not spring from the same unhallowed cause."—Judge Rush's charge to a grand jury of Pennsylvania. "To the use of ardent spirits may be attributed, it is believed, more than half the crimes which swell our dockets. In general, there is little difficulty in tracing them directly, or indirectly, to that source. The man who indulges himself in their use knows not when to stop. Each successive draught must be stronger than the last, or it is vapid to his taste. He soon loses the confidence of his fellow men. His business fails, his friends forsake him, he becomes poor and wretched; his family suffer, he loses all self-respect and associates with the most abandoned, ready for the worst of crimes. The downhill path from intemperance to crime is steep and slippery. Few can stand and fewer still return."—Judge Cranch's charge to a grand jury of the District of Columbia, inquiring for the United States, delivered at a late session in Washington.

In the city of New York, during the week ending on the 23d of May, 1829, *seventy-two* indictments took place for crimes committed by persons intoxicated. The number of indictments before the Mayor's Court of Philadelphia, during the week ending on the 15th of November, 1828, was forty-five: and twenty-four of these were for crimes committed under the influence of intoxication. During the week next ensuing, there were forty-three indictments, and nineteen of these were for crimes committed by drunken persons. A thorough examination of the records of our cities and counties, would probably present a like permanent result; from which it may be fairly inferred, that about one half of all the crimes cognizable before our tribunals of justice, are owing to the use of ardent spirits.

Intemperance leads to idleness, gaming, lying, and profligacy—the most solemn promises are disregarded, the most important duties are neglected—Every generous feeling becomes benumbed, besotted and frozen. The drunkard is at last inaccessible to every salutary influence, whether from things temporal or things eternal. He grows deaf to reason, to religion, to entreaty, to remonstrance; he regards not the tears and groans of a tender and once beloved wife, nor the cries of his helpless and famished babes: and dies at last unregretted, and totally estranged from that "holiness, without which no man can see the Lord."

The drunkard is frequently guilty of what may be called *professional* crimes, or delinquencies, which are sometimes of a very aggravated nature, and exceedingly injurious to others. Let us instance the case of a drunken physician, a class of men among whom this vice is peculiarly inexcusable, and yet alarmingly prevalent. "He forgets his professional engagements, and disappoints his patients—to their great irritation, if not actual injury. Instead of acknowledging the truth, he is tempted to offer unfounded excuses, and thus contracts a habit of falsehood. But all this is a trifle, compared with other delinquencies. He does not recollect, from one visit to another, the symptoms and treatment of his patients; and therefore can prosecute no systematick or rational method of cure. He observes clumsily, scrutinizes no deeper than the surface, forms hasty conclusions, and prescribes at random. Like a blind Cyclops, he inflicts heavy blows, but knows not whether they fall on the disease or the patient."—Drake. It is impossible to conceive the incalculable injuries the intemperate man may inflict on others by delinquencies of this sort. A drunken lawyer may beggar his client; a drunken merchant may ruin his creditor who depended on a prompt payment; a drunken physician may kill his patient; a drunken teacher will do your children more injury in a day than his instructions will do them good in a year; a drunken tradesman will subject you to as many disappointments in a year, as may make you bankrupt both in patience and property. This is the man "who injures nobody but himself:" The injuries he does are not *intentional*. But if such be his *un*intentional crimes, then "from those that are *in*tentional!——

The feelings of horror we would naturally have on witnessing a case of drunkenness, have become in a great measure torpid from the frequency of the occurrence. Did we see but one drunkard in an age, he would be accounted a monster in the moral world, like Cerberus, or Alecto, or Polyphemus, in the world of fable. How apt the description of the Mantuan bard—

> Monstrum, horrendum, informe, ingens,
> cui lumen ademptum!

The future prospects of the drunkard are of too awful a nature to be alluded to, except in the language of inspiration. Those only are declared to be hopeful candidates for heaven who "live *soberly*, righteously and godly in this present evil world." "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings, murders, *drunkenness*, revellings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. v. 19—21.

REASONS FOR GOING TO CHURCH LATE.

[*From the Christian Observer.*]

A correspondent in your last Number mentions his reasons for going to church early, and wishes to know whether any of your readers can give better reasons for going late. As I, sir, am one of those who are seldom in their pew till after the Second Lesson, I feel myself a little attacked by his observations; and shall, therefore, as he desires, specify a few of my reasons, though perhaps his rigidityship will not account them equally good with his own.

In the first place, going to church late allows more time in the morning for sleep, for breakfast, for conversation, for ordering dinner, for reading the newspaper, if a man, and for dressing, if a woman. It is also more compatible with Saturday evening parties, which naturally throw matters into a little bustle the next morning. Again, it helps to abridge the service, always a most desirable point. It adds to one's consequence, showing that one is not a mean pitiful nobody, afraid to excite attention by breaking in upon a congregation. It is a kind and neighbourly act to those who arrived early, perhaps mistaking the time, affording them a little relief from overstrained attention. It encourages others who might find it pleasant to come late, but would have been ashamed but for our example. It shows one is not a Methodist. It indicates a generous, courageous spirit; as though one should say, I neither fear God, nor regard man, though I think this inference is rather too violent. I might mention other reasons, but these appear to me as weighty as any I could urge. Those who are not satisfied with them, had better adopt the plan recommended by your correspondent, last Number: those who are, will imitate the example of your humble servant,

BARBARA GADABOUT.

LONDON MISSIONARY SOCIETY.

We are inclined to believe, that we cannot fill a few pages of our work more to the satisfaction of our readers, than by inserting the following extracts from the proceedings and speeches which took place at the last anniversary meeting of the London Missionary Society—

The REV. W. ORME then announced to the meeting, that the Reverend Mark Wilks, of Paris, would now introduce to them the three French missionaries destined for South Africa. (*Applause.*)

The REV. MARK WILKS.—The report which has been read, and the speech of Dr. Philip, have made you acquainted with the intention of the Missionary Society at Paris to send three young men as missionaries, to accompany Dr. Philip to South Africa, and to commence their labours under his kind care and direction. It is now my duty to introduce them publickly to you; and I have no doubt you will receive them with much pleasure.

[The three young men were then conducted to the front of the platform, and viewed with intense interest by the meeting, while Mr. Wilks proceeded.]

Twenty-seven years ago,—that is to say, as soon as the laws gave effect to the principles of liberty in France—as soon as peace between France and England enabled the one country to communicate with the other,—you sent a chosen deputation to France, to ascertain the state of the Protestant churches there, and to inquire as to the best means of affording them assistance and relief. Of the four valuable and excellent men who composed that deputation not one is to be found among us; not one is here to-day, to witness this gratifying spectacle: the whole four have been removed from among us—they are gone to their homes. It is not for me to praise them; their names will be always watchwords in our churches, their memories are already embalmed, and their characters will be sweet to our latest posterity. Three of those who formed that deputation were ministers of three different denominations, and the other was a layman, who accompanied them,—your first treasurer, who was, indeed, a personification of all that was amiable, liberal, just, and good. It was not, therefore, with any sectarian view that your deputation visited France; but it was from a spirit of true Christian charity, and from a desire to contribute to the revival of pure religion amongst the descendants of the once celebrated Huguenots of that land. It was for your Society that this honour was reserved. I mention this with no invidious feeling against other Christian institutions. When you began the work, other societies, some of which have now become even more colossal than yours, did not exist. Had they existed, they would doubtless have emulated and shared your zeal; but you alone were then enabled to act, and you appeared as representatives of the Christian feeling then latent in this country. But how sad was the report made by that deputation! How different from that which you have just heard from the lips of Dr. Philip! I remember that at that time you received a letter from one of the most respected ministers of France (who is still living, and pastor of Bourdeaux; whose son is known to several around me; and who, after having visited this country, returned to France in company with a young man educated at your seminary at Gosport, and introduced into that country the British system of instruction): that venerable minister wrote to you, saying, "The design of your Society will do eternal honour to those who formed it, and entitle them to the love and gratitude of every true Christian. We need your help—we are destitute of every thing. We have no books; no Bibles; no catechisms; no periodical works, to defend Christianity or Protestantism from the attacks that are daily made upon it;—we have few temples, and our ministers are too poor to live without giving their time to secular employments, often unworthy and degrading, and, although the government has provided by law for their maintenance, a year has passed since the passing of the law, and they have received nothing. If, then, you can help us in these respects, you will confer invaluable benefits on the descendants of the Huguenots of France." Bible and tract societies did not then exist in this country, but you answered the appeal. You began to print and to send them Bibles and Testaments, and other works of which they stood so much in need.

This Christian intercourse, however, was not long permitted to continue. War again rolled its separating and desolating flood between the two countries; and for many years your communications were entirely suspended. That war terminated, with two invasions of France in as many years. During those invasions, the Protestants suffered from political reactions, more than any other class of the community: their temples were destroyed, their pastors insulted, and their flocks dispersed; and even where actual violence did not intrude, menace and terror kept the people in continual apprehension—apprehension increased by an inquisitorial and Jesuitical censure of the press. When, after all these calamities, and notwithstanding the distress and depression which they have suffered, we see that those very churches have so revived as to be able to take a part in your proceedings this day, and to send three of their missionaries to aid you in the good work, may we not exclaim, "What hath God wrought!" Who could have imagined, that in so short a time, such a change could have taken place—a change so gratifying to the Christian world; a change in a country which was formerly so barren to the eye of Christian charity and benevolence. Yes, my friends, the scenes that took place in Paris when these three young men were devoted to the work of Christian labour among the heathen, are such as I cannot pretend to describe. Immense crowds were assembled, and the solemnity of their consecration was such as France never witnessed, even in the days of her greatest prosperity; for France, be it remembered, had never till then furnished Protestant missionaries for the conversion of the heathen world. This animating scene took place within a short distance of the spot on which Admiral Coligny was murdered; where the bell tolled to announce the massacre of St. Bartholomew; and within but a short distance of the palace from which Charles the Ninth amused himself with firing upon the hopeless and helpless crowd of flying and mutilated Protestants. Oh! how different was the scene to which I now refer!—a scene that made my heart leap with joy within me—a scene that revived and strengthened my then almost exhausted frame; and I am persuaded, that while the Protestants of France wept tears of gratitude and delight, the occasion was not lost upon them; nor will your hearts be unmoved by their recital on this occasion. Where, not many years ago, the goddess of reason had received publick homage, and cruelties had been committed even by females, you would have beheld ladies assembled, not for the purpose of destruction, but to aid in the work of mercy and of love. There you would have seen them offering for publick sale the works which their own hands had made, in order that with the proceeds they might equip the young men, whom you see before you, as missionaries to heathen lands. The sainted men whom you a few years ago sent to France, witnessed scenes very different indeed from these, when they visited the capital of that country. Dr. Philip had an opportunity of witnessing the altered and improved feeling which now animates the Protestants of the French capital; and it is with sincere joy that I now confide to him the three young men whom the Paris Missionary Society have agreed to place under his care, and to send with him to South Africa. To your Society, then, be the honour of this day; for it seems to have been wisely ordained by Providence, that he who first opened the door of freedom to Africa, should be directed to conduct to that country the first missionaries from France.

[The Rev. gentleman then turned to Dr. Philip, and said, while the three missionaries advanced in front of the platform:—]

Take, then, my beloved friend, these three young men: they are simple, but they are sincere; they have been brought up among us, without pretensions, in humble and simple habits, which I trust they will preserve; they love the Saviour who died for them, and they love the souls he came to redeem. It is such motives as these that have compelled them to leave their homes and their native country: to endeavour to give to others that hope which they themselves enjoy; and to excite in their hearts that love which glows in their own. They love you, they respect you, and, I trust, they will prove a comfort to you, as they will necessarily increase your anxiety. Yes, my friend, God has signally honoured you. St. Paul had to vindicate his own freedom, and to struggle for his own rights; but it has been your happy and enviable lot to vindicate the rights, and to struggle for the freedom, of the tribes of Africa—and in those struggles to be successful. Others have said to the slave, "Abide in your calling;" consoling him in his bondage, and assuring him of liberty and rest in heaven. But you have broken their bonds asunder—you have told them not only of peace and rest in heaven, but of liberty, peace, and happiness on earth. May success attend you; may your example be imitated by all who seek the salvation of the human race; and may these young men give you delight, consolation, and satisfaction! and through your means may the bond of union between the Protestants of this country and those of France become more intimate; and may their united efforts more effectually advance the interests of true religion throughout the world! One of our young friends will now address the meeting.

Mr. **Bisieux**, one of the young French missionaries, then addressed the meeting as follows:—

Mr. Chairman, and ladies and gentlemen;—I am afraid to speak to you in your own language, of which I know so very little; but I rejoice very much to have an opportunity of expressing to you the feelings of my heart, and of those of my brethren here with me this day: we cannot sufficiently bless God for having brought us among you to attend this solemn meeting, and to be witnesses of the great and marvellous things the Lord our God is doing by your means. But we are not only witnesses of them; we desire also to enter upon the work—to be workers with you, as you are all workers with God. We are pleased at the thought that we are yours, and that you are ours, and that we are all one in Christ,—to preach the gospel of our Lord Jesus Christ, and to make known to the heathen, even to the uttermost parts of the world, this great mystery, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." We have reason to hope that Christian love will increase and flourish between us. We are going forth with your missionaries, to a land where you have already missionaries; we will work with them, and they will work with us; we will plant, and we will water, and God, even our God, will bless us all. We are going forth with our father, for we regard Dr. Philip as a father; he will lead us into the right path, and we will tread it together with him. How can we, then, sufficiently express our thanks to you,—to you, Mr. Chairman—to you, venerable committee—and to you, Christian friends,—for what you have done for us? how can we sufficiently thank you for the blessing you have bestowed upon us? But we have to present to your society the grateful thanks of all the Christians we left behind us in our country; they earnestly desire your prosperity, and they pray that success may attend your labours of love; they well know the good you are doing abroad, and in their own hearts they feel the influence of your example. Our country has fought with yours in the career of war, but we now desire to walk with you in the career of peace and love (*Applause*); it is the will of God that it should be so, and I am sure he will keep his promise. We go, then, under the direction of Dr. Philip, and we go with confidence: I fear you do not understand my words, but I am sure you understand my heart. (*Much applause.*)

The **Rev. Dr. Philip** then came forward, deeply affected, and taking the young missionary by the hand, said—My dear young friend; I here give you the right hand of fellowship, and declare before this assembly, and before God, that I will be as a father to you and to your brethren, and that we will labour together in Christ. You shall have my heart, and you shall have my prayers. I have been just reminded of what Bonaparte once said—"With the assistance of England, I could conquer the whole world." Now, then, we see England and France united, and I may add, also, the Confederation of the Rhine, going forth together; not to deluge the earth with blood; not to desolate cities and provinces; not to erect an earthly kingdom;—but to establish peace and good will among mankind, to make the whole world acquainted with the gospel, and to bring them to the knowledge of Jesus Christ. The great Captain of our salvation has gone before us, mounted on his white horse; he is already leading on his squadrons! Let us follow his banner; and if we fall on the high places of the field to which he conducts us, we shall die with joy in the midst of our efforts to promote the spread of his kingdom. [Many of the audience were in tears during this interesting scene.]

The CHAIRMAN here rose, and said—I beg leave to propose an extemporaneous resolution, in order that the auspicious and interesting event the Society has just witnessed may be placed upon record; the resolution is as follows:—

"That the Society receives with the most lively satisfaction, at its present anniversary, the three first missionaries sent forth by the Protestant churches of France to the work of missions to the heathen, especially as their labours are intended to be collateral with those of the missionaries of this Society in South Africa; and it wishes them the most abundant success in the particular stations to which Divine Providence shall conduct them."

The resolution was put, and carried unanimously, with great applause.

W. THOMAS, Esq., of the Madras civil service, rose to move the next resolution, and said—I am anxious to add my testimony to those of the Rev. Dr. Philip and Mr. Buxton, with regard to the vast improvements effected by your missionaries in the moral condition of the natives of South Africa. These statements have not been exaggerated. It was my lot to reside in South Africa during a period of nearly two years: I visited the settlements of your missionaries; there the most perfect order existed, and there the Hottentots were raised to a state of order and decency that would have done honour to any but the most civilized country of Europe. I had for some time previously resided in other European settlements, where the manners and practices were degrading, not only to Christianity, but to human nature; where the Sabbath was not at all observed; and where the duties of that holy day were superseded by the most shameful proceedings. The contrast which these stations presented to those occupied by your missionaries, affords the best illustration of the value of missionary exertions.

It is, sir, due to this Society, to state the probable results that will arise from an event which none can so well appreciate as those who are acquainted with South Africa,—I mean the acquisition of the charter of the liberties of that country, which has already secured to the Hottentot the invaluable blessings of the British constitution. Already have individuals been raised up to enjoy those advantages; and I am sure the time will come, when all the natives of South Africa will feel and understand them, and show to England how well they have deserved them. Sir; it is by an agent of this Society, Dr. Philip, that this great work has been accomplished; and I consider it my duty, although not connected with your Society, to bear my testimony that the natives of South Africa are indebted to that man for the great charter of African freedom. Some time before I left Africa, I visited a missionary station, where the intelligence had been received that there was some prospect of the natives being soon relieved from their galling fetters. The very hope gave them so much energy and delight, that they immediately set about, of their own free will, erecting a school-house,—a work which they performed with great credit and skill as workmen. If such, then, were the effects of the mere hope of relief, what may we not expect from these people when they shall enjoy the full advantages to which they are now entitled? I have never known a missionary station where much good was not produced. Even in those stations where Christ has been preached under the greatest disadvantages, the most beneficial results have been felt. My mind is therefore assured, that Christian missions are honoured with God's peculiar blessing. The time is not certainly arrived, when it can be said, that many Hindoos have been converted to Christianity; but even in India, your missionaries have already had great success in uprooting those prejudices which have been hitherto the great barrier to their progress. Well do I remember, when Mr. Hands endeavoured to introduce a printing press at Bellary, that a gentleman in an official situation was obliged to come forward and be security that no evil should arise from granting him permission. But it was the excellent and unexceptionable conduct of your missionary that induced this gentleman to come forward. Having merely stated a few facts that cannot be contradicted, I now beg leave to move the following resolution:—

"That this meeting presents its most cordial thanks to the auxiliary societies, associations, congregations, ministers, and others, who have so liberally contributed to the funds of this Society during the past year. The meeting feels it incumbent, at the same time, to express its great concern on hearing of the continued disproportion between the income of the Society, and the expenditure of its extended and diversified operations; and it earnestly recommends to the friends of the missionary cause, in every part of the United Kingdom, to use their most strenuous endeavours to raise new supporters of the Society, so as to obviate the necessity of curtailing its operations."

The REV. JOHN BURNETT, of Cork.—At this late hour of the day, I promise not to detain you, sir, or the meeting, with any lengthened remarks. But I cannot second this resolution, which refers to the state of the finances of your Society, without reflecting on the altered state of things with regard to missionary societies, among kindred nations in Europe, for now all nations are kindred to us. We have seen France marshalling her energies round her eagle; and well has she played her part. We now see her rallying round the cross; and we may anticipate from her, the most brave, persevering, and successful efforts. We have seen France assembling her hosts, and carrying on a fearful and a protracted war against us; but now we behold her people enlisting with us, under the banner of the one true God. If we have been so successful while we sustained the combat alone, what may we not expect from these combined efforts? While I delight thus publickly to testify my joy at the change that has taken place—while I contemplate France as co-operating with us in seeking to destroy the strong-holds of Satan, and to spread Christianity among the nations—I will ask this meeting whether, since France has begun to supply troops, we will refuse to furnish the commissariat department? (*Cheers.*) Sir, this resolution tenders thanks to the auxiliary and other societies, for their contributions in support of the funds of this institution. Now, Sir, let me remind those societies, that in offering them the thanks of this meeting, we do so, only to encourage them to go on with the work they have commenced. Let them not think they may now go to repose, under the idea that they have done their duty;—let them not for a moment imagine that they may now put off their armour, and remain at ease in their encampments. No such thing! We only thank them, that they may go with greater energy to the work. Let them look round upon the field in which they are called upon to labour, and they will behold the army of the living God still expecting supplies—they will perceive there is still a dense column of their enemies to be attacked and subdued; and until that column is broken through—until the powerful position they occupy is carried,—they can never rest upon their arms—our final thanks can never be given. If we find, then, that the auxiliaries do not keep pace with the army which is fighting against the foe, we must only say to those auxiliaries, we will thank you more warmly and more loudly when you have done more.

But, Sir, if we are called upon to express our gratitude, we are also called upon to express our regret. Gratitude and regret are mingled in this resolution, and I must mingle them in my remarks; for you state your "great concern on hearing the continued disproportion between the income of the Society, and the expenditure of its extended and diversified operations."

We are then, Sir, to be sorry; but let me ask what are we to be sorry for? Is it because we are engaged in a low and grovelling cause? No;—the cause we advocate is the cause of angels, and of God. Is it because we are ashamed of the field in which we labour, and of the work that we perform? No;—that field is the world, which was given by the Father to the Son; and the Son has commanded us to put on our armour, and to engage in the work. Are we ashamed of the banner under which we act? No. If that banner floated in heaven; if it were planted upon the highest battlement there, or raised amidst the brightest hosts of the heavenly world;—it would even cast a radiance, a lustre, and a glory, over the columns of the archangel, and outrival the native splendour with which those immortal intelligences are clothed. (*Applause.*) No, my friends, we have no reason to be ashamed of our work;—we have no reason to be ashamed of our banner;—we have no reason to be sorry that we labour in such a field;—we have reason to regret but one thing, and that is, the deficiency in the funds of this Society. Our only concern is, that there is a disproportion between its income and its expenditure. If the expenditure of the Society has fallen below its contributions, and if this evil has continued from year to year, our regret must be still deeper, because it is not new. Were this the first time such a statement had been embodied in a resolution, we might expect great things from such a meeting as this; we might expect that Christian liberality would be so exerted, as to wipe out the debt for ever. But the word "continued" reminds me that this meeting must have known before of its existence; this must be, indeed, a source of very deep regret. I ask you, then, will you, notwithstanding the banner under which you fight—notwithstanding the struggles you have made to obtain the glory you have acquired,—hang up in its stead the banner of bankruptcy? Of that you would have reason indeed, to be ashamed, but of nothing else. (*Applause.*)

The meeting, in putting this resolution into my hands, calls upon me to express a third feeling. It calls upon me to state to the friends of the missionary cause throughout the kingdom, the necessity for raising new supporters to this institution, so as to prevent the curtailing of its operations. This is the last wish of the resolution, and I put it to you—I call upon the friends of the missionary cause throughout the United Kingdom, to use their most strenuous exertions to increase the funds of this Society. But can we who are assembled here, with any consistency, depart without having contributed ourselves, and tell those to whom we send this resolution, that although we have given nothing ourselves, they must forward their supplies? No; we can do no such thing. It is necessary that we first do much, and then refer others to what we have done. You must first raise a pedestal of your own offerings; and when you take your stand there, and say, "Come, assist us by enlarged contributions to increase the expenditures of so noble an institution," they will hear and understand you: but if you take another course, they will require a translation of your words. Contribute yourselves, then, and all the ambiguity of your resolution will be at once dissipated: they will understand, that having yourselves done all you could, you are justified in demanding aid from them. They will feel and act with you, if you tell them of the interesting scenes you have this day witnessed—tell them of the animating and delightful scene with which France has this day furnished you—tell them how deeply your hearts were gratified, and your spirits cheered. But, my friends, they will not believe your statement, unless they see, in your contributions of to-day, a proof that you are determined to support this new acquisition to the missionary army. Will you send forth those brave and excellent men, and give them nothing more than your good wishes, and your prayers? Will you not rather present to them a generous offering from your pecuniary property? I am told there is to be a collection when this resolution has passed. I shall, then, press the resolution, not by asking you to hold up your hands, but by asking you to put them down. (*Laughter.*) It is an easy thing for you to pass a resolution by holding up your hands, but I shall propose that you put them down, and then thrust them into your pockets. (*Cheers.*)

A gentleman who has experienced nothing of this day's excitement, who has not witnessed this animating scene from France, and who, sitting in Christian coolness in his own closet, has not mingled among you, has sent to your Society, what he conscientiously and honestly considers it entitled to; and I take for granted, that many in this meeting will rise far above him. Remember that this is the offering of a cold, calculating man, given not at the altar, but to the priest at a distance from it—given without any of the excitement you have this day experienced; and I do expect that his example will this day be followed up, and surpassed by many, because of the feelings which they must have this day experienced, and which give them so great an advantage over this cold, calculating man in his closet. He has sent you his contribution—it is a cheque for the sum of one hundred pounds! Remember, this is the cold man's offering; but if his example be not followed up, shall we not say that the poles of some regions are hotter than the equators of others? (*Cheers.*) But some of you will say, "Oh! this is a rich man, who has nothing to do with his money, and is glad to give it away, rather than be obliged to keep accounts;" or, "perhaps he only wants to make a flourish at a missionary meeting." If such be the case, I shall surely disappoint him, for I shall not mention his name; but as he was aware of this beforehand, it is not likely to have been the principle on which he acted. (*Cheers.*) But it may be said again, "Oh! this is some one who gives to a missionary society, but who gives to nothing else." The fact is, however, not so; for, let me tell you, that when I preached last year a sermon in behalf of this institution, I have reason to know that this same cold, calculating individual put a fifty pound note into the plate! And he is, besides, an annual subscriber to an auxiliary society. (*Applause.*) "Oh!" but some of you may say, "this is his hobby, and every man likes to subscribe liberally to his hobby." I tell you, however, that this also is not the case; for this gentleman is now engaged in erecting a chapel, which will cost no less a sum than £3000, every fraction of which comes out of his own pocket. (*Cheers.*) I may be told now, that he is some old bachelor. (*Laughter.*) This is also a mistake, for he happens to have been married twice. (*Cheers.*) "But," it may be said, "although he has had two wives, he may have no children, and therefore no one to inherit his wealth." This is a mistake, too; for he happens not only to have children, but grandchildren; yes, and two batches of them. (*Great laughter.*) And notwithstanding his great liberality, all of them are well provided for. I will next be told, "Oh! the man was left this money, and never knew what it was to earn it; or he has been left an enormous legacy, which he little expected; or he may have gained a twenty thousand prize in the lottery, by some lucky turn of the wheel of fortune." Here, again, you would be at fault; for the man made all his money himself, (*Cheers and laughter.*) In short, this generous man is a plain, honest, conscientious, Christian Englishman, who has many to provide for, and does provide amply for them all by his labours; but who, with the fruit of his labour, contrives to come forward and answer the demand for every good work, brought home to his understanding and his conscience. Not being present at this meeting, he has not had, like you, any excitement to stimulate him to this act. Let me see, then, whether this cold, calculating man—this twice married grandfather,—will outstrip in his closet the efforts of those, who, under the influence of a London fever of zeal, are boasting of London efforts. (*Great cheers.*) If his example be not followed, what a reproach will it be to you! You have, Mr. Chairman, with great kindness, endeavoured to explain the deficiency in the contributions. I confess, however, though it may seem presumptuous to oppose a banker in matters of finance, that your logic did not quite convince me: I fear that such explanations will pass for nothing, when the missionary bills come home to the directors; for they must be paid with cash, and not with logic. I say, then, when other societies are thriving in their funds, it would be sad indeed if we were to fall behind. Other societies are but the wings of that great army, of which your Society forms the centre. If you become weak, and give way, those wings must also yield to the power of the foe; and your missionary labours will be crippled, unless this institution is sustained by liberal contributions. I now beg leave to second the resolution.

The CHAIRMAN.—Ladies and gentlemen, I must put the resolution to you in the usual manner first. All who approve of the resolution, will, therefore, signify the same by holding up their hands; and all who are determined to support it practically and effectually, by putting down their hands into their pockets.

The resolution was then carried with laughter and applause.

Review.

We are greatly disappointed in not being able to continue the Review of German Neologism, translated for our work from the *Archives du Christianisme*, and a part of which has appeared in our last three numbers. We had no doubt, when the publication of this Review was determined on, that the Nos. of the Archives in which the continuation was to be inserted, would reach us long before the present time. Such, we regret to say, has not been the fact—We have no doubt that the Nos. have been sent; but the last that has reached us is that for Nov. 1828, which contained the part of the Review which we published last month—In the mean time, a friend has sent us a brief notice of a work which he thinks, with many others, should long since have been reviewed in our Miscellany. We can only say, that we are sorry for the disappointment; but cannot criminate ourselves for an omission which, like many of a similar kind, our numerous engagements sometimes, and sometimes our scanty pages, have forbidden us to supply.

FOR THE CHRISTIAN ADVOCATE.

A REVIEW OF CHRISTIANITY AND LITERATURE, *in a Series of Discourses by Thomas B. Balch, Pastor of the Presbyterian Church, Snowhill, Maryland. Philadelphia, published by E. Littell,* 1826.

For offering a review of a work, now three years before the publick, an explanation may reasonably be demanded. It is this: the book, although long since noticed in some political and literary periodicals, and also in a Religious Miscellany conducted by persons of a different communion from that to which the author belongs, has never, so far as we know, been so much as named in any religious publication, connected with the Presbyterian church. This work indeed partakes of nothing sectarian; yet on account of the author's ecclesiastical connexion, it was expected that, through some appropriate medium, it would be fairly presented to the view of the Presbyterian community. But thus far there has strangely been a disappointment. To pay a small portion of the tribute due to the merits of the book, but principally, to promote the interests of Christianity and literature in the Presbyterian church, the present writer undertakes what he has long wished should be performed by some more competent hand. Believing, however, that the same or similar causes, that have hitherto prevented us from noticing this work in its proper place, may have operated equally on the minds of others, we do not intend to insinuate that this apparent neglect has arisen from any want of respect for the author or his performance. We believe the contrary. Each has wished to leave a Review to some one by whom he thought it would be better done than by himself.

There is an ancient and a sacred relation between religion and literature. The Author of Religion said to the holy men of old "*Write.*" This forever sanctifies the theme of Mr. Balch's discourses. Whatever may be said by the fanatical dupe, who, trusting to the impulses of a dark and heated imagination as the witness of the Spirit, despises the holy records as mere lumber, and "blackletter learning;" and whatever, by the no less wild literary and philosophical enthusiast, who, at enmity with the humbling truths of Christianity, eats out with his speculations the heart, the very spirit and essence of the Bible, and leaves only the letter, the mere shell without the substance—this heavenly consecration must forever render it dear to every Christian, whose piety can love the religion, and whose intelligence and taste can relish the literature of divine revelation.

The volume before us consists of eight discourses, composed in a neat style, easy and original, and without, so far as we can see, any appearance of affectation or imitation. Although to persons unacquainted with Mr. Balch, his composition might seem to be the result of much labour and study, yet one accustomed to hear him converse, and preach, as he generally does without writing, would recognise the same general accuracy and neatness of language, and the same lively fancy and inventive imagination, which are exhibited in these addresses.

These sermons convince us, that the author has travelled as much among the bowers, and drank as often and as deeply of the fountains of elegant literature, as most men of more years than he has seen.

He believes the *Drama* to be an incorrigible enemy to morality, and places it under the ban of Christianity. He thinks, that Sir Walter Scott in his novels, "has chilled every moral feeling in his description of the reformed preachers, rent the scriptures to pieces, and scattered them far and wide over the pages of romance, and taken the name of the Lord his God in vain." For this, some of the novel and stage connoisseurs affect to esteem him as an enemy to elegant literature. The charge is however unjust. He only opposes its devotion to what they esteem a *Deity;* but what he more piously, and no less intelligently, *knows* to be an *idol.* He would not dry up the fountains of the Muses, but he would purify their waters. He would not cut down the grove of Academus, but he would demolish its superstitious fanes, and its idolatrous altars. He would have every highway, and every footway, passing through its shades, to be so laid, as to lead directly to Mount Zion; and the Castalian fount to be sanctified by mingling with the waters of Siloah.

The work is intended to be popular, rather than profound. It is notwithstanding instructive and entertaining; and if we should judge by the effect which reading it produced on our own minds, we should also say *impressive*. Few sermons, however profound, combine these characteristicks in any considerable degree. The work is well adapted to profit literary youth. Pious and intelligent young people of either sex, could scarcely rise from the perusal of it without finding their scope of information enlarged, their literary taste gratified, and their religious feelings improved; or without at least, some impression, that the most proper place for literary ardour is the altar of religion.

The work before us may be recommended to every parent who, with literature, would also cultivate Christianity in the minds of his children, as a book that ought frequently to be read in his family. And as it always considers literature in relation to Christianity, weighs it in the scales of truth, shows what is its real value, and in what it is found wanting, describes its temptations and its disappointments as well as its pleasures, it ought to be in the hand of every collegian, and might not be found altogether unprofitable even to theological students.

We close this short review with an extract from the sixth discourse; intended for those who are ardent in the pursuit of letters, but neglectful of religion.

"But what can literature do in adversity?

"It sometimes shows a spot of sunshine on the heavy cloud, but it cannot roll away the cloud. Possessed of delicacy and refinement of feeling, keen is that anguish, that has often preyed on men of genius. The world reproaches them for their inattention to their temporal affairs, when perhaps they deserve not the reproach. Men prove treacherous in whom confidence has been reposed; even courtiers, princes and kings have been guilty of ingratitude. Patrons withdraw until perhaps the man of genius, whose name is to adorn the latest annals of the world, expires in a hovel. Facts seal the truth of this representation.

"But can literature make provision for death?

"Not to speak of the pains which precede this momentous event, when disease wastes the body and fatal consumption cleaves fast to its victim—What are days then, but days of mourning, and nights, but nights of anguish? Reduced to the feebleness of infancy, the mind impaired, memory losing its recollection apace, the fancy wild and unmanageable—Lord what is man that thou art mindful of him! Come here idolater of literature, and look upon the dim eye, the hollow cheek, and dejected brow of one like yourself, who has explored all science, and gathered goodly pearls out of every field but that of divine truth."

Literary and Philosophical Intelligence, etc.

A new theological work is announced for publication in Paris. It is to be entitled, The Gazette des Cultes, and will be published twice a week. Its motto is "Civil and Religious Liberty throughout the World." One professed object of the work is to expose the machinations of the Jesuits; to detail the superstitious rites at the planting of crosses, and other Popish ceremonies; and to reveal the intrigues of Rome. The civil disabilities of British and Irish Catholics were intended to have formed a prominent feature of discussion, but this topic is of course superseded.

Dr. Esquirol, the first authority in France upon the subject of insanity, states, that in no country is it so frequent as in England, which he attributes to irregular habits of life; the excesses attending an advanced state of civilization; marriages contracted solely from motives of interest or ambition; anxieties attending speculations; the idleness of riches; and the abuse of spirituous liquors. The changes in manners in France within the last thirty years, he says, have been more productive of insanity than all the political turmoils. He remarks:

"Religion no longer intervenes, but as a mere form, in the most solemn transactions of life: she is no longer a source of consolation and hope to the unfortunate; her principles have ceased to direct the understanding in the narrow and difficult path of life: every source of kindly feeling has been dried up by cold egotism; the domestick affections, respect, love, authority, and the consequent mutual dependence on each other, have lost their influence; every one lives entirely for self. Marriage is only regarded in the light of a formal unimportant ceremony; education has become vitiated, cultivating the mind but neglecting the heart. If the habits of life of the women in France, their almost exclusive devotion to the study of the arts of pleasing, their immoderate taste for novel-reading, for dress, and frivolities of every description, are added to the above causes, there will be no longer reason to wonder at the perverted state of our morals, both in publick and private life: nor shall we have any right to complain if nervous diseases, and especially insanity, are rapidly increasing; so indubitably true is it, that whatever appertains to man's moral good, has the most intimate connexion with his corporeal well-being, and the preservation of his health. It is therefore of the greatest importance to avoid matrimonial unions between individuals born of insane parents; to adopt a system of education more religious in its character; children must be better trained to bear opposition to their caprices; their moral and intellectual feelings should not be excited and over-exerted by the too early application of their faculties to study; errors of diet must be strictly avoided; and their passions should be controlled and judiciously directed."

M. Champollion writes with enthusiastick animation of the ruins of Thebes; he views all European edifices as but the work of pigmies, in comparison with these gigantic structures; he discovers the portraits of the most ancient Pharaohs represented hundreds of times in bas reliefs; the campaigns of Sesostris; and the name of Judea among those of thirty conquered nations; with a sculptured commentary on the expedition of Shishak, king of Egypt, against Jerusalem, related 1 Kings xiv. We must think our learned traveller somewhat sanguine in some of his conclusions.

In an address delivered to the graduates of the Columbian College, at Washington, by T. Sewell, Professor of Anatomy and Surgery, the following admirable rules of conduct are strongly urged:—

"1. Maintain a scrupulous regard to truth. Although there are many cases in which it is highly proper for the physician to encourage the hopes of his patient and dissipate his fears, there is no case in which it is justifiable to do it at the expense of truth. To conceal from a dying man his situation, not only involves a sacrifice of truth, but is a violation of the highest principles of honour and justice. 2. Be attentive to the sufferings of the poor. 3. In your professional intercourse, assiduously cultivate a pure and elevated style of conversation, urbanity and gentleness of manner, and kindness of heart. 4. Maintain a due observance of the Sabbath. The observance of the Sabbath, and an attendance on such devotional exercises as are within your reach, is a duty you are bound to perform as far as is compatible with the urgency of the cases committed to your care; and it will seldom happen that your cases are so urgent, or your practice so extensive, as not to be disposed of during the interval of publick worship. Dr. Rush used to say that he never knew a time when his professional business in Philadelphia did not admit of his attendance on publick worship at least half of the day, and he never failed to inculcate the importance of this duty on his pupils. Another custom recommended and practised by this distinguished philanthropist and physician, will be equally worthy of your imitation as soon as your circumstances will admit; that of bestowing all Sabbath fees on objects of charity. 5. Guard against infidel sentiments. Whatever may have been the moral and religious state of the profession in other times, and in other countries, its present condition, and particularly in the United States, shows us that there is no necessary connexion between the science of medicine and scepticism; and it must be gratifying to the profession to recognise the fact, that all the most eminent physicians of our country openly espouse the Christian religion, defend its doctrines, and give the whole weight of their influence in support of moral and religious institutions. Remember that the way of infidelity is downward, and that when you once enter it, every succeeding step will urge you onward with increasing celerity. Few have trod this dark and fearful path, and returned to warn others of its fatal termination. 6. Observe strict temperance in the use of ardent spirits. 7. Abstain from all games of chance, as a practice alike degrading to you as men, and inconsistent with the dignity, and the high and important duties of your profession. 8. Discountenance and abstain from the practice of duelling. 9. Keep constantly in view the moral obligations you are under to your patients and to the community. The moral and religious influence of sickness is, no doubt, highly beneficial to the best interests of man, and of society. At this time the stoutest heart is softened, old animosities are forgotten, the mind looks back with regret upon the errors of past times, and extends itself forward with new and better resolutions to the future. Old vices are broken off, and the mind then, if ever, is open to the convictions of truth. The frequent opportunities you will enjoy of promoting and strengthening the good resolutions of your patients, and especially if suffering under the consequences of vicious conduct, ought never to be neglected. Your counsel and reproof will be listened to with respect, and received as tokens of friendship, whenever they are imparted at proper seasons, and evince a sincere interest in the welfare of the individual to whom they are addressed."—*Ch. Obs.*

Extract of a Letter.—The curiosity, which it is my purpose to introduce to your notice, is appropriately called the ICE MOUNTAIN. It stands in the county of Hampshire, not far distant from the road leading from Winchester to Romney, and near a small stream, called the North river. It is not of very great altitude, nor are its sides very steep or precipitous.—About half a mile or perhaps more, of that side fronting the west, is formed entirely of stone from its base to very near its summit. These stones, varying in weight from one to ten or twenty pounds, lie loosely together and may be easily removed with the hand—no earth of any consequence being found among them, of course no trees can grow there, and the only shrubs to be found are a few wild currant bushes.

The side of the above mentioned mountain is fully exposed to the rays of the sun, from 9 to 10 o'clock in the morning until sunset, without any intervening mountain or grove to protect it. In this mountain may be found at all seasons of the year, in summer as well as in winter, an abundance of ICE.—It is procured without the least difficulty; it is only necessary for the stones lying on the top to be removed, the ice will be found lying among and adhering to other stones, in pieces of different sizes, all as hard and as firm as in the winter season. It was on the 4th of July last, that I visited this mountain; and it will be recollected that prior to that time, there had been some very warm and oppressive weather, nevertheless, with the assistance of a gentleman who accompanied me, I procured a plenty of ice; and I am very confident, that in the space of ten minutes, we could have found more than we could have conveniently carried. So easily is it procured and so abundantly is it found, that persons living in the neighbourhood, are in the daily habit during the summer months, of procuring it for the use of their families.

The ice I saw, was found near the foot of the mountain, but I was informed, and have no doubt, that it might be procured a considerable distance up the mountain; but the difficulty of ascending over the loose rocks, and indeed, the danger of those from above tumbling down in the removal of those below, prevented my ascertaining the fact. Out of this mountain, and through the stones, there issues a strong current of extremely cold air. It is not like the common breeze that blows over our fields, abating at intervals, but is continual and unremitting, and is as cold as the wind in the middle of December. From my recollection of the Blowing Cave, mentioned by Mr. Jefferson, in his Notes on Virginia, I am pretty confident the current of air which issues from this mountain is much stronger than that from the Cave, and greatly colder. It may be furthermore mentioned as descriptive of this singular mountain, that a gentleman who lives near, and whose plantation lies adjacent to the mountain, has built among the stones a small house, for the purpose of keeping fresh meats, butter, milk, &c. I saw, when there, icicles hanging from the bottom logs of this house, as firm and as hard as are found here in the depth of winter, and was told that it was not uncommon to find the flies and insects, attracted by the meats, &c. lying numbed and motionless upon the stones.

As may be supposed, a person, on approaching the mountain, experiences a manifest change in the atmosphere, and, I have no doubt, that in the warmest and most sultry day, a person, by remaining on it for a few hours, would feel a coolness almost disagreeable.

I have thus given you a very imperfect account of the Ice mountain; the causes which conspire to produce this singular phenomenon, I am not able to explain, and shall not, therefore, make the attempt, but shall leave the task to others who find more pleasure in such investigations. M.

Amherst County, Virginia,
July 22d. 1829.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

It may be recollected that in the first circular of the Executive Committee of the Board of Missions of the Presbyterian Church, published in the Christian Advocate for July 1828, it was stated that "a monthly periodical, under the title of *The Missionary Reporter*, was in contemplation;" but that "in the mean time, religious periodicals already established would be employed to convey to the publick the statements which it would be the duty of the committee to make." These statements have accordingly, for something more than a year past, been published in the Christian Advocate and the Philadelphian. But the time originally contemplated has arrived, and arrived more speedily than was expected, when the Committee believe that a "Missionary Reporter" is demanded to make known, more generally than could otherwise be done, the various concerns of those missions which the Presbyterian Church, in her distinctive character, is now patronising with a most laudable spirit of liberality and activity. Arrangements have therefore been made, in concert with the Board of Education of the General Assembly, for issuing a monthly publication, in which all the important proceedings and measures of both these Boards will be detailed, together with a statement of the result of their several operations. This publication we cordially and earnestly recommend to the patronage of all our friends. We shall transfer from its proof sheets to our pages all the Missionary Intelligence it may contain, as well as the most important information relative to the Board of Education: and as our publication will be cotemporaneous with that of The Missionary Reporter, our readers will receive the intelligence it communicates, as early as those to whom that paper is sent. The thirty-third communication given below is the last that will be marked numerically; as the Christian Advocate and Philadelphian are no longer the *exclusive* channels, through which original communications from the Assembly's Board of Missions will be made to the publick.

THIRTY-THIRD COMMUNICATION.

Virginia.

A missionary of the Board, who has recently been travelling in this State, under date of July 11th, 1829, writes to the Corresponding Secretary as follows:—

"We came a pretty direct course through the Western part of Virginia. Some parts of this old Atlantick state are very destitute of the means of grace. They have *occasional* supplies by Methodists or Baptist brethren; but these in some situations, like angel visits, are 'few and far between.' You doubtless have been informed, that *whole Counties* are yet destitute of what some call efficient gospel labourers! Could your ears hear what mine have by way of *profaneness;* could your eyes behold the wretched effects of *Intemperance;* and could you see the evident marks of *destitution of conscience* which abound there; I think you would call it *Missionary ground*, and have some desire to see it brought under *moral cultivation!*"

OHIO.

Extract from a Monthly Report of a Missionary of the Board, dated July 15, 1829.

In the congregation of —— I have preached three times, and made six family visits. This is an infant society. It embraces only twelve members, and could do but little to support the gospel, but is by no means unimportant as a field for missionary labour. Here, as perhaps in almost every other destitute district of this Western country, there is a great variety of denominations professing Christianity. Delusive, destructive errors are taught, often with much zeal; and thus the carnal mind, which is enmity to God, becomes more and more inclined to cavil, and more full of prejudice against the humbling doctrines of the gospel of Christ.

And here permit me to remark, that I should be grieved to see any, in advocating the doctrines of our church, resort to such a method as is not uncommon in our land, yet that it is my firm persuasion, that the cause of truth suffers for want of judicious pieces adapted to correct certain misrepresentations, and to preserve those who are "carried about with every wind of doctrine, and cunning craftiness, whereby men lie in wait to deceive."

In discharging missionary duties during this month, I have travelled one hundred and sixty miles, made thirty-six family visits, preached twenty-one discourses, addressed three sabbath-schools, and distributed one thousand pages of religious tracts.

For the missionary funds of the General Assembly I have received as follows:—By donation in the congregation of Dearfield, of Peter Lazarus, and John Hartsell, each one dollar; of Frederick Lazarus and Abram Hartsell, each fifty cents.

Received, by collection from a few individuals in the congregation of Newton, one dollar and twenty-five cents.

Also by collection in the congregation of Springfield, nine dollars: amounting to $13.25.

Praying that the Lord may bless the efforts of the Board to build up the waste places of Zion, giving wisdom and success to their operations, I remain with sincere affection, yours."

KENTUCKY.

Extracts from the Report of a Missionary of the Board, dated, July 7, 1829.

You have already received a brief detail of my proceedings until the first of May. Since that time my labours have been employed in the same field, and according to the same general plan. I have preached in the last two months sixty times—attended two days in different congregations to catechetical instruction—organized and attended another very interesting Bible class—made preparation for the commencement of two more Sabbath schools next Sabbath—and assisted on three sacramental occasions; at one of which two, at another, four, and at another, seven persons, were admitted as members of the church, on a profession of their faith in Christ.

Thus you have laid before you in few words, the way in which, as your missionary, I have attempted to discharge the duties of my station. Since entering on the field of labour, I have had occasion to travel upwards of 2000 miles in order to "preach the gospel *publickly* and from *house* to *house*"—have been permitted and enabled to preach 160 times, besides delivering exhortations—addresses at prayer meetings and on other occasions—have laboured statedly in ten different counties—through which I took a monthly circuit—preached occasionally in 34 different *towns, villages, congregations*, and *neighbourhoods*—have met with all that variety of character which is known so extensively to pervade our Western country—have addressed people occasionally in six court-houses, and 22 churches—occupied by four different societies of Christians. What the result will be is known only to Him to whom "*all* things are naked and open." He will reveal it when he makes a full disclosure of the facts recorded in the book of his remembrance. To us at present, though the manifest effect is not such as could be desired, yet there is much cause for encouragement. In general, the attendance on instruction was *very* good, both as to *number* and *order*. The Sabbath schools—though at first opposed in some degree by those who say they are "*not in favour of teaching children religion, any more than making men preachers*"—continue to prosper; and are already bringing forth such fruits as to attract the respect and admiration of the *wise* and *good*. The introduction of catechizing produced a thrill of joy in the bosoms of some of the excellent of the earth who are bending under a weight of years. Such, say they, was their privilege when young. The great majority both old and young took a most lively interest in this exercise. Many of the most enlightened and pious of the different branches of the Christian church, as well as many who are connected with no society, are very solicitous to have a continuance of those labours among them. And some plead with streaming eyes for me not to leave them, for "what" say they, "will become of those few scattered sheep in the wilderness?"—One small congregation of about 60 members would raise about 150 dollars for half the time of some devoted minister—but can get none.—Two other united congregations will about double this subscription for the entire labours of a Pastor—and give such attendance to his labours as is itself a luxury more than earth can afford. Still, owing to the indigent circumstances of a great number of those among whom I have laboured, and most of all, owing to the love of money and deep rooted prejudices against giving any pecuniary aid to benevolent or religious operations; the collections have been small. In some places it has been thought advisable not to mention the subject of contributions, and on all occasions it has been made entirely a matter of choice with the people. So that I may freely say, what has been received has been from "*cheerful* givers." $60.68¾ is the amount collected, now in my hands, for the Board of Missions of the General Assembly. It has been obtained from the following sources—

Collected in P. R. Congregation	$17 58¾
in Binson do.	9 25
in Big Spring do.	4 00
in Lawrenceburg do.	5 85
at Mount Vernon	5 12½
at Shepherdsville	4 87½
From an individual near Newcastle - - - -	5 00
do. near Louisville	3 00
From sundry individuals at different places - -	6 00
	$60 68¾

Extracts from the Missionary Reporter.

A WORD FROM KENTUCKY.

The following is an extract from a highly interesting communication received at the office of the Board of Missions some weeks since. It was written by an aged clergyman, of elevated piety and high standing in the church, and contains sentiments, not only worthy of its author, but worthy, also, of the candid and serious consideration of every conscientious Presbyterian. We feel it to be due to ourselves, as the servants of the Presbyterian church, as well as to our kind and valuable correspondents, occasionally to make known to the churches, the views and sentiments which are entertained by enlightened and influential individuals, respecting the operations of the Missionary Board. The sentiments expressed in this communication, we have reason to believe, are those entertained by a very large number of the most distinguished ministers and laymen, connected with our church in Kentucky, and in most of the other western and southern states.

"The General Assembly is, under Christ, the great bond of union that must hold together that immense mass of Christians, bearing the name of Presbyterians in these United States. I am aware of the value, and of the reliance that is placed upon our confession of faith, and book of discipline and government, as bonds of union. But I contend that these books, valuable as they are, stand to the church, without the living co-operation of the Assembly, much in the relation that the scriptures would do to the world, without the living ministry. It is granted that there are some instances in which ignorant and sinful men have been brought to the knowledge of Christ, by reading God's word, and without a living ministry. But we defy an instance to be produced, where any church has remained for any length of time united and pure, without a living, energetick executive. We have a lamentable example in our own country, of what a church is, and what she may be brought to, for the want of a living, energetick, ecclesiastical council. The writer of these remarks was in Boston, thirty-four or five years ago, when Socinianism was yet but a little monster in that town, for at that time it was almost entirely confined to the city; it was then predicted what things would come to, unless they could erect some acknowledged tribunal, before whom errorists could be brought, and by whom they could be held up to publick distrust. And without the spirit of prophecy it may safely be predicted, that unless the New England churches have some common barrier thrown around them, such as is the General Assembly to the Presbyterian churches, inroads will continue to be made by the wild beasts from every desert, until the fair garden of God shall be trodden down, and become worse than the mire of the streets—become the hold of every vile and ravenous beast. It is just as impossible that a society of any kind can long exist without a head, as it is that a decapitated body can live and breathe. The Jewish church had God for its head. The Urim and the Thummin, the word of God about the tabernacle, the perfect intercourse that God held with Abraham, with Moses, with Joshua, and with Samuel, were intended by God to direct every eye to *himself*. So soon as this intercourse ceased, the Jews were scattered to the four corners of the earth, like sheep without a shepherd. The apostles, and their immediate successors, sustained to the Christian church the same relation, and combined with themselves the same power, that Moses and the prophets did respecting the Jewish church. And so soon as inspiration ceased entirely, and the people had no infallible guides to look to, the mass, leavened as it was with the growing and holy spirit of Christianity, began to crumble to pieces, and hence prelacy and popery arose, and formed a bond of union which held the disjointed materials in some degree of proximity until the reformation. What is the history of all the ecclesiastick councils that have ever convened, but the history of the weakness of the great mass of the church seeking strength and union, and safety, from the aged, the wise, and the good. The people of the nineteenth century are just such beings as have inhabited our world from the beginning. This may be, for aught I know, the "*age of reason;*" I am sure it is the *age of speculation*, and next to our imagination, nothing so much needs the bit and rein, as our speculations. In addition to this, the present, if it be not the harvest of the world, is surely the dawning of that three hundred and sixty-five thousand years that is to bless our world. Amidst the wide spreading blessedness which the last thirty years have given birth to, what American Christian does not think of the Presbyterian church and her General Assembly? I do not believe that any ecclesiastical council ever met on earth, that sustained so important a relation to the church of Christ, as does the General

Assembly of our church. The venerable assembly of Westminster had a specifick object to accomplish. Their work was performed, it seems to me, under something like a spirit of *inspiration*. The Assembly of our church have not only to guard the invaluable treasure committed to their hands by God, and by his servants, the Westminster divines, but they have to overlook, and keep enclosed, the most extended spiritual vineyard ever committed to the hands of man. How shall this vineyard be kept safe, and be well cultivated, if I am permitted to work with what tools I choose, and when, and where, and how I please? If labourers are to be hired into the vineyard, am I, or any set of men, to be permitted to employ them, without being amenable to the General Assembly, the great fountain of delegated power? If so, then let the Assembly be dissolved, never to meet again, and let every man do that which is right in his own eyes. If this is deprecated, then let us soberly submit to the truth, that the Assembly is of right the only bond of union and fountain of action to the Presbyterian church.

One thing I deeply regret, viz. That when our Assembly was first organized, and our church constitution formed, it was not made a law, that no minister under thirty years of age could be a delegate to that body. Look at our political restrictions on this subject. And shall the children of this world always be wiser than the children of light! Is it less important to have a seat in the General Assembly of our church, than to have a seat in the Senate of the United States?

The nature of the case makes it proper, that every sect should have its own Missionaries. It has been said that Missionary Societies, like Bible Societies, ought to be projected upon the *broad theatre* of the *world*, and ought to be conducted upon the principle of universal catholicism. This plan has greatly outrun the present state of the world, and, as I think, the indications of Providence; and I am by no means certain, it is not inconsistent with the original principles of our nature, with what will exist in the most perfect state of the millennial glory. All Christians will probably never wear the same livery, or be called by the same name. At any rate, this time has not come. My age, and the great probability that I shall never again be a member of the Assembly, must plead my apology for intruding my thoughts on a subject which I deem so vital to the Presbyterian church. It certainly is something like a self-evident truth, that just as far as the General Assembly permit our Missionary concerns to pass out of her hands, so far she lessens her authority over the churches, and endangers innovations both in doctrine and discipline, connected with the most awful results."

AN APPEAL IN BEHALF OF FLORIDA.

The following communication was received a few days since from a highly respectable clergyman, who went to Tallahassee, under the auspices of this Board, in 1828, and is now engaged in teaching and preaching in that place, and its immediate vicinity; and has enjoyed peculiar advantages for becoming accurately acquainted with the character, condition, and moral necessities of the people of Florida. It is earnestly hoped that this powerful and affecting appeal to young men of piety and talents, who purpose entering upon Missionary labours, during the ensuing autumn, will be deeply felt and duly appreciated. It would be highly gratifying to the Board of Missions, to commission and send forth at least two devoted Missionaries to this important field, without delay. And are there none to respond to the call of the church, "Here are we, send us?" Towards the close of his letter, the writer states that a Sabbath school is about to be formed in Tallahassee, and then remarks:—"*Tracts* are very much needed in this country. Could not a small bundle be forwarded from New York, or Baltimore, to Magnolia, the port of Tallahassee?" We leave the fact stated, and the inquiry suggested, to make their way to the hearts of those whose province and privilege it is to give wings to these silent messengers of mercy and salvation.

"*Tallahassee, Aug.* 4, 1829.

Reverend and dear Sir,—I am anxious that the character and the claims of Florida should be presented to the minds of those young men in the north who are preparing to enter this fall upon the field of Missionary labour, because I am candidly of opinion that there are here a few important posts that ought to be occupied as soon as possible, by men of the proper stamp. I therefore take the liberty of laying before you a few facts in relation to this country, and of requesting you to present them to the consideration of such persons as you may deem best adapted for this service. Florida is a new country, and when this is said, much is implied—much that will be but poorly comprehended by those who have never been beyond the Alleghanies, nor below the Potomac. In every new country, there are many circumstances which operate unfavourably upon the moral and religious habits of the community, and which tend to embarrass and discourage the preacher of the Gospel. The pressure of business is necessarily heavier than it is in old and established communities. Plantations must be cleared up, as well as cultivated; houses are to be erected—the whole apparatus of agriculture must be provided—while at every step difficulties and delays are encountered, unknown to those who have never experienced them. Under these circumstances, it is not strange that human nature should strongly develop its gravitating propensities, and that the thoughts and feelings of men, necessarily so much occupied, should at length become absorbed in worldly business. The thinness of the population too, and the inconvenience which attends their assembling themselves together, unite with the calls of business in keeping them at home even on the Sabbath. Difficulties such as these, every Missionary, who visits a new country, must expect to encounter; and a full proportion of them will be encountered here.

These considerations, however, magnify the importance no less than the difficulty of the undertaking. How important is it that these deteriorating influences should be counteracted—that society, in its present state, should be cast into the mould of the Gospel—that the foundations of religious and literary institutions should be laid early, that they may be deep and durable; that the sanctity of the Sabbath should be guarded, and its obligations urged upon the people, in all their weight and importance, and that Tracts and Bibles should be dispersed abroad, carrying the Gospel to those who visit not the sanctuary. There are many circumstances, then, which render Florida, in common with other new countries, an arduous and discouraging, but, at the same time, an important, and, *therefore,* an inviting field for Missionary labour.

There are other considerations, however, which render this a *peculiarly* interesting and important field.

It possesses advantages, and holds out inducements, surpassed, in some respects, as I suppose, by no other section of our country. The climate is pronounced by those who speak from experience, to be as fine as that of Italy, and hitherto has proved highly salubrious; a portion of the soil is highly fertile, and is believed to be admirably adapted to the cultivation of sugar, one of the most profitable of crops, yielding an average produce of more than $100 per acre; the inhabitants are characterized by intelligence, hospitality, and refinement, a large proportion of them having previously been among the most respectable members of society in the older states.

In this respect Florida differs from most new countries, where the rough aspect of the country finds its counterpart in the rude manners of the people. This circumstance is of importance, because we feel authorized to expect that religious and literary institutions will eventually meet with a liberal support from such a population. Indeed, munificent appropriations have already been made by Congress for the support of publick schools and a university; the lands selected for this purpose are among the most valuable tracts in the territory. It will be some time, however, before they will become available, and indeed the history of the mismanagement of publick property in other states, warrants the apprehension that their whole value may ultimately be squandered. I forbear to dwell upon the picturesque beauty of the natural scenery—the glowing brilliancy of an almost tropical sky—the elasticity, buoyancy, and blandness of the air—the beauty and profusion of the flowers—the verdure and majesty of the forests—these are matters which, though they may not have lost their charm for the heart filled with the spirit of missions, have nevertheless been superseded in their influence by stronger motives, and deeper and more intense emotions.

The principal inquiry, no doubt, will be, what materials are there to be operated upon? Is the field ripe for the harvest? The inhabitants of the territory amount already to about 25,000 souls, and are rapidly increasing in number. The half of this population, probably, resides in Middle Florida, or within 100 miles of Tallahassee, the capital. Tallahassee itself contains upwards of 1,000 souls. In the whole district of Middle Florida, containing about 12,000 inhabitants, there is no Presbyterian preacher except myself, though in many parts of this section of the country, the majority of the people are favourably disposed toward the Presbyterian system of doctrine and discipline. I have ascertained, in a recent tour made for this purpose, that the two counties immediately westward of this, would each afford an interesting field for a Presbyterian Missionary. I have spoken to some of the most influential characters in each county, who manifested considerable anxiety to engage the services of a preacher, and urged me to lay their wants before a Missionary Society. Owing to the pecuniary embarrassments of the country, however, missionaries would have to rely, at *present*, almost exclusively upon the Society for remuneration. They might live in either of the counties to which I have referred, free of expense. Invalids retiring before the severities of the northern winter would find a delightful retreat in Florida; and were they disposed to engage in the business of teaching, they might gain a cordial admission into the most respectable families as private tutors. Those, however, who come as missionaries, ought to possess the *mens sana in sano corpore*. They ought to be men of intelligence, because the people are intelligent; capable of appreciating the force of an argument, and the fairness of an illustration. They ought to be men of enterprise and active habits, because the inhabitants are sparse, the country new, the discouragements many.

SYNODICAL AND PRESBYTERIAL REPORTS.

SYNOD OF OHIO.

The Board of Missions under the Synod of Ohio, in their last Annual Report to this Board, state—

"That during the past year, they have employed twenty missionaries, most of them for short periods, amounting in the aggregate to twenty-five months and a half. From these Missionaries, they have received reports of twenty-one months and a half missionary labours. In performing these labours, our missionaries have visited 140 places, preached 604 sermons, received into the church 13 members, baptized 9 adults and 16 infants, and administered the Lord's supper six times; and from their reports, the Board have received increased evidence of the anxiety among our vacancies, to obtain the stated means of grace. We regard the present as a time peculiarly auspicious for missionary efforts in this part of our Zion. There is demand and room for at least fifty additional ministers and missionaries within our bounds, and after a few years' labours, we think that this, or even a greater number, would receive their whole support from their congregations. We rejoice that our Parent Board, and the Am. H. M. Society are beginning to direct their Missionaries to this field, and hope that they may be enabled greatly to increase their efforts in our behalf.

The amount of our collections for ordinary missionary purposes is about $600. In addition to this, the members of the Synod pledge themselves to the Board for $400 per annum, to support our Missionary to the convicts in the Ohio State's Prison. From this Missionary, we have received a favourable report. The convicts generally appear to give good attention to his preaching, and several have felt much gratitude for his efforts to do them good; his whole time is devoted to that station. He reports that in conversing with them in their rooms, he has frequently seen them affected even to tears, and that some of the prisoners, of their own accord, established a prayer meeting, to be held on the Sabbath morning. He is encouraged to hope that his labours among these wretched men have not been in vain, and that through his instrumentality some three or four have been changed."

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WESTERN RESERVE SYNOD.

"The Synod of the Western Reserve report to the Board of Missions of the General Assembly, that as a Missionary Society, during the year past, they have appointed three Missionaries, who have performed fourteen weeks of service. And what is peculiarly gratifying to the Synod, is, that two of these Missionaries, since their appointment, have become established as stated pastors over two of our congregations, where we hardly dared to hope one year ago, that the people would be so soon supplied with the regular preaching of the Gospel. By a partial, yet pleasant revival of religion in Twinsbury, the Lord opened the way for a minister of the Gospel to be settled in that place; and by a concurrence of favourable circumstances in Florence, a minister is settled there.

Although this Society has not acquired that efficiency of exertion to which it had aspired, nor accomplished that amount of good it anticipated, yet in view of what it has been instrumental of doing, we are encouraged to go forward, praising God our Redeemer for past success, and looking to him by humble prayer for future aid."

Wm. Hanford, Stated Clerk.

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PRESBYTERY OF LEXINGTON, VA.

The last report of this Presbytery to the Board, is as follows.

"We have a wide and very destitute region lying within our bounds, and loud and pressing calls have been frequently made for missionary labour; but we have not had it in our power to supply it. Could two or three suitable Missionaries be had, the means for their support could be easily obtained, there being two or three hundred dollars already on hand. There are large portions of our Missionary field, which must continue to be uncultivated, unless furnished with labourers by some Missionary Society. The population is sparse, and, indeed, must remain so for many years to come from the nature of the country. For the present summer we have the prospect of procuring the services of one or two licentiates.

Could the Assembly's Board afford to this vast and waste region one or two Missionaries, much, we think, might be done for the interests of the church of Christ.

G. A. Baxter, Moderator.

J. D. Ewing, Clerk.

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PRESBYTERY OF MISSISSIPPI.

The delegate from this Presbytery to the last General Assembly, in a note to the Secretary, communicates the following pleasing intelligence, which we hope may be the means of exciting many other Presbyteries, to go and *do* likewise.

"At the Session of the Presbytery of Mississippi in October last, it was unanimously resolved, that the Presbytery approve of the plan for raising funds in aid of Missions suggested by the Board of Missions in their circular, and recommend to the churches under their care to adopt said plan, and pay the monies so collected to the treasurer of the Presbytery at the spring Session, to be forwarded by him to the Treasurer of the General Assembly. Ninety-five dollars, obtained from individual subscriptions of fifty cents, have been paid in, and the plan meets with general approbation."

PRESBYTERY OF LANCASTER, OHIO.

At the last stated meeting, the following preamble and resolution were adopted and forwarded to the President of this Board, viz:—

"The committee appointed on the communication of the agent of the Board of Missions of the General Assembly, presented the following report.

The Presbytery of Lancaster view with heartfelt gratitude to God, the exertions making by various Missionary Societies, to evangelize the heathen, and to afford supplies and pastors, to feeble and destitute churches in our own land. They feel particularly gratified with the vigorous endeavours recently made by the Board of Missions, emanating immediately from the highest judicature of our church. To encourage them in their good work, we recommend the adoption of the following resolution:

"Whereas, The Board of Missions of the General Assembly, have recently commenced a course of vigorous and extended operations, somewhat suited both to the wants of the churches and the spirit of the age, this Presbytery do consider it as one of the auspicious omens of the present day, and hereby pledge themselves, to sustain the Board, with their prayers and efforts as far as they can, consistently with previous engagements."

PRESBYTERY OF CHAMPLAIN, N. Y.

Extracts from the last Annual Report of this Presbytery to the Board.

"There are a number of towns within our limits, destitute of the means of grace from any minister of our order, and several large settlements, where the Gospel is not preached by any denomination of ministers; new settlements are springing up in our wilderness, which are very appropriately *missionary ground.* These are favourite places for every empirick in theology to try his powers at proselyting; error grows readily and rapidly in such fresh soil. Many of the people would joyfully receive a messenger sent from you to carry them, in the name of Christ, the good tidings of peace. But their poverty pleads as strongly as their spiritual necessities. They are literally poor. In the best places in the three counties over which our Presbytery extends, the people do not, nor are they able generally, to pay more than $300 a year. This is the common salary your brethren receive in Champlain Presbytery. Your Missionary the last year visited and spent some weeks in five of their places, and was well received. The prospect of usefulness, could a Missionary be obtained, is promising. Souls are perishing for want of the means of grace, and we know of no other means of supplying them with the Gospel but by the liberality of the Board, which we have so often received, and for which we desire to be thankful."

PRESBYTERY OF WINCHESTER, VA.

To the Board of Missions of the General Assembly.

Dear Brethren—

At a meeting of the Winchester Presbytery, which commenced on the 22d ult. after much deliberation, the Board of Missions of the Presbytery was dissolved, and a Missionary Society was formed, auxiliary to the Board of Missions, of the General Assembly.

Under the former organization, the Presbytery was the Missionary Society, and the officers of the Presbytery as such, were the only officers known in the Missionary Society. Under the present organization, the society consists of the members of the Presbytery, annual subscribers, and delegates from auxiliary societies. It has its own officers and a board of managers, consisting of the members of the Presbytery, (who are managers ex officio) and eight laymen, who are chosen annually. The business of the Society is conducted by an executive committee of five members, chosen by the managers out of their own body. The funds of the society are to be chiefly employed in supporting missionaries in places where there may be a prospect of organizing, or building up permanent churches.—The design of the recent organization is to give more efficiency to missionary exertions in our bounds. When we look around us, we see much need for increased zeal in missionary operations. Our Society, which embraces the limits of the Presbytery, extends over a region of country embracing a population of about 240,000; and the best data on which we have been enabled to base our calculations, lead us to the conclusion that *nine-tenths* of these immortal beings are not professors of religion in any branch of the Christian church.

We state this fact with the hope that the attention of the Board will be turned towards us. In many parts of our destitute region, congregations might soon be gathered, and churches organized. At present, we have three or four stations where missionaries might be placed in feeble churches; and where, if they were supported in part for some time, under the blessing of God, numerous churches might be gathered. If we could obtain a suitable person, we would be willing to engage his services at once, trusting to God for the means of meeting the expense. But at present, we do not know of any suitable missionary whose services can be obtained.

We trust that you can give us aid—You know the kind of men that we need in this region of country, and we do most earnestly request you to bear our wants in mind, and give us aid in securing the services of those who will be blessings to our Zion.

We rejoice in the extending operations and the increasing usefulness of your body. It is our desire to see the bonds of union between the Assembly's Board and all the churches under the care of the General Assembly, abundantly strengthened. We cherish the hope that any efforts which may be made to withdraw the attention and affection of any part of the Presbyterian church from that Missionary Board, which was created by the highest judicatory of our church, and is amenable to it, will not be successful; and will be overruled by the Head of the church, for the glory of his name and the good of his cause.

May the Lord bless you and crown your labours with abundant success.

By order of the executive committee,
JAMES M. BROWN, Secretary.
Berkely County, Va. May 21, 1829.

PRESBYTERY OF RICHLAND, OHIO.

Mansfield, Ohio, April 20, 1829.

To Rev. Joshua T. Russell.

Dear Sir,—The Presbytery of Richland in session at Frederick on the 17th inst. made it my duty to forward to you the following preambles and resolutions:

"Whereas at the last meeting of the Gen. Assembly, measures were adopted to render the Board of Missions under the direction of that body more efficient than formerly; and the Board having in consequence commenced an energetick course of action according with the spirit of the age, and in some measure calculated to meet the wants and expectations of the churches of our denomination, Therefore this Presbytery do rejoice in it as a most auspicious event, and do hereby resolve,

1. That we will sustain and aid the Board of Missions of the General Assembly in its operations, by our prayers, and such other support, as is within our power consistently to afford.

2. That both a sense of duty and a spirit of filial affection induce us to apply in preference to this source, for such aid as the feeble churches and destitute settlements within our bounds may require.

3. That while we gratefully acknowledge the kindness of the A. H. M. S. this Board would respectfully withdraw from its connexion with that Society, to act as a presbytery through our natural organ, the B. of M. of the General Assembly.

4. Resolved that a copy of these resolutions be forwarded to the Executive Committee of the A. H. M. S. together with a respectful communication, acknowledging our grateful sense of the kindness of that Board, in affording aid to a number of those churches within our bounds."

By order of the Presbytery,
JAMES ROWLAND, *Stated Clerk of Richland Presbytery.*

REPORTS OF MISSIONARIES.

NORTH CAROLINA.

Letter to the Corresponding Secretary from a Missionary of the Board, dated Rutherfordton, August, 7, 1829.

Rev. and Dear Sir,—From Morgantown, where I wrote my second report, I went directly to Lincolnton, where I remained four Sabbaths. Here are four denominations of professing Christians,—each warmly engaged to support his respective party. The Presbyterian church here is comparatively small. Having appointed a communion to be held the fourth Sabbath, Mr. Sparrow, the pastor, who gives them half his time, and myself, commenced our preparatory labours, with the month, (viz. July.) We held meetings about three times every week, and when not providentially prevented, three times on the Sabbath. We also visited from house to house—talking both to professors and non-professors, and also praying with and for them. Finally the communion came on. This was truly an interesting season; although only two were added to the communion of the church, yet the tone of Christian feeling is doubtless considerably raised, and the cause of the Redeemer advanced.* And here I would mention, that one of the elders recently resigned the office of post-master, because he could not conscientiously discharge the business of the office on the Sabbath day. This is worthy of imitation.

From Lincolnton I went to assist the Rev. Mr. Dickinson, in Nazareth congregation, Spartanburgh district, S. C.

Although this congregation is not within my prescribed bound, it lies near it. From the state of excitement in this congregation, which commenced during a few days I spent with them last spring, and which has not only been kept up, but considerably raised by the indefatigable labours of their worthy pastor, I was advised to attend.

The meeting commenced on Thursday, and terminated on the following Monday. It was numerously attended from the beginning; and better order and more untiring attention, I believe I never saw on any occasion. The whole number of new communicants was 48, 15 of whom were admitted Saturday evening, the rest had been examined a few Sabbaths before.

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* Here they have also a Sabbath school, which I attended and twice addressed.

Sabbath night about 30 persons publickly professed anxiety, and it is believed that double that number are deeply impressed. It was delightful to see the mother of eighty—with the boy of 13, at the table of the Lord, for the first time, commemorating the dying love and living care of the Saviour of sinners. The prospects of the church here are now quite flattering. From Nazareth I came to brother Kerr's, where I am now resting a little from the fatigue. I have delivered, during this month, 17 sermons,—three exhortations—attended two communions, and visited a great deal, but I cannot say precisely how often; also attended one monthly concert, distributed a number of tracts; and travelled 120 miles. The amount of monies I may be able to collect for your Board, I will mention in my last report. I remain, dear Sir, yours, most respectfully.

OHIO.

Extract from a Monthly Report of the Rev. Henry Van Deman, dated, Delaware, Aug. 1, 1829.

"We have in my charge three Bible classes, for which I write questions.—Two of these classes are examined monthly, the other once in two weeks. We have four Sabbath School Societies on the *Union* plan, and nine schools in the four societies. We have a flourishing Tract Society, amounting to about one hundred members. We have two Missionary Associations for foreign missions, male and female. We have also a prayer meeting established, which we attend twice a week. We moreover attend to the monthly concert.

At this time religion within our bounds is more encouraging than at any former period. Assemblies for religious worship are collected with far less difficulty, and in greater numbers, both in my charge and vicinity, than I have ever before witnessed; and in many places it is evident that the Lord is at work. In my own charge, a few days before I received your commission to labour as your missionary, I added to the church twenty-five members, and considerable seriousness still remains among us."

Extract from the Report of a Missionary of the Board, dated, Goshen, Ohio, Aug. 3, 1829.

"Our publick services are well attended, and vast multitudes throng the gates of Zion, and by their frequent sighs and the profusion of tears, manifest the pungency of their grief. There appears to be increasing attention amongst the youth, and the old grey headed fathers and mothers, who have long refused to obey the gospel, begin to listen to and desire to hear the mild accents of the gospel of Jesus to cheer them in the prospect of death."

PENNSYLVANIA.

Report of a Missionary of the Board, dated, Alexandria, July 31, 1829.

Dear Sir,—I feel myself happy in being under the direction of your excellent Board, all whose measures, hitherto, appear so eminently calculated to promote the interest of evangelical piety, and which, from the success that has crowned your operations, seems evidently to have met with the approbation of the great Head of the church. May all your future deliberations, as regards the missionary work, be directed by the spirit of holiness and the infinite wisdom of the "Wonderful Counsellor," that you may not fail to succeed in gaining many subjects to the Prince of Peace, from the world which lieth in wickedness. This is the heart's desire and fervent prayer of your humble servant, who will endeavour, by the grace of God, to perform his respective part in the good work of promoting the kingdom of Him whose right it is to reign.

In the region of country assigned me, and in which I have been labouring as your missionary during the present month, there are four little villages all destitute of the *stated* means of grace, and *some* without occasional preaching from any denomination; the consequence is, that iniquity abounds, and a general laxity of morals prevails. In each of these places, I preach alternately on each succeeding Sabbath, and in their respective vicinities through the week. In some of the places my meetings are well attended, and in many instances, a deep seriousness and engagedness of mind is manifested during service, which promises something encouraging. But in other places, the reverse is the case. The greatest carelessness, indifference and unconcern prevails, not unfrequently scoffing and ridicule, and a general neglect to the preaching of the word and the means of grace. In order to ameliorate this deplorable state of things, I have "gone out into the highways and hedges, and compelled them to come in" to the house appointed for divine service, and I have reason for gratitude, that I have succeeded in getting many to attend who previously stood aloof from the house of God, and Gallio-like, cared for none of these things. Who can tell what may be the result? As the Lord has put it into their hearts to come, he may be pleased also to open their hearts to hear, and attend to those things which may be spoken in his name.

Many of the people with whom I have

conversed in private, I have found totally ignorant of the essential doctrines of Christianity, and some, indeed who had lived to the age of twenty or twenty-five, and could not so much as tell me who was the Saviour of sinners, though they could read, had read the Bible, and their parents had been from their youth, members of the church. This gross darkness which covers the people, I hope to see dispelled by the refulgent light of God's word. For this purpose, I have formed Bible classes, which I meet at stated times. I have, more than ever before, felt the need of tracts. After conversing with sinners on the all important subject of the soul's salvation, and after knowing the state of their minds, it appears to me like doing the work effectually, when parting, to leave with them an appropriate pithy little tract. A word fitly spoken, is sometimes salutary, yet it is often erased from the memory, even though it comes first with fervour, but "litera scripta manet." The little silent messenger may meet the eye again, and perchance, again, and eventually reach the heart. I shall soon have a supply of these.

During the present month I have travelled 168 miles, excluding 120 travelling to my appointed place, in which time I have preached 30 discourses, visited 55 families, with whom I conversed and prayed, visited and exhorted two common schools, revived one languishing Sunday school, well nigh extinct, and conversed with I know not how many individuals about the one thing needful, with whom I incidentally met."

WARREN, PA.

Extract from a Letter of a Missionary of the Board, in Bradford County (Pa.).

"The Presbyterian church of Warren needs help. They are composed of between thirty and forty members, and are labouring under all the disadvantages of a new county. They are struggling to their utmost, to enjoy the preaching of the word, and ordinances, but they cannot at present raise more than one hundred dollars. It would be an act of charity to assist them, and no doubt would meet the approbation of the Head of the church.

There is a great moral waste in this country. There is no settled pastor in this county, and only three stated supplies. In this presbytery, which is nearly 100 miles square, embracing 30 small churches, there is only one pastor, and a few other ministers. The prospect is gloomy; without help from some benevolent society, it appears that our Zion will die.

As these churches are all poor, and none of them able alone to support a preached gospel, it will be difficult for me, as a missionary, to raise much money for the Board; all the money that can be raised, is wanted on the ground, to aid the preaching of the gospel, the Bible cause, tract societies, Sunday schools, and temperance societies."

ILLINOIS.

Extract from a Monthly Report of a Missionary of the Board, in the south-eastern part of this State, dated July 15th, 1829.

"During the month past, I travelled 233 miles, made 24 family visits, preached 20 sermons, and gave several exhortations; attended the monthly concert once, and gave an address; formed a Bible class in Shawneetown, consisting of about forty members, and catechised it twice; attended the Sabbath school here once, and gave an address to the teachers and scholars, and baptized two infants.

In Shawneetown there is a gradual increase still in an attention to the means of grace. We are much encouraged by our success in the Bible class, and we hope the blessing of God will render it a great benefit to the youth, in particular, of this place. I am also much encouraged here to the duty of family visitation. I have reason to believe that this is the means of increasing the number of attendants on the preaching of the gospel, and I trust, in a few instances, of increasing the number of those who are desirous of an interest in the Saviour.

In Sharon church, there are some encouraging symptoms; an unusual engagedness among Christians, and two instances of seriousness amongst the non-professors, if no more.

The prospects of the Golconda church are unusually flattering. There is much more attention to preaching, and much more engagedness than we have before seen. They are longing and praying for a better supply of preaching.

At Equality no church is yet organized; but if there can be a supply of the means, I believe one will be gathered there shortly.

The churches of Carmi, and New Haven, exhibit nothing new worthy your attention. The little churches in Wayne and Franklin counties, are entirely destitute for want of another labourer."

NEW YORK.

Extracts from a Report of Two Months' Service, recently performed in Niagara County, by a Missionary of the Board.

"Six days, from Saturday, Jan. 17th, 1829, to Thursday, 22d, I was at Ward's Settlement, between the falls and the canal, town of Niagara, a place very poor and destitute, as to evangelical preaching, but rich in soil and crops; at Hawley's, or Saunders's Settlement, in a corner of Lewistown, and near the Tuscarora vilvillage, and at Cambria. In the whole, preached 5 sermons, visited 2 schools, and 16 families; attended one conference, and travelled 36 miles. All this is truly missionary ground. I was kindly received, and the word carefully attended to by many.—Some of the meetings were full and very solemn, and the minds of some were deeply impressed.

"Friday, 6th, in Davis's Settlement, in the town of Wilson, attended the general conference and prayer meeting, and made an address, and heard the remarks and prayers, and addresses of others. Full 100 persons were present. There is a great revival of religion here, great for the sparse population; 40 have already joined the Presbyterian church—many have gone over to the Methodists; some entertaining a hope, have not yet made a publick profession; the revival is chiefly among Presbyterians. It is a pure, genuine, and noiseless work, and I have not within three years, attended so solemn and so deeply interesting a conference.

"From Friday, March 13th, to Wednesday, March 25th, 12 days, was employed constantly, and I hope, faithfully, on the Ridge Road, and elsewhere in Cambria; also, in Lewistown, Youngstown, and in the back and woody parts of Lockport. In some instances, a vast many, in others, but few, came forth to the meetings; and there is good reason to believe, that some sinners were alarmed, and the children of God comforted and enlightened."

During the two months, the missionary visited 120 families, 6 common, and 5 Sabbath schools—delivered 52 sermons, administered the Lord's Supper 4 times, baptized 7 or 8 infants, and attended 8 or 10 conferences and prayer meetings. He states, that "Sabbath and common schools in Niagara county are large and flourishing, and Bible classes are doing well."

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APPOINTMENTS

Made by the Executive Committee since their Report to the Assembly, May 26, 1829, *not before in Commission.*

Mr. Samuel Montgomery, 6 months, Huntingdon Co. Pa.

Rev. Henry Van Deman, 1 year, Delaware, Ohio.

Rev. A. D. Montgomery, 1 year, Pittsylvania Co. Va.

Mr. Cornelius H. Mustard, 2 months in Delaware.

Mr. Alexander Logan, 1 year, in Pres. of Cincinnati, Ohio.

Rev. Cyrus Gildersleeve, 6 months, in Luzerne Co. Pa.

Rev. Edson Hart, 1 year, Trumbull Pres. Ohio.

Rev. William Wallace, 2 months, Olive and Cross Roads, Ohio.

Mr. George W. Warner, 1 year, Coshocton and Mill Creek, Ohio.

Rev. Richard Brown, 1 year, Warren Co. Ohio.

Rev. Salmon King, 1 year, Bradford Co. Pa.

Rev. Nahum Gould, 1 year, Cataraugus Co. N. Y.

Mr. John C. Annan, 1 year, Perry Co. Ohio.

Rev. Silas Parsons, 1 year, Wilson and Niagara Counties, N. Y.

Rev. Adams W. Platt, 1 year, Rutland, Jefferson Co. N. Y.

Rev. James Cunningham, 1 year, Licking Co. Ohio.

Rev. Jacob Wolf, 1 year, Richland Co. Ohio.

Rev. Wm. Dickey, 2 months, in Chilicothe Presbytery.

Rev. James H. Parmele, 6 months, on the Muskingum river.

Rev. Peter Hossinger, 1 year, Crawford and Erie Counties, Pa.

Rev. Thomas A. Leggett, 1 year, Peekskill, N. Y.

Mr. Nicholas Murray, 2 months, Wilkesbarre, Luzerne Co. Pa.

Rev. Wm. Ramsey, 1 year, Southwark, Pa.

Mr. E. C. Hutchinson, 1 year, Leesburgh, Va.

Rev. William Page, 1 year, Ann Arbour and other places in Michigan Ter.

Rev. Wells Andrews, 2 months, Hartford and Trumbull Pres. Ohio.

Rev. J. Burchard, 1 year, Utica, N. Y.

Rev. George C. Sill, 2 months, Rochester Presbytery, N. Y.

Rev. John P. Hutchinson, 1 year, Ohio.

Mr. Isaac Bennett, 1 year, congregations of Carmi and Sharon, White Co. Illinois.

Rev. John Hudson, Missionary Agent, 3 months, Kentucky.

Rev. Wm. M‘Timsey, 1 year, congregation of Monticello, Sullivan Co. N. Y.

Mr. Archey B. Lawrence, 1 year, Muhlenburgh Presbytery, Ky.

Mr. John F. Ewing, 1 year, Kingwood, Finnsville, and Ingtown, N. J.

Mr. William Brobston, 1 year, Wilmington, Elizabeth, and Brown Marsh, N. C.

Rev. Samuel Leonard, 1 year, Preston, and Pharsalia, N. Y.

Rev David Page, 1 year, Cambria, Niagara, Co. N. Y.

Rev. —— Bacon, 1 year, 12th Presbyterian church, Philadelphia.

Mr. William C. Anderson, Missionary Agent, 6 months, Indiana, N. and S. Carolina, and Georgia.

Mr. Britton E. Collins, to Pennsylvania, 1 year.

Persons before in commission, whose appointments have been renewed.

Rev. Charles Webster, 1 year, Hempstead, Long Island, N. Y.

Rev. Samuel G. Lowry, 2 months, Rush and Decatur Counties, Indiana.

Rev. Peter Montfort, 2 months, Butler Co. Ohio, or Indiana.

Rev. Dewey Whitney, 3 months, Ebenezer Pres. Ky.

Rev. Lewis M'Leod, 1 year, Missouri or Tennessee.

Rev. Wm. B. M'Ilvaine, 1 year, East Liberty, Pa.

Mr. George Printz, 1 year, in Ohio.

Rev. J. W. M'Cullough, 1 year, Fredericktown, Md.

Rev. Thomas Barr, 2 years, Missionary Agent for the State of Ohio.

Rev. Sylvester Scovel, 1 year, in Pres. of Cincinnati, Ohio.

Mr. Sayrs Gazley, 1 year, Warren, Co. Ohio.

Rev. B. F. Spillman, 6 months, eastern part of Illinois.

Rev. Isaac A. Ogden, 1 year, Union, Franklin, and Fayette Counties, Indiana.

LETTERS

Received at the Office of the Board of Missions during the Months of July and August.

Robert M'Cartee, N. Y.; Edw. E. Gregory, Md.; A. G. Morrison, Pa.; John M'Knight, Pa.; Wm. Page, Michigan Territory; Robert Henry, 2, Pa.; Duncan Brown, West Tenn.; Austin O. Hubbard, 2, Md.; James Wilson, Ohio; Benj. F. Spillman, 2, Illinois; John Breckenridge, Md.; John M. Dickey, Florida; Salmon King, Pa.; Samuel B. Smith, Ohio; Jedediah Burchard, N. Y.; Wm. Quillen, 2, N. C.; Saml. Sturgeon, Pa.; John Burtt, N. J.; Thos. Barr, 2, Ohio; W. B. M'Ilvaine, Pa.; Lewis M'Leod, 2, N. Y.; G. G. Sill, N. Y.; E. P. Swift, Pa.; J. W. Moore, Arkansas Territory; J. Hawthorn, Ky.; J. D. Hughes 2, Ohio; E. Washburn, Ohio; J. M'Elroy, N. Y.; W. J. Frazer, Ohio; Nicholas Murray, Pa.; J. W. Leonard 2, N. Y.; J. A. Ogden, Ind.; A. Alexander, N. J.; W. P. Alrich, Del.; John Gloucester, Pa.; W. C. Anderson, Pa.; W. Ramsay, Pa.; S. Swan, Pa.; S. Montgomery, Pa.; Robt. Thompson, Pa.; A. Wylie, 2. Pa.; E. M. Wilson, Va.; Sayrs Gazley, Ohio; E. Hart, Ohio; J. Kirkpatrick, N. J.; T. Clelland, Ky.; H. Van Deman, Ohio; J. E. Annan, Ohio; W. Chester, N. Y.; Josiah Talbot, N. Y.; A. Aikman, Florida; H. S. Pratt, Geo.; Elders of the African Church, Reading, Pa.; J. D. Stevens, Michigan Territory; Geo. Cotton, N. Y.; David R. Preston, Missouri; D. Montgomery, Pa.; B. E. Collins, Pa.; L. Henderson, Tenn.; J. G. Force, N. J.; W. Sickles, Indiana.

FOR THE CHRISTIAN ADVOCATE.

Letter from the Rev. Jonas King, dated Egina, Dec. 30, 1828, *to Miss Margaret Carswell Ely, Philadelphia.*

The beautiful little silver pencil, and the golden pen, often remind me of the giver, though she would not have been forgotten had no such tokens of friendship been given. The interest which you took in forming a little society for the establishment of a school for females in this part of the world, to say nothing of the kindness, and hospitality, and many attentions which I received in your father's house, was sufficient to give you a place in my memory.

The little pencil has travelled with me through the whole of the Peloponnesus, and has been in constant use, and most serviceable to me in taking notes on a thousand different subjects. I need not say that I am very grateful to you for it.

Now I wish to know something about that little society which you were endeavouring to form, and which I should compare to a bouquet of flowers. Does it flourish? Can it furnish me with the means for establishing a school, for those of your age and sex, in this interesting land, where the Moslem is, I trust, no longer to bear sway, and the grated harem no longer to be seen. Your advantages have been such, that, though young, you know the worth of female education; and your benevolent heart, trained by the instructions of that holy Book of Inspiration, which you daily read, will, I doubt not, lead you to make exertions for those who are separated from you by the wide rolling ocean. I wish to establish many schools, and there is now nothing to prevent me from so doing, but the want of the means.

I wish, however, to establish one of a superior order, in which females may be fitted to give instruction to others, and in which all those useful and ornamental branches of literature shall be taught, which are taught in your city. And it would be very desirable, if I had the means, to erect a building for such school, as almost every house and church in the whole country has been destroyed; and the poor people have as much as they can do, and more than they can do, to erect a dwelling for themselves and families.

In the midst of all these ruins, how charming would it be to see one rising, on the portals of which should be inscribed "ΦΙΛΑΔΕΛΦΙΑ," (Philadelphia) which, in Greek, means "brotherly love," and that for the instruction of the most interesting part of our race! I think that I should be able to erect a stone building, large enough for the accommodation of a hundred young ladies, (that is, for the purposes of study and recitation,) for about *one thousand dollars.* If it were intended to furnish them with rooms to live in, double that sum might be necessary. And on many accounts, this would be desirable, and especially as they might then be under the immediate care of the matron who might preside over the institution.

Now I wish you to lay this letter before your mamma, Mrs. C—, and Mrs. L—, and consult them, and see if they will not assist you, and solicit aid from others, and furnish the means for such a school in Greece. If they choose, it might bear your name, which, in Greece, would thus be rendered immortal—would be remembered along with those of Persis, Tryphena and Tryphosa. * * * * * * * About three hundred dollars a year would, I think, enble me to procure suitable instruction for the above mentioned school. Should only a part of it be contributed, even a small part, it would be very acceptable, as that, together with some donations from other places, might furnish the means for establishing a school on a small scale. If a hundred cannot be educated, let ten be, or even five.

JONAS KING.

LETTERS ADDRESSED TO THE LAST GENERAL ASSEMBLY, WITH THE ANSWERS RETURNED.

(*Continued from page* 381.)

CIRCULAR ENCLOSED IN THE LETTER FROM COLANY NEE.

The Pastor of the Third Ecclesiastical Division of the Reformed Consistorial Church of the Departments of Aisne, and of Seine and Marne, to his fellow Protestants.

May grace and peace be given and multiplied to you from God the Father, and our Lord Jesus Christ.

Sir, and honoured brother in Jesus Christ our Saviour.

The parish or ecclesiastical section that the Lord has been pleased to intrust to my care, and that I have had charge of for fourteen years, appears to me to merit your attention for a short time, and I trust will excite your interest. Not that it has any thing to offer which would be considered worthy of notice by the world, being composed of none but poor rusticks, who have been but too long forsaken, because it is very difficult to discharge its parochial duties, and has afforded, and can still offer, but very few temporal advantages to the pastor. It is notwithstanding the most extended parish in France, and consequently, one in which there is most travelling and fatigue. In fact, it is composed of a Protestant population of about 2000 souls, dispersed among the Catholics in more than fifty communes, forming seven churches, and several dependencies, which are separated from the central one, by four, five, six, and eight leagues, and some even by fifteen leagues from each other.

Many of these churches did not exist when I came into the parish, and the others were all more or less poor in a worldly sense; but, alas! still more so in the sight of God, and continued so for a long time. Poor myself, in this twofold sense, and especially in the faith, I could not declare to them what I did not yet know myself—the *knowledge* of free salvation by faith in Jesus Christ. Far from conducting them to this divine Saviour, alas! I was only the means of leading them farther from him, and confirming them in their own righteousness, by always representing to them good works, as a condition of that salvation which he obtained for us by his death, and not as a necessary fruit of faith in his blood. This error, which may appear at first of little consequence, was notwithstanding a fatal one, which rendered my ministry barren, and which only tended to establish the pretended merit of good works, at the expense of the infinite merits of Jesus Christ. Alas! I did not then comprehend what the great apostle teaches us, that it is not by the works of the law, but by the preaching of faith in Jesus Christ, that the Spirit is given which renews and sanctifies. Thus, my sermons were without fruit; my parishioners continued in their sins; and I saw no other effect from my ministry, during nine years, than a proud and vain confidence in the forms of worship; so that these children of the blessed reformation had only the name and exterior of reform, without possessing its faith, its spirit, its love, and its life; and the holy and happy doctrines of salvation could scarcely be found, except in the books of the ancient witnesses, in which they were read without being understood, without being received into the heart, without giving evidence of their consolatory, regenerating power.

But when it pleased God to make known to me this free salvation, full and perfect, which Christ had obtained by his blood, and had given me grace to embrace it by faith, I declared it with confidence from the pulpit. Not satisfied with offering it in the church, I obeyed the command of the word of God, which requires that the ministers of Jesus Christ should be "constant in season and out of season," and teach the things belonging to salvation, both in publick, and from house to house. Responsible before God for the souls of all my parishioners, I endeavoured to approach each one of them, to question them as to their state, to engage them seriously in seeking reconciliation with God, and showed them, in the faith of Christ, the infallible and only means. The word of life thus offered to their consideration in publick and in private, and accompanied by fervent prayers, and above all by a blessing from on high, was not long in producing fruit in my churches. I soon saw consciences troubled in a salutary manner; young people abandoning the pleasures of the world to follow Christ; old men embracing the Saviour, like Simeon, with holy joy; hardened sinners, touched by the love of Christ, constrained to go to him that they might have life; and people, indeed, who had forsaken religious assemblies since the revolution, assembled with eagerness to hear the gospel of salvation, and bless the Lord with me for having saved us, not on account of any works of righteousness which we have done, but according to his mercy, by the baptism of regeneration, and renewing of the Holy Ghost.

It is true, that such a change in the minds of the people, and especially in my preaching, caused at first some agitation, and surprised many persons, who regarded as new the doctrines I declared; but after having compared them with the word of God, the confession of faith in our churches, and the principal writings of our reformers, which were in the hands of some of my parishioners, they were compelled to acknowledge they were in accordance with them; and that they had been wrong in calling them *new*, since they were as *old* as the world, and had been professed by the patriarchs, the prophets, the apostles, and true believers, at all times, and that they had found in them their consolation, their salvation, and their life.

Since that period, the old and delightful doctrince of free salvation by faith in Jesus Christ, has not met with much opposition among my parishioners, and the Lord has vouchsafed to bless it in a most gracious manner. Already more than three hundred souls have embraced it with faith, and are now rejoicing in God their Saviour: many others hear it with great respect, and desire to see it graven upon their hearts by the Holy Spirit. It is even held in honour among most of those who formerly contended against it, and who have not yet experienced its sanctifying power. Even among the children, there are those who have felt its salutary influence, and who only desire to belong to Christ; but his victorious grace is especially manifested among the young men, of whom there are many who desire to devote themselves to the work of the ministry. Four of these have already entered into the house for evangelical missions, established at Paris, for the conversion of the people who are not Christians. Several others are only waiting for an opportunity to follow them; some intend to take the situation of teachers; and others are preparing themselves to serve the Lord in their own country. All in fact, feel it a duty to make the *tidings of salvation* known to poor sinners, who have not yet heard them; and with this design, they formed Bible, tract, and missionary societies, connected with those of Paris. Notwithstanding the great poverty of the greater part of my parishioners, they have found something to give *for his sake*, who became poor to enrich them, and who has given his life for the ransom of their souls. Their faith in this divine Saviour, their separation from the luxury and vanities of the world, and more especially their temperance, which is carried to such an extent by some, that they make up the amount of their subscriptions from the salt which they would otherwise put in their wretched soup made of herbs, which serves them to moisten their bread;—behold, yes, behold, these are the treasury upon which the imitators of the poor widow of the gospel have drawn to establish their pious associations, and where they still draw to sustain them. They think themselves happy to be able to consecrate to the Lord who redeemed them, the time and money which they formerly devoted to the world, "to the lust of the eyes, the lust of the flesh, and the pride of life." Such are the signal blessings which it has pleased the Lord to spread over my parish, and for which, both pastor and flock cannot humble themselves too much before God, and praise him, ascribing to him all the glory. Yes, this has been done by the Almighty, and it is marvellous in our eyes.

It would without doubt occur to you, my honoured brother, that Satan could not see such a work wrought in my district, without making use of every effort to arrest it and destroy it, if that had been possible. Enraged at seeing so many souls torn from him, which he held captive to do his will, he has endeavoured to entice them into error, and to trouble my churches, by means of some strangers, during a very serious illness, which prevented me from guarding my flock. But He who watches over Israel, has confounded the projects of the *Evil One*, and brought back nearly all the believers to the purity of the faith, and has made use of the errors of a moment to render them more humble and vigilant, and thus has established better order in my churches.

Notwithstanding, all is not yet done in my parish, and there still remains much to do for its prosperity. But among those things which appear to me most urgent, there is one, sir, which my churches believe with me ought to be the subject of their most earnest desires and prayers, as most calculated to promote the kingdom of Christ among us;—it is the erection of a parsonage.

Indeed, there is not in our district any residence assigned to the pastor. All the efforts which my predecessors have made, as well as myself, with the government, to obtain one, have proved ineffectual, and there remains no hope from that source. The pastor has always found it necessary, and is still obliged, to procure lodgings at his own expense, and, what is of still more consequence, it is impossible for him to find the necessary accommodation.* It is one of the principal reasons which has till now prevented this district from retaining a spiritual teacher for two years together: for, it is a fact, that since the revolution, all my predecessors, without any exception, have only remained here a few months, or at most a year and a half. Since I have been at Lemé, my churches have endeavoured several times to procure me a dwelling: but on the one hand, their poverty, and on the other, the great expense they have already incurred, in building five churches, upon which they still owe considerable sums; also the establishment of religious societies, and the support of several schools, have put it entirely out of their power to provide for the object in question; so that nothing remains for me but to look to another quarter, and make an appeal to the generosity of those who shall think the circumstances of my churches worthy of their interest.

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* When visits were made to me, I was obliged to send some of my children to sleep in a neighbouring house.

If I have delayed until now to make this appeal, it has been from the fear of being suspected of having acted rather with a view to my own interest, than that of my congregations: but having been visited in my humble habitation by several servants of Christ, they have done away my scruples, and dissipated my fears, by calling upon me to consider, that after having passed fourteen years in my parish, having organized all its churches, built places of worship, founded schools, and established Bible, Tract, and Missionary Societies, no one could suppose that I only thought of myself. I therefore take the liberty of addressing you, honoured brother, to beg you to have the kindness to interest yourself in this labour of love, and to ask of you some assistance to build a parsonage at Lemé. It is this church which ought to have the preference. In the first place, because it is in a central situation; second, because it contains the half of the Protestant population of the whole district; third, because one-third of the pastor's time, including the sacred days, ought to be consecrated to it.

You have now, honoured brother, a faithful representation of the circumstances of my churches; and the motives which have induced the step which I have taken. It only remains to recommend it earnestly to Him whose blessing alone can enrich; and to beseech him to crown this effort with success, and permit a dwelling for the pastor to be erected at Lemé; that this house may be continually a house of prayer, a house always supplied with men of God, bold sentinels of Israel, faithful imitators of the Great Shepherd of the flock, and in which the flock of Christ may hear from all the ministers who will successively occupy it, the words of grace and of truth. This we may hope with greater confidence, because there exists at Lemé, as well as in my other churches, a spirit too openly declared in favour of the gospel, of the sound doctrine which ought to be taught, and the discipline and institutions of our fathers, to allow a pastor, who would depart from these institutions, and who did not bring the doctrine of Christ, to be established in this house, much less retained in this parish. May the Lord then realize the hopes we have formed in relation to this building, and add new blessings to those he has already granted, to the pastor and his flock, and pour out upon all those to whom these lines are addressed, the precious graces of his Holy Spirit, by Jesus Christ, our Saviour. Amen.

Accept, honoured brother, the expression of my sentiments of respect and brotherly love. Your very humble and devoted brother in Christ,

COLANY NEE.

Lemé, November 11, 1825.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, N. J. on the 31st of August last, viz.

Of the Rev. Dr. John Codman, of Dorchester, Massachusetts, per Messrs. Hurd & Sewall, being the ninth instalment of his liberal subscription for the Contingent Fund - - - - - - - -	$100 00

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church during the month of August, 1829.

From Wm. Brown, Esq. his subscription for 1829 - - - -	$100 00
Donation from Mr. Q. Campbell - - - -	5 00
Annual subscription in part of the Auxiliary in 3d Church, Newark - -	3 00
Collection at the Monthly Concert in 6th Presbyterian Church - -	8 06
Do. Do. Church at Belvidere, by the Rev. Mr. Candee - - - - - - -	3 75
Collection in the 11th Presbyterian Church - - - - -	11 50
From the Congregation in Newton, Bucks Co. by Rev. J. W. Scott - -	4 50
Annual subscription of the Auxiliary of Golconda, (Illinois) by the Rev. B. F. Spillman - - - - - - - -	11 50
Collection in Sharon, (Illinois) by Rev. B. F. Spillman - - -	4 50
Do. Shawneetown, do. do. - - - - -	7 00

Brought over	$158 81
From George Ralston, Esq., his subscription for 1829 - - -	100 00
Donation from Thomas Latimer, Esq. - - - - - - -	20 00
From Female Missionary Society of Chillisquaque Congregation, by Elinor S. Ireland - - - - - - - - - -	11 46
From General Daniel Montgomery, of Danville, his subscription for 1829 -	100 00
Collection in 2d Presbyterian Church, Southwark - - - - - -	6 00
	$396 27

The sum said to have been received from Mr. Mallary in the last month's receipts should have been acknowledged as a donation from Dr. Carnahan, Princeton.

Solomon Allen, *Treasurer,*
No. 18, South Third Street.

View of Publick Affairs.

EUROPE.

Havre papers of the 24th of July, Liverpool of the same date, and London of the 22d, inclusive, are the latest that have reached this country.

Britain.—The British parliament was prorogued on the 24th of June to the 20th of August. The Lord Chancellor read a speech from the throne, in which his Majesty makes his acknowledgments for "the zeal and assiduity" of his Parliament in the despatch of publick business, especially in reference to the Catholick Relief Bill—says he continues to receive assurances from his allies and all foreign powers, of "their desire to cultivate the relations of peace"—laments the continuance of the war in the East, and pledges himself to "use his utmost endeavours to prevent the extension of hostilities, and to promote the restoration of peace"—is glad that he "has been enabled to renew his diplomatick relations with the Ottoman Porte," and says that his ambassadors, and those of France, "are on their return to Constantinople," and are authorized to act on behalf of Russia for "the final pacification of Greece, in the name of the three contracting parties to the Treaty of London"—states that the French army has been withdrawn from the Morea, "with the exception of a small force destined, for a time, to assist in the establishment of order in a country which has so long been the scene of confusion and anarchy"—regrets the condition of "the Portuguese Monarchy," and gives assurance that he will "use every effort to reconcile conflicting interests, and to remove the evils which press so heavily upon a country, the prosperity of which must ever be an object of his Majesty's solicitude." He then, as usual, thanks the Commons for granting the necessary supplies: and he expresses to both Houses his hope that their measures will, "under the blessing of Divine Providence, tend to establish the tranquillity and improve the condition of Ireland," and in general promote the happiness of his people, and cement all the parts "of this great Empire."

From this speech it is evident that Britain does not wish the Russians to conquer the Turks, and is determined not to engage in war in behalf of Portugal. Reports represent the Duke of Wellington as less popular than he was some time since, and that he possesses less of the confidence of the king. This, however, may be nothing more than party misrepresentation, or mere popular rumour. There are still great disturbances in Ireland. The Protestants, it appears—the Orangemen especially—are indignant at the late immunities granted to the Catholicks, and now return upon them the same disgraceful measures of riot, and assassination, and murder, which the Catholicks have heretofore pursued. There was no doubt that O'Connell would be elected to Parliament. There was great dissatisfaction among the English weavers, and they had even applied to Lord Wellington to afford them facilities to emigrate; but their request was not granted. The *quid nuncs* were expecting and talking of changes in the administration, but no changes had taken place at the date of the last advices. We reserve an account of the late Russian successes to another article; but we may here remark, that Britain, France, and Austria, are manifestly disappointed and displeased at these successes, and will probably combine their influence to stop the career of victory on the part of Russia. For our own part, we hesitate not to say, that we should rejoice to see the sanguinary Turk driven out of Europe, and trust to the settling of the balance of power, in such manner as should afterwards be found practicable. It was expected that the Bishop of London would be advanced to the vacant Archbishoprick of Canterbury.

France.—The publick papers during the month, have furnished us with no important intelligence from France. The Chambers are far from being harmonious in their views and measures, and the court is not satisfied with the proceedings of either; but nothing appears to threaten the quiet of the nation. There is much discussion in the publick papers on the subject of the war between Russia and Turkey, and now and then an intimation of something more to be done against Algiers.

Spain.—It appears that the king of Spain has in some way, we know not how, had a falling out with the ecclesiasticks of his kingdom. We observe a late paragraph which intimates that it would not be surprising, if Ferdinand should treat his Monks as the Turkish Sultan did his Janissaries. The Spanish armament which sailed from Cuba to invade Mexico, has been separated by a storm at sea—a part has arrived on the Mexican coast, and a landing has been effected near Tampico; another part has been driven into the Mississippi, and the troops have landed about 16 miles below New Orleans, at the English Bend. We have seen a proclamation of their general, in the true Spanish *grandiloquent* style. They expect shortly to sail to join their comrades. We wait with some interest to see the progress and the effects of this expedition.

Portugal.—The young queen of Portugal has gone, attended by a large number of distinguished Portuguese emigrants, to the island of Terceira, where she expects to establish her court and proclaim her title to the crown. It is believed that she will be able to defend this island, which has always remained loyal to her, against the forces of the usurper Miguel. It is also expected that her grandfather, the emperor of Austria, will espouse her cause, and that the great powers of Europe generally, will recognise her claims and reject those of her perjured uncle. We hope it may be so, but interest and policy, or what is believed to be such, will govern those powers in regard to Portugal, as they did and do in regard to Greece.

Austria—It appears is at war with the Emperor of Morocco—has made a descent on the coast of his barbarian Majesty, and cut out from one of his ports an Austrian vessel captured by his cruisers, and has declared a blockade of his ports, so far as provisions and military stores are concerned. It is but recently that Austria has possessed a naval force that deserved the name, or much maritime commerce. But it appears she is making her advantage of her port of Trieste, and the small part of her territory that is washed by the Adriatick gulf. Having now commerce in the Mediterranean, she finds that, like all other nations that trade in that sea, she must either bribe or fight the Barbary powers, who are all pirates and freebooters by profession, and by long and tolerated usage.

Greece.—It would seem as if the misfortunes of this interesting and desolated country were not yet terminated. We have been pained to learn within the last month, that the powers united for the pacification of Greece are disposed to give her a very limited territory, to make her tributary to her old oppressor the Turkish Sultan, and to place over her a king not of her own choice. Such is the friendship and generosity of potentates, to a people that cannot help themselves, or resist the will of their benefactors! Benefactors indeed! But it appears that Capo d'Istria has resisted, so far as to refuse to order his troops to relinquish their recent advantages over the remnant of the Turkish forces, and to retire within the limits prescribed by the British and French plenipotentiaries. What will be the issue, time alone can unfold; but we do hope that some event in Providence will yet favour this abused and insulted people, and insure to them the blessings of liberty, peace, knowledge, and undefiled religion.

Russia and Turkey.—The war between these mighty belligerents has materially changed its aspect since the month of June last. At the beginning of that month, the Turk, although powerfully assailed, was so strong in his chain of fortresses from the Danube to Constantinople, that he seemed prepared to wear out another campaign, without yielding much to his adversary. But his line of posts is now completely broken up, and we see not why the Russian army, if so disposed, may not pursue a march to Adrianople, with little concern for what may be left in its rear. The Grand Vizier, after his return from Paravadi to Shumla, as stated in our last number, appears to have received a large accession to his army. Thus reinforced, he marched toward Silistria, with forty thousand of his best troops, in hopes of raising the siege of that important fortress. Count Diebitsch, the commander in chief of the Russian forces, was able, by consummate military skill and address, to get, entirely unperceived and unsuspected, into the rear of this formidable corps, and to occupy every pass and defile by which it might retreat to Shumla. Having effected this, Diebitsch, on the 11th of June, brought the Vizier to a general engagement. A most sanguinary battle of four hours' continuance ensued, and exhausted the strength of both armies, without a decisive result. It was, however, soon after renewed by the Russian general, by changing the front of his army, and bringing fresh troops into action. In the event, the Vizier was completely defeated, and his troops dispersed. He himself with difficulty escaped by a circuitous route to Shumla, accompanied by about 600 cavalry. A more decisive victory was scarcely ever achieved. Another action, of less importance, soon followed, between the advance of the pursuing Russian army, and a detachment from Shumla, in which the

Turks were again defeated, with considerable loss. By these events, so disastrous to the Ottoman, the garrison of Silistria lost all hope of relief, and on the 30th of June capitulated—yielding to the victorious Russian general 10,000 prisoners, exclusive of the inhabitants of the town, 256 cannon, 2 three-tailed Pachas, 100 stand of colours, the flotilla on the Danube, with military stores and ammunition to a very large amount. The Turks have still two or three fortresses on the Danube, but there is every probability that they will be speedily either abandoned or captured; and thus the Russians will not only have a free passage through the whole country, but be able to reinforce their main army with most of the numerous corps that have hitherto been employed in sieges. Count Diebitsch has sent a flag into Shumla, whether to summon it to surrender, or to propose terms of peace, or to spy out its strength and defences, is matter of conjecture, but not known. He has received the thanks of his royal master, with a new order of merit, and a present of six cannon. If he lacked popularity before, it will now return upon him in full tide. We have not been able to ascertain with any thing like accuracy the number of killed and wounded, in the sanguinary conflicts of which we have given this summary account—it is large, and such as is fit to make the friend of humanity shudder. We think that the Sultan, in the present campaign, must have lost the service of at least 50,000 of his very best troops. He is acquainted with his losses, and is said to show an unflinching firmness in view of them all. We have no doubt that Austria, Britain and France, are now urging the Emperor of Russia to make peace. But to this he will be little disposed in the midst of his victories, and if disposed, he could not do it without dishonour, and the displeasure of his own subjects, unless the Turk should make such concessions as he will never make but in the last extremity. Known to God alone is the issue of this great concern.

ASIA AND AFRICA.

These large and populous sections of our globe afford us nothing to chronicle in our present number.

AMERICA.

Buenos Ayres.—It appears that the Indians, who are very numerous in this republick and on its borders, taking advantage of the civil war which has been raging for some time past, have desolated the country to within a short distance of the capital. The last accounts represent the regular invading army as having retired to a considerable distance from the city, and that hopes were entertained that negotiation would succeed, and peace be restored.

In the condition of the other republicks of the south, we have noticed no change of importance during the past month. The empire of Brazil also remains *in statu quo.*

United States.—It appears that the city of New Orleans is suffering under our country's scourge, the yellow fever. A recent rumour, which we hope will prove unfounded, represents Charleston, S. C. as also threatened with pestilence. All our northern cities have, we believe, as yet, entirely escaped. Tornadoes, hail storms, and partial inundations, have occasioned serious losses in some small sections of our land; but, taken at large, we have been highly favoured in the season of the year; and we doubt if the fruits of the earth were ever more abundant in our country than they are at present. Surely we are the people of all the earth who are most deeply indebted to "the Giver of every good and perfect gift," and the most loudly called on to manifest our gratitude by our obedience to his commands, and the observance of his laws—by "doing justly, loving mercy, and walking humbly with our God."

We are happy to observe a spirit waking up in our country in favour of the claims of the poor Indians. We do hope it will become general. Their cause is very ably pleaded by a writer whose signature is William Penn, and whose essays are now in a course of publication. He has already proved beyond contradiction or reasonable controversy, as we think, not only that the Indians have a natural indisputable right to the lands which they now claim, but that they have had these lands assured to them by treaties, as solemn and sacred as any we can form—treaties in which they have uniformly been considered as possessing a national character and national rights. We trust that these views and sentiments will yet become so prevalent, before the next meeting of Congress, as to influence our national legislature and government to interpose, and to prevent a threatened treatment of the Indians, which if it take place, will subject us to the merited reproach of the whole civilized world, as well as expose us to the just judgments of that God who is the avenger of the oppressed and the helpless.

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☞An obituary notice of *Mrs. Margaret Thomson,* which came too late for our present number, shall appear in our next.

THE

CHRISTIAN ADVOCATE.

OCTOBER, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLII.

(*Continued from page* 387.)

5. "God maketh himself known" in his ordinances, his word, and his works both of creation and providence; and the "profaning or abusing" of these, is a real violation of the third commandment, and should be considered as being forbidden by it, as truly and strictly, as any one of the profane acts already specified. I know not of a more shocking violation of this precept, than one which has sometimes taken place even in a Christian community—the making of a ludicrous exhibition of the Sacrament of the Lord's Supper. Nor is the use of this ordinance merely for secular purposes, or in any careless, light, irreverent, or even formal manner, other than an instance of awful profaneness. Laughing, whispering, and all behaviour indicative of disrespect or disregard to the publick or social worship of God, by those who are attending on its performance, is, in like manner, dreadfully profane—Yea, the indulgence of wandering thoughts in prayer or praise, whether social or secret, must be considered as partaking of the sin forbidden in this commandment. Neither must I omit to mention, that every false professor of religion, especially if he knows himself to be such, leads a life of habitual profaneness; and that he who dishonours his profession by acts palpably inconsistent with it, is, in every one of these acts, chargeable with the sin we are now considering.

Our Larger Catechism justly states that the Word of God is profaned and abused, "By misinterpreting, misapplying, or perverting any part of it, to profane jests, curious and unprofitable questions, vain jangling, or the maintaining of false doctrines; abusing it—or any thing contained under the name of God, to charms, or any way opposing God's truth, grace, and ways." I cannot forbear to remark to you, my dear youth, that there is much of this profaning of the word of God in some poetical and other writings; and in the conversation of some men from whom we might expect better things, by making allusions to facts or texts of sacred Scripture, to illustrate ordinary and sometimes very trivial subjects. The political speakers and writers of our country, seem to me to be peculiarly chargeable with this sin; and they not unfrequently manifest their ignorance, as well as their guilt, by affecting to be acquainted with the purport of a text or a fact, of which they discover that they know nothing but some popular mistake or misapplication. Those who are fond of seizing every occasion that offers to show their wit, as they suppose, by some ludicrous application of a passage of Holy Writ, would do well to remember a remark of Dr. Johnson, in his life of Pope, of whom he says—"That he was not scrupulously pious in some parts of his life is known, by many idle and indecent applications of sentences taken from the Scriptures; a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity."

The works of God may be, and often are, so abused, by employing them to pamper lust and sensual appetite, and to minister to unlawful pleasures, as to involve the sin of profaneness. The glutton and the drunkard, and those who in any way abuse their own bodies by their vices; those who make sport by tormenting irrational animals, or who treat them cruelly in making use of their labour; and those especially who sell, and purchase, and enslave their fellow men, dishonour and insult their Creator, by their ill treatment of his creatures. Those also who murmur and repine against any of the dispensations of God's providence, whether personal or in relation to communities, and however afflictive or inscrutable they may be, do implicitly and profanely find fault with their Maker. How often, in so common a thing as *the state of the weather*, do you hear some persons speak of it, in a manner plainly indicative of a murmuring discontent? This is profane. It is finding fault with the order of God's providence, which is always just and right. Under any disappointment or affliction indeed, we are not forbidden, but rather required, to recognise and be sensible of a suffering state; but we are, in all cases, to do it with humble submission to the appointment of Him who does all things well; and never, in language, thought or feeling, to arraign any of his dispensations or allotments.

Let us now consider "the reason annexed to the third commandment," which is, "That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment."

The statement which you have heard in the former part of this lecture, shows clearly that very many of the violations of this commandment cannot be punished by men, because men cannot know them—They are known only by the guilty party, and by the all-seeing God. Other violations there are, which, although known to men, cannot easily, nor perhaps properly, be subjected to human penalties. And many there certainly are, which might be punished, and for the punishment of which human laws have been enacted, which nevertheless, through the delinquency of magistrates, and the influence of corrupt publick sentiment, go altogether unpunished. There is no vice, I think, that is so generally tolerated, and so little punished, as that of profaneness—partly, as I have just remarked, from its very nature; and partly because so many are either grossly guilty of it themselves, or too little sensible of its guilt in others, and of the offence which it offers to that great and good Being against whom it is directly pointed. In foresight of these facts and circumstances, the great and all-wise Legislator has sanctioned this section of his moral code, by declaring that he will in an especial manner take into his own hands the infliction of the proper penalty, even "his righteous judgment," on all its transgressors; and has pledged his veracity and his omnipotence that "they shall not escape." Verily, this is the most fearful of all sanctions or comminations: and yet its equity is manifest, since the sin which is threatened is committed immediately against God, and receives its whole punishment from him alone. In itself, also, it is a very aggravated sin, especially when committed by those who enjoy the light of divine revelation, by which the glorious Majesty, as well as the infinite goodness and mercy of God, are clearly exhibited. This idea appears to be intimated in the precept, by the words, "the name of the Lord [in the original, Jehovah] thy God;" implying that those who were addressed, were not in a state of ignorance, like the heathen, but were acquainted with the essential glory and excellence of the Supreme Being, as revealed to them in the very name Jehovah;—implying also that Jehovah had manifested himself to them, as in a special sense *their* God—their covenant God, laying them under the strongest obligations to a holy and reverent use of his name.

You need not be informed, my young friends, that we who live under the light of the Gospel, by being better acquainted than the ancient Israelites were, with the grace and mercy of God in Christ, are under even stronger and more tender obligations than they were, to yield him our profoundest reverence and warmest love. The sin, therefore, of treating him with disrespect, and with a sort of defiance, by taking his name in vain, must, among us, be peculiarly aggravated. "Thine *enemies* take thy name in vain," says the Psalmist. All profaneness manifests enmity to the blessed God, of whose holy law it is a flagrant transgression: and as sure as there is a judgment seat before which his enemies shall appear, so sure it is that then this sin, of which they now think so little, and which often escapes even without censure from men, shall receive a special notice and a tremendous punishment. Not only, therefore, avoid all profaneness yourselves, but pity and pray for those who are guilty of it. "Cast not your pearls before swine," by hasty, and indiscriminate, or unseasonable rebuke; yet, consider it as a sacred Christian duty, to endeavour to seek and seize a favourable opportunity to admonish those whom you know to be profane, of their guilt and danger. A word seasonably, seriously, and tenderly addressed to them on this subject, may, under the divine blessing, awaken reflections which may terminate in true repentance: and "let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

BIOGRAPHICAL NOTICE OF JOHN JAENICKE; *Pastor of a Church at Berlin, &c.*

(*Concluded from p.* 394.)

Jaenicke preserved an entire consistency of character: you found him the same man in the pulpit and in the study. When he began a sermon he commonly intimated in what manner he should divide his text; but he very rarely adhered rigorously to that division: very often he gave himself up to the emotions of his heart, without restricting himself to any plan. He mingled, as he did in his familiar conversations, the exhibition of his ideas with anecdotes, which served to illustrate them, and with the recital of numerous remarkable occurrences. This, doubtless, resulted in a discourse exceedingly different from the most of modern sermons, but which, notwithstanding its singularity, produced the most happy effects on those hearers who came not to criticise his style, but to profit by his instructions, his piety and his experience. He always spoke *of* the Saviour or *to* the Saviour: He constantly set forth the excellence of Him who had called him out of darkness into marvellous light. "That is a singular man," said one who saw him in the last years of his life, "he can speak of nothing but of his Saviour." Although he could but lisp of him, (as he habitually expressed it,) he was not long satisfied to speak of him as an absent being: the impression of his presence came upon him so powerfully, that he was forced to break out into strains of adoration and thanksgiving.

Jaenicke was simple in his habits, as well as in his discourses. To be useful to his parishioners, he did not scruple to give himself up to the humblest offices. Even in his advanced age, he constantly visited the poor and the sick, who inhabited those parts of the city which were the most distant from his dwelling. But you could not discover, unless by accident, his acts of charity. Thus it happened that a physician was one day called to a very poor man, who had nobody to take care of him. A medicine was prescribed; and as it was necessary that it should be taken that very evening, the physician inquired of his patient how he would be able to send the prescription to the apothecary. The sick man said that he could easily find the means of sending it, but appeared afraid to mention the person whom he would charge with the message. The physician insisted that he should tell; and at last it came out, that the old pastor Jaenicke himself, came every evening to make up the poor man's bed, to prepare his nourishment, and to provide for him other necessaries. On another occasion, he received from a gentleman of wealth, a liberal present for a poor man who lived at a considerable distance, and a few *sous* for the person who should have the charge of carrying it to the pauper; but Jaenicke carried it himself, that by adding the *sous* to the dollars, he might a little increase the treasure of his parishioner. We cannot recite more than these two instances of the charitable acts of this humble pastor; but how many did that life in which they were found, present to the eyes of God!

After Jaenicke had consecrated himself, with entire devotedness, to the duties of his ministry for one-and-twenty years, a new vocation of a different kind, and not less beset with difficulties, demanded his attention. At the time when infidelity was spreading its deadly influence through Germany, as it had done in France, Christians began to perceive the necessity to associate and labour together, for the advancement of the kingdom of God. Laymen and Clergymen, cast as it were into a common stock, and devoted to the same purpose, whatever influence their standing in society, their fortunes, their talents, and their character, had given them. M. de Schirnding, of Doubrilugk in Lusace, especially distinguished himself for a long time, by a zeal which feared no sacrifices. He had published a great number of religious treatises in German, in French, in the Polish, and in other languages; but he thought that he ought to make his large fortune subservient to some work more lasting, and that the founding of an institution for Missions, at Berlin, would be more useful than any other. He formed a close friendship at this time with Jaenicke, communicated to him his plan, and proposed to him to second it, by accepting the direction of the new establishment. Missions were no new thing to Jaenicke: His brother, who had passed his preparatory studies at Halle, had gone to preach the Gospel in India, and had died a little before this at Palamcotta, after having seen with joy, the blessing of the Lord granted to his labours. These circumstances had no small influence in disposing Jaenicke to favour the project which M. de Schirnding submitted to him. They two undertook the work, and in 1800, seven young men were admitted into the Institution. But scarcely was it opened, when it was threatened with entire ruin. A reverse of fortune came upon the generous founder; and he was obliged to retain the funds which he had offered: and as these were the only resources on which they had counted, it seemed as if their failure must inevitably draw after it the dissolution of the Institution. Such an effect would indeed have followed, if Jaenicke had not known that he might trust in the Lord. He knew that the Lord works *with* those who work *for* him—and he persevered. His expectation was not disappointed; and the House of Missions of Berlin, has continued to exist even to this day, in despite of all the difficulties which its venerable director had to surmount, at the time when religion was chilled, and during the years of the continuance of war. Immediate aid was sent him by some pious persons; and shortly after, the Societies of Missions which were formed in England about this period, came with joy to his assistance. They were deficient in missionaries; and they received into their service as volunteers, some of the young men who had been educated in this German Institution. In 1820, thirty of the students of this Seminary, had already gone forth—of whom ten had been sent into different parts of Asia, and twenty to the Western side, or to the interior of Africa. Since that time, the missionaries who have been educated in this establishment have, for the most part, been commissioned to preach the Gospel to the Jews, who reside in great numbers in Poland, Russia and Prussia.

Thus passed the active life of Jaenicke, in performing the double functions of Pastor and Director. He did not, however, remain a stranger to any of the institutions, by which the revival of the spirit of religion in our day, has manifested itself; and he accepted cheerfully, the office of Secretary of the Bible Society of Berlin. He always received with the greatest kindness, those who desired to profit by his conversation: and if he remarked in them, that love of the Saviour which held an undivided reign in his own heart, the good old man testified to them his joy, in terms, the simplicity of which rendered them the more touching, and by tapping them, in a familiar and friendly manner, on the cheek.

In 1825 his strength sensibly declined, and he was obliged, little by little, to omit the prayer meetings which had hitherto been held in his house, and the lessons which he had been accustomed to give to the missionary students; and he could no longer preach but in a sitting posture. In the beginning of June, 1827, he preached for the last time. A dropsy of the chest then discovered itself, and it was not long before it was evident, that this malady would prove mortal. Jaenicke, nevertheless, retained his faculties to the last. He was able to receive numerous visits from his friends, to speak to them of the Saviour in whom he had placed his hope, and to give and receive edification. On the 21st of July, his weakness became extreme. The last words which he could be understood to utter, were these—"Through my long life, I have always found that the Lord is faithful." His departure was now instantly expected; and his attendants, among whom were the students of the House of Missions, surrounded his bed; and as if desirous to catch some part of the joy of that soul, which was just going to return to the bosom of its God, they sung, in a low voice, two verses of a hymn, which ends with a description of the happy death of a Christian. After singing, they again approached the old man—He had fallen asleep.

The age of John Jaenicke was, seventy-nine years and some days.

FOR THE CHRISTIAN ADVOCATE.

OBITUARY NOTICE OF THE LATE MRS. MARGARET THOMSON, OF PRINCETON, NEW JERSEY.

It has been often remarked, that, if we were to search for some of the most intelligent, devoted, and exemplary Christians that breathe, we should be apt to find them more frequently in the shades of retirement, than in the walks of publick and conspicuous life. Accordingly, the celebrated John Newton has, if I mistake not, somewhere said, that if we were looking for the most deeply spiritual and heavenly-minded individual in a given congregation of professing Christians, we should probably fix—not on the pastor—not on any of the most prominent or active professors—but, perhaps, on some poor solitary widow, who had been for more than half a century "walkingwith God;" who scarcely departed from her closet, but, like Anna of old, "served God with fastings and prayers night and day." The writer of the present sketch has been frequently reminded of this remark, when reflecting on the general character of the venerable woman, of whom he thinks it a tribute due to eminent worth, as well as adapted to be useful, to give some account.

Mrs. Margaret Thomson was born in the city of Cork, in Ireland, February 1st, 1753. Her family name was Popham. In 1764, when she was in the eleventh year of her age, she came to America with her parents, who settled in the village of Newark, New Castle county, in what is now the state of Delaware. Of her childhood and youth little is now known, excepting that her parents gave her a pious education; that care was taken to enlighten and cultivate her mind, and give her a taste for reading, which appeared in all her after life; and that in the year 1774, when she was in the twenty-first year of her age, she united herself in full communion with the Presbyterian church of Newark, and thus commenced a profession which she long continued to adorn.

In 1775, Miss Popham married Mr. William Thomson, a gentleman of great respectability; an accurate and mature scholar; who spent the greater part of his life in collegiate office—having been for a number of years Professor of Languages in Dickinson College, Carlisle, Pennsylvania, and afterwards in the same station in Nassau Hall. In this connexion she spent upwards of thirty years in great happiness. The amiable temper, pious example, and literary habits of her husband entirely accorded with her taste and disposition, and placed her in circumstances which she was peculiarly fitted to enjoy. Her character as a wife was remarkably exemplary. Indefatigable industry, economy, and activity, were united with intelligence, affection, and piety, in an unusual degree. She provided, for many years, with her own hands, and with very little domestick assistance, nearly all the clothing worn by her husband and children, as well as the bed and other house linen, which were necessary for family purposes. She was also exceedingly fond of a good garden, and had a particular delight in the cultivation of flowers; a taste which was very strongly marked, and continued to the end of life.

But besides attention to these objects, Mrs. Thomson, from her earliest youth, found much time for profitable reading. She usually gave from two to three hours to books, after her family had retired in the evening; and being the first of the number to rise in the morning, she devoted some of the early, as well as the late hours, to the same employment. Nor was her reading confined within narrow bounds. As her literary connexions placed her, during the greater part of her life, within the reach of excellent collections of books, her acquaintance with a large number of the best writers in the English language, might be said to be intimate. Some of the most important English classicks, both in poetry and prose, were almost constantly her companions. And as she was an extensive reader, she also read with great attention and profit. If a book interested her, she was seldom contented with a single perusal of it, but went over it again and again. This practice of perusing repeatedly books which she deemed peculiarly instructive and valuable, was continued to the last year of her life. But amidst this multifarious reading, the most precious of all was by no means neglected. Her first book in the morning, and her last at night, was invariably the Bible. Accordingly, Mrs. Thomson's conversation strikingly manifested, that she had read not only extensively, but also with *profit.* She often referred to elevated sentiments, or eloquent passages, which had occurred in her reading, with a taste and familiarity, and, at the same time, with an unostentatious simplicity, which evinced that her reading was as judicious as it was varied. On this account, few persons were more capable of being instructive and entertaining companions, especially when thrown in company with the more enlightened and polished classes of society. Indeed, for many years, her house was the constant resort of almost all those of her neighbours, both young and old, who had a taste for cultivated intellect, and for pleasing cheerfulness; and they seldom failed of a rich repast.

The manners of this lady were no less striking, than her reading and good sense. While they were at the greatest distance from any thing like show or affectation, they manifested that union of dignity, delicacy, respectfulness, and Christian benevolence, which can never fail to attract and command respect in turn. No one ever saw her make the most distant approach to levity; yet she was habitually cheerful, and could easily render herself pleasing to the most youthful circle.

This excellent woman, for a number of years before her death, was visited with much affliction, arising from the protracted illness and death of her husband, and other domestick trials, as well as the sickness and infirmities which she experienced in her own person. She had enjoyed an almost uninterrupted state of good health, until about her fifty-second year, when her naturally vigorous constitution sunk, under heavy domestic fatigues and sorrows. For a number of years after this, she suffered much from repeated and violent attacks of disease; but for the last four or five years of her life, she enjoyed comparatively good health. Under all her sufferings, she was patient, resigned, and even cheerful; habitually manifesting the value of Christian hope, and Christian consolation, under the heaviest trials of life.

Mrs. Thomson became an inhabitant of Princeton, in 1802, in which year her husband accepted the office of Professor of Languages in the College of New Jersey. After a few years, his health failed, and he sunk under the pressure of a protracted and severe illness, in 1808. From that time until her decease, she continued to reside in the same town; and seldom, indeed, has any one of its inhabitants been more beloved and honoured by all classes, than was this truly venerable woman.

For a number of years before her death, she was greatly afflicted with deafness, which, always inconvenient, was sometimes so distressingly severe, as in a great measure to cut her off from the pleasures of intelligent and Christian society, which she was so eminently fitted to enjoy. This infirmity, together with a weakness in her head, which rendered walking, and especially frequenting large assemblies, very oppressive to her, interfered, during several years, with her regular attendance on the house of God. She often lamented this privation as one of the most distressing which she endured. She was led, from this circumstance, to spend more of her time in reading than she would otherwise have done; especially in that kind of reading which never fails to be most attractive, to one who is "waiting for the salvation of God."

Mrs. Thomson's last illness began on the 11th of February, 1829. It was very severe from the first attack; and continued, with scarcely any abatement, for eleven days. She almost immediately apprehended that the issue would be fatal, and was, for several hours, much agitated with the thought that she was soon to appear in the presence of her final Judge. She passed a night of great mental, as well as bodily suffering. But with that night the struggle ended. The next morning found her in a calm, resigned, happy state of mind; rather desirous to live, but willing to depart, if her appointed time was come. She called her daughter to her bed side, and informed her that her distressing fears were all gone. Her language was—"How mercifully has my Saviour dealt with me! Secure in his compassion, death and the grave have no terrors for me now." Her mind wandered exceedingly during the whole of her illness; but whenever her thoughts were collected, she spoke of her approaching change with calmness and submission. No severity of suffering caused one impatient word to pass her lips. Sometimes, when enduring very bitter agony, she would clasp her hands, raise her eyes for a moment, and repeat the pathetick exclamation of Job—"O that thou wouldest hide me in the grave; that thou wouldest keep me in secret, till thy wrath be past!" Her calmness in the prospect of death, on this trying occasion, is worthy of more particular notice, because, in every preceding illness, she had been much agitated by the thought of dying; indeed, even when in her usual health, she often suffered much from the anticipation of death: insomuch, that she sometimes feared it was a sad mark against the reality of her Christian hope. But now, when death was actually approaching, she was happily raised above all her fears. Death had no longer any terrors for her. This change made a deep impression upon all who witnessed it; and was regarded (not, indeed, as a *singular*, for, blessed be God, it is far from being so, but) as a striking testimony and instance of grace being afforded, agreeably to the divine promise, "in time of need;"—of "strength" being imparted to the humble, waiting believer "according to his day."

She spent much time, during her last illness, in prayer; and it was observed by her attendants, that however her thoughts wandered on other subjects, on this she was always consistent and correct in her expressions, using the most appropriate language in the most reverential manner. It is believed that she never took the smallest article of food or medicine, not even a teaspoon full of water, without first imploring a blessing. Her daily habit of reading the Bible, had made her so familiar with its contents, that, when she remembered nothing else, she quoted long passages from it, without making the slightest mistake. In every interval of reason with which she was favoured, she lamented her deafness which prevented her from hearing the Bible read. She sometimes said, O, if I could only hear the voice of prayer, what a comfort it would be to me! but it is all right; my heavenly Father knows what is best for me."

A few days before her death, on the margin of a book, in which she was in vain striving to read a few lines, she wrote, with a trembling, dying hand, these words—"There remaineth a rest for the people of God." Into that rest, it is confidently hoped, she soon entered. She departed this life on Sabbath morning, February 22d, 1829, in a few days after entering on the 77th year of her age.

Mrs. Thomson was in the habit, for a number of years, of keeping a diary, in which, besides brief notes of passing events, she recorded some of the exercises of her own mind. The greater part of this diary was destroyed, a short time before her death. The following fragments afford an imperfect specimen of the manner in which she was accustomed to mourn over her defects and corruptions, and of those gleams of hope, and confidence, and joy, with which she was sometimes favoured.

"Sept. 2, 1810.—Some days ago, as I was reflecting on the hardness of my heart, my helpless and wretched condition, and want of love to God—(for when I come to the throne of grace, it is, for the most part, a deep sense of my misery, and a fear of the wrath of God that brings me there,)—while under these impressions, the following text was forcibly brought to my mind, and afforded me a gleam of hope. Malachi, iv. 2. To you that FEAR my name shall the Sun of Righteousness arise with healing in his wings.—O Lord, I bless thee for this consolation to my feeble spirit.

"Dec. 1820.—After a long and distressing time of sickness, with a very small hope of recovery, it hath pleased the Lord to restore my health in some measure. It was evidently *his hand* that relieved me, for there was no change made, either in the medicine or treatment of my many distressing complaints, 'Bless the Lord O my soul, and all that is within me praise his holy name.' O my great Creator, my kind Preserver, and my gracious and constant Benefactor, reveal thyself to my soul as my reconciled God in Christ Jesus, and give me a heart to love thee and do thy holy will. Thou hast granted me life and favour, and thy visitation hath preserved my spirit. I would come like the poor thankful leper, and bless and adore the Lord that hath healed me.

"July, 1821.—For some weeks past my health has been much better. I feared the heat of the summer, and sometimes thought I could hardly stand it. It is now half spent, and, through the mercy of my God, I am still a prisoner of hope. O thou God of my life, Father of mercies, and God of all grace and consolation, I beseech thee, for Christ's sake, enable me to improve my few remaining days in seeking thee with my whole heart; obeying thy commandment to believe in thy son Jesus Christ, and love others for his sake. May my mind be deeply impressed with the wants of my fellow creatures, especially their spiritual wants, so that I may contribute of what thou hast given me, according to my ability, and with a sincere desire to do thy holy will.

"1822.—O Lord, how great are thy mercies toward me, a poor sinner, unworthy of the least favour; thou hast prolonged my life, restored my health, and continued to me the exercise of reason; and though, because of my deafness, I cannot attend publick worship, it hath pleased thee to continue the blessing of sight, so that I can read thy holy word, and the writings of pious persons: and thou art providing for my daily wants, giving me food and raiment; may it be accompanied with thy blessing. But O what a guilty, ungrateful creature I am, how hard is my heart, how evil are my ways, what a disinclination to prayer: sometimes I think, better not pray at all than as I do, but a sense of my need of mercy presses on my mind, and I cannot forbear.

"June 15, 1823.—This day I experienced some comfort in prayer. O Lord, continue this mercy to me; may my heart be encouraged, and my strength be renewed, by waiting on thee; and wilt thou grant me the mercy that I long and pray for? Like the Greeks who came to worship, I would see Jesus; I want to see him, not only as mighty, but willing to save me, a poor helpless sinner."

One of the most striking features in the character of this excellent woman, was her active Christian benevolence. The "law of kindness" was ever on her lips, and the hand of kindness was ever ready to be lifted for the benefit of the afflicted and needy. And, even after her means of temporal support, in consequence of the death of her husband, were considerably reduced, and her own personal comfort had become essentially impaired by sickness and bereavement—she was still intent on doing good, according to her ability, and even beyond her ability, by contributing of her scanty means, to various objects of individual and publick charity. A portion, and by no means a small portion, of her income, seems to have been regularly devoted, for many years, to charitable purposes. Those who are acquainted with the scantiness of her pecuniary resources, and who know how frequently her liberality to others compelled her to abridge her personal comforts, will understand, in some measure, how to appreciate this feature in her character. Not content with doing what she could during her life, she made several bequests in her last will, which evinced that the principle of benevolence was strong even in death. She left $10 to the Female Missionary Society of Princeton; $10 to the Sabbath School Union; and $80 to the Theological Seminary at Princeton.

It is surely a duty to honour the memory, and to imitate the example of such a woman. And though no proud mausoleum covers the spot in which her ashes repose, she will long, very long, retain a place in the recollection, and in the hearts of all the wise and the good who were honoured with her acquaintance. Happy would it be for themselves, and happy for society, if a greater number of the female sex, aspired to the intellectual culture—the rare conjugal and domestick excellence—the unremitting benevolence—the Christian intelligence—the ardent piety—and the exemplary publick spirit, which adorned the character of Margaret Thomson.

PARAPHRASE ON PSALM CXXXVII.

From the London Evangelical Magazine for August.

We sat us down by Babel's streams,
A mournful vigil keeping;
Our country's woes our only themes,
Our only solace weeping:
Our harps, unheeded and unstrung,
Were hung upon the willows;
And scarce one note of comfort flung,
To cheer our grassy pillows.

For they who wrought our matchless wrongs,
To mock our tears desiring,
Said, "Sing us one of Zion's songs,"
A song of mirth requiring:
How could we tune the festive lay,
Encompass'd thus by dangers;
Or how to God our homage pay
Amidst the land of strangers?

Jerusalem? If e'er my heart
Forget thy ruin'd towers,
May strength from this right arm depart,
This right hand lose its powers!
And may this palsied tongue refuse
To speak the language given,
If grief for thee I would not choose
Above all joys but heaven!

Remember, Lord! how Edom's sons,
The fall of Zion viewing,
Rejoiced o'er thine afflicted ones,
And scoff'd at our undoing:
For "Raze it, raze it to the ground,"
Exclaim'd that hostile nation;
"Let not one hated stone be found,
Nor trace of its foundation."

He comes, O Babel, doomed to fall!
A voice of might obeying,
Who shall rejoice our suff'rings all
To thee and thine repaying!
He comes, who thy maternal groans,
Nor shrieks of anguish heeding,
Shall dash thine infants on the stones,
And joy to see them bleeding!

H. E.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 400.)

The palace and the pleasure grounds of Blenheim are perhaps superior in beauty and attraction to any in the world. The verses by Southey, called the Battle of Blenheim, and which are the best of the Laureate's productions, were among the first lines that I committed to memory after my nursery hymns. This circumstance, connected with some historical events so vividly painted by Scott, in his Woodstock, rendered this place peculiarly interesting.

The wall which surrounds the park and gardens is about 12 miles in extent. From Woodstock, which is built along part of the wall, you enter the park, through a triumphal arch, and a fine view of the palace, the monument, and the pleasure grounds open at once before you.

The arch is a spacious gateway, built in the Corinthian style, by Sarah, the first Duchess of Marlborough, and bears a very fulsome inscription, which records her own and her husband's praise. After passing this gate, nothing, either in nature or art, can exceed the beauty and magnificence of the landscape. It was a novel view for me, to see a large tract of country so modelled and arranged, by the bold and masterly touches of art, as to present all that was fair, captivating, and sublime in nature. The venerable and vast palace, with its tall columns and lofty towers, limits the view in front. Before and near you there is a broad and deep valley, into which the arm of a mighty river appears to extend, with its bold and winding shores, connected together, opposite the middle of the palace, by a magnificent bridge—then swelling lawns of vivid green, with here and there clumps of gigantic trees, shady and solemn groves, of different shapes and hues, sometimes fill up the landscape, and sometimes skirt or bound remoter slopes. All this, and much more that might be told, forms an assemblage of beauty, which cannot be surpassed in rural scenery. In the language of Dr. Mavor, "all that can please, elevate, or astonish, display themselves at once; and the mind is at a loss to know to what source it is chiefly indebted for its pleasure, or rather, what is the predominant character of the objects that arrest its attention." Is it possible, thought I, that all this can be the work of art, or has this river been created, and have these lawns and hills been formed and clothed with woodland glades, for John Churchhill, proudly called His Grace the Duke of Marlborough? When a nobleman wishes to *improve* a rude and uncultivated estate, if there be any such now left in England, an accurate drawing of the whole, with all its disagreeable features and defects is first made, and then a series of sketches are drawn, showing what kind of alterations and embellishments the situation is capable of receiving.

I shall not attempt to describe minutely the wonders of Blenheim. I stood and mused with delight on the spot where Chaucer lived. Different, but not less thrilling sensations were felt, when viewing the colossal statue of the Hero of Blenheim, on its column more than 150 feet high. While gazing at this obelisk, after reading a portion of the long, tedious, and fulsome inscriptions on its pedestal, I found myself whispering a portion of old Caspar's story of the Battle of Blenheim to his grand children,

Great praise the Duke of Marlb'ro won,
And our good Prince Eugene—
Why 'twas a very *wicked* thing,
Said pretty Wilhelmine.
Nay, nay, my little girl, quoth he,
It was a famous victory.

And every body praised the Duke,
That such a fight did win;
But *what good* came of it at last,
Said little Peterkin:
Why that I cannot tell, quoth he,
But 'twas a famous victory.

I next paused for a moment at fair Rosamund's well, between which place and the great bridge a very good echo may be produced. I called Rosamunda's name several times, and the vocal nymph speedily returned for answer, O Munda, O Munda! This I considered as an exclamation of the beautiful, the unfortunate, and the criminal fair one herself, on the vain and unsatisfactory nature of the world and its pleasures. I also saw the place

Where dying Wilmot caught religion's flame,
And breathed contrition for a life of shame.

But I must leave the park and enter the palace. Its interior is not so splendidly furnished as Eaton Hall, except in paintings and tapestry. Many of the paintings, particularly those of Rubens, were to me exceedingly disgusting—Crouching Venuses, laughing Bacchantes, and angels of rich flesh and blood, I think abominable. The tapestry was new to me, and from its fine colouring and accurate delineations, I could not believe till I touched them that they were all needle-work. They represent the military exploits of the great Duke. The horses, men, &c. on the pieces, (and there are eight or ten different ones,) are as large as life. In one of the rooms I saw a small table of exquisite workmanship, and which once belonged to Marie Antoinette, the beautiful and unfortunate Queen of France. Burke's eloquent eulogy of her was brought to my mind, though I could not lament with him that the age of chivalry was gone, for I believe it one of the happiest riddances that the world has ever witnessed. The ceiling of the entrance hall, which is about 70 feet high, and that of many of the other apartments, is finely painted with scenes of war and victory, all in praise of the first Duke. Sir John Thornhill, one of the artists, and famous in this way, must have passed the greater part of life lying upon his back; for this is the only position, I suppose, in which such pictures can be executed. The library is a grand room, about 184 feet long, and contains 17,000 volumes, very handsomely arranged. The chapel, which is last examined, contains a splendid monument to the Duke and some of his relatives. Thus ended the pageant. "The paths of glory lead but to the grave." At the chapel door I paid my half crown—the usual fee on such occasions—to the crusty old housekeeper, who conducted me over the building. I cannot let her go without a slap. The surly pride and affected importance of the menials of His Grace of Marlborough are well known to most travellers, and one is apt to lose, before leaving the house, half the complacent feelings with which he may have entered it.

Before leaving Blenheim Park, I ought to say a word or two of what is called the *China Gallery.* It stands on the left of the triumphal arch, just as you go in. We have here arranged on brass hooks, along the walls and on light frame work in the middle of the rooms, an immense quantity of porcelain ware, showing the various stages of improvement which the art of manufacturing china has undergone since its invention. Some of the pieces are thought to be more than 2,000 years old. The improvement in ornamenting, glazing, and baking many of the vessels, is not more remarkable than their different forms or shapes. The various metamorphoses which the common tea-pot has assumed, cannot be outnumbered by old Proteus himself.

Here was the high tea-pot and the low tea-pot; the tall, straight, and slender; and the short, globular, and thick; the round, the oblong, and the angular; the tea-pot with feet and without feet; the tea-pot with a long spout, a short spout, a middling spout, and no spout at all, but a mere nozzle like a water-pitcher. The handles and lids might also be described, but I forbear. A pair of small bottles, once the property of Queen Anne; and two pieces of jasper china, resembling shells, struck me as being beautiful. The whole of this vast and curious collection was presented, by the virtuoso who made it, to the present Duke, as an appendage to Blenheim.

It would be wrong in me to quit this place without mentioning the only *good thing* which I have heard of the Marlboroughs. Just at the edge of the park, and close to the town of Woodstock, one of the Dutchesses has erected and endowed a small but neat asylum, for the retreat and support of poor widows. Not more than ten in number can be received at one time.

About six o'clock in the afternoon, I got up on the outside of a coach, and in an hour found myself at Oxford. My *luggage*—for this is the name, as I should have mentioned before, given to a traveller's trunk, bag, cloak, &c.—being safely deposited at my room in the *Angel*, I procured a guide-book at one of the shops, and commenced an examination of this very interesting place. Hurried by my curiosity from one magnificent college to another, I found myself, after nine o'clock, wearied, in the dark, and at some distance from my lodgings. Of all that I have yet seen, Oxford, on the whole, is the most imposing. The antiquity, splendour, and classical history of its numerous colleges and halls; the academick groves along the river Isis, crowded with students in black gowns and square caps; its churches, with tall, graceful steeples, and painted windows; its libraries, statues, and monuments to the learned and the good—completely overcame me.

Wednesday, June 3.—I had the pleasure of meeting at the Angel, this morning, some of my Philadelphia friends, who came over with me in the Algonquin, and who were now here with the same views as my own. We therefore examined some of the wonders of this place together. The Bodleian Library and Picture Gallery, under the same roof, occupy a number of very large, old, and shabby rooms. Libraries are things which excite but little interest to a traveller in haste, as the outside of books can only be inspected. No books are suffered to be taken out of this library by any one. That it is continually and rapidly increasing in size may well be supposed, as a copy of every work published in the country is claimed as a matter of right. Purchases and donations are also frequently made. There are many portraits of distinguished individuals suspended among the books, and among the rest, that of Sir Thomas Bodley, the munificent founder of the establishment. The picture gallery contains a number of articles highly interesting; none of them to me was more so, than the original portrait of Archbishop Cranmer, who was *martyred* on a spot visible from one of the windows. I stole away from my friends, and gazed for a moment by myself on the awful spot where this martyr expired. As the fire seemed burning before me, I could almost see him, voluntarily and fearlessly thrusting his hand into the flame, that he might himself destroy that which had once been the instrument of disgrace to his holy religion. An original portrait of Mary Queen of Scots, and from which most of the representations of that criminal and unfortunate woman are taken, is very fine. The Schools of Athens, might be examined for an hour with pleasure; but I must hasten from this place to the Radcliffe Library, which is a large circular building, ornamental even to the city of Oxford. Here books, statues, and paintings, alternately caught my wandering and wondering eyes: the superb room which contains these things is under a dome 80 feet from the floor. Here, in 1814, the present king George IV., the late Emperor of Russia, and more than 200 guests caroused. The street called High street, is truly magnificent in its buildings: here many of the finest colleges are located. Queen's College, which is in this street, nearly opposite my lodgings, is really magnificent; it forms a kind of oblong, 300 feet by 200; over the principal entrance there is a fine, open, ornamented cupola, in the middle of which is the statue of Queen Caroline: there are also a number of statues arranged along the pediments of the building in front, but I shall not attempt to describe any more of these famous structures. In all of those I examined, you enter by a large gate in the walls of the building, which opens into a hollow square or area, from which you pass to the different apartments. Some of these squares are quite pretty, being ornamented with shrubbery and neat gravel walks. There are 19 colleges and 5 halls, besides many churches and other splendid publick buildings. These, as you pass from one street to another, attract, and detain your attention for some time, by their ancient and magnificent style of architecture, by their painted windows, curious ornaments, lofty spires, and a thousand other costly and antique decorations.—There are about 5000 students in Oxford at this time; and excepting the square hat, they look, and behave, as far as I could judge, just as our students used to do at Princeton. There are guides, or men who will show you, for a *fee*, every thing worthy of notice here—and not only in this case, but in all others of a similar nature, it is best to settle the amount to be paid beforehand. I regretted very much, that we arrived the day after a fine lecture was given by one of my favourite poets, Professor Millman. About 12 o'clock I departed from Oxford with regret, knowing that I left behind me much that deserves notice, entirely neglected, or at least hastily seen; this, however, has been the case in all the places I have visited. As it was a fine day, I mounted on the outside of the coach, and enjoyed, during my whole ride to London, which was my next stopping place, a full view of a most interesting country. After leaving Oxford some miles, we ascended a hill, which is thought very high in this part of the world, and on the top of it, I had one of the finest prospects I ever beheld; it certainly comes next to the view from the Pine Orchard, on our Catskill mountain. On some parts of the road I noticed a number of workmen, digging up the soil for *flints*, which they found in great abundance, and with which the road is repaired. We passed a number of small towns, and then came to Uxbridge, a place of some magnitude. Here we met a number of vehicles, on their way to the Ascot Heath races, where his Majesty is expected to be present, as is usual with him; but neither he nor the races will take me to Ascot. In the neighbourhood of Uxbridge, once lived that glorious patriot, who, amidst the greatest dangers and temptations, braved even death itself in defence of his principles, and who has been immortalized by Gray in the following lines:

> Some village *Hampden*, that with dauntless breast,
> The little tyrant of his fields withstood.*

From Uxbridge to London, I was disappointed in not seeing it more thickly settled; till within two miles of the metropolis, you might have supposed yourself on the Frankford road, going to Philadelphia; but Kensington Gardens and Hyde Park being passed, you are soon involved in the busy hum of men and horses. The idea of entering London, when afar off, had often caused my blood to thrill in my veins. The thought of visiting the place where lived the good, the great, and the glorious, had for a long time been the occasion of most delightful emotions. I was therefore surprised to find myself calm and almost unmoved, as our coach rapidly rolled over the pavements of this great city. Its magnitude made no impression upon me, and the streets did not seem to be much more crowded with men, and horses, and carriages, than those of our large cities at home. After rattling over the stones for about a mile, the coach set me down in the yard or court of the *Bull* Inn, in Holborn, amidst a crowd of wagons, horses, and noisy servants, puddles of dirty water, and heaps of filth. The house, however, we found tolerably comfortable, and we therefore determined to remain until to-morrow, when I hope to get settled at permanent lodgings for some weeks. Here, then, thought I, as I threw myself on a sofa, in an upper room, here I am in this great London, the object of so much desire, and of so many dreams of pleasure, both by day and night. To have arrived here in good health, and without any accident, was a subject of heartfelt joy and religious gratitude. Though it was evening, I sallied forth with an English gentleman and his beautiful daughter, with whom I became acquainted in the coach, to see St. Paul's church, in the neighbourhood. We found it, however, too dark and smoky, to discover any thing more than a vast and lofty pile; and a heavy shower of rain beginning to fall, we took shelter in our lodgings for the night.

(*To be continued.*)

ON INTEMPERANCE.

(*Continued from page* 403.)

What remains to be offered on the subject of this Essay, may be comprised in an answer to the inquiry, How can intemperance be checked?

The plans for promoting temperance may be reduced to two general classes. The one of these proposes to reclaim the intemperate, and may be called the *remedial* system: The other which may be called the *preventive* system, aims at keeping those temperate who have not yet contracted the ruinous habit. These systems have some points of contact, but we have explained, as we believe, the *primary* object of each.

The *remedies* proposed are partly moral and partly medicinal. To the application of the former of these, no one can object. He may doubt its efficacy, not because he is distrustful of its virtue, but because of the difficulty, amounting in many cases to impossibility, of making a fair experiment. The utility of the latter of these remedies, may be more seriously questioned. The cures, it is to be feared, are but partial and temporary. Will the benefit to society equal the injury? A salutary *fear* deters many from the slippery paths of temptation—Will not this fear be lessened, if a supposed remedy be at hand, though the vice be fully contracted? We do not mean to express a decided judgment, but these are questions which ought to be seriously pondered.

If any be reclaimed from intemperance, whether by medical or moral applications, we are not disinclined to rejoice; but we must be permitted to "rejoice with fear and trembling." The samples of entire and permanent restoration are, "few and far between"—

> Apparent rari nantes in gurgite vasto!

The *preventive* system proposes an immediate and total abstinence from ardent spirits, unless for purposes strictly medicinal. No intemperate man need felicitate himself on the prospect of a gradual reformation; for such an event has rarely, or perhaps never occurred.

When an artery is ruptured, the skilful surgeon applies a ligature—the circulation must be *stopped* not diminished. The prescription, to those who are fond of ardent spirits, and to those who are not, is the same: To the one class the sacrifice is necessary, to the other class, it is easy.

The preventive system, however, has no direct reference to the case of the drunkard. It regards intemperance as a spreading conflagration, which will probably destroy the tenements now held in its embrace. It proposes to save those mansions which are beyond the present influence of the devouring element, by removing such intervening objects as may minister fuel and widen the devastation.

The important problem which the preventive system proposes to be solved, is not, how shall drunkards be made sober? but, how shall sober men be saved from habits of intemperance! If all who are now temperate continue so, there will not probably be a drunkard on earth at the expiration of twenty years!

> O mihi tam longæ maneat pars ultima vitæ,
> Spiritus, et quantum sat erit tua dicere facta!

After much painful and prayerful investigation, the problem has been solved as follows:—*An entire abstinence from ardent spirits, is the only effectual mode to prevent the spread of intemperance!* The noxious tree must be destroyed at the root. To lop off the branches, is to spend our labour in vain: The tree is soon as luxuriant as before, and its poisonous exhalations as abundant. Let the friends of good order and sobriety combine together in the manner here recommended, and we have no fear as to the result. All who are now intemperate were at one time sober, and had they adopted the principle here recommended, would have been sober at this time; but by using the article occasionally, and moderately, and daily, they have bound themselves in fetters stronger than adamant.

It is but four or five years since the first society was organized, on the principle of total abstinence. Previously to that period, much had been said and written on the subject of intemperance, and with great ability, but the evil had increased, and was every where increasing to an alarming degree. Since that period, the effects produced, abundantly warrant the confidence we feel in the principle of total abstinence. We gather from the last Report of the American Temperance Society, that the amount of ardent spirits consumed in New England, has been lessened one-half. Many townships, and even entire counties, have almost entirely discontinued the use of the article, and in the town of Plymouth, the sale of ardent spirits has decreased in four years from $9000 per annum, to $500! The resolutions adopted by numerous publick bodies, such as Juries, Grand Juries, Medical Societies, Presbyteries, Conventions, Members of the Bar, &c., and the inquiries instituted by our state and national Legislatures, evince an interest on the subject never before expressed. Seldom have legislators been better employed, than in adding to salutary statute, the sanction of personal example in this matter. The call to perseverance in this righteous cause, is loud, and the stimulants powerful.

It may be proper to mention in this connexion, that the *preventive* system has already *reclaimed* more drunkards, than any system which has ever been adopted, within the same short period. One single society in New Jersey, and that but a small one, has hopefully reclaimed fifteen, several of whom were notoriously intemperate! This proves, that those who attempt to do good in a proper manner, and with the necessary perseverance, will generally do more than they even contemplated.

We now invite the reader's attention, to what is called "the moderate use of ardent spirits." In regard to this practice, which has so many advocates and prevails to such extent in our country, we have two considerations to present.

1. The practice is a *dangerous* one.

"The moderate use of ardent spirits," is a phrase exceedingly indefinite in its signification. Every man undertakes to explain it for himself, and restricts or extends its meaning, according to his circumstances and appetite. The phrase becomes more significant as he advances in years and ripens in ebriety. The draught is repeated morning, noon, and night, and perhaps once or twice in the intervals; but still, he partakes but "moderately" of the wholesome beverage. A manufacturer in a neighbouring county, who was in the habit of using the article "in moderation," endeavoured to dissuade the labourers in his employ, from using it to "excess," and was told in reply, that if a little were necessary for him, a little *more* was indispensable to them! He has since attached himself to a temperance society, and about 60 of those in his employ, have imitated his example.

Every man is disposed to trust his own heart, to rely implicitly on his own steadfastness. An insensibility to danger however, is not a very favourable omen. The man who needlessly exposes himself in a dangerous position, is likely soon to "stumble and fall, and be snared and taken." What he mistakes for bravery, is only rashness. Men who were as self-confident as he, and whose prospects a few years ago, were as flattering as his, now serve only as monuments of the folly of the course he is now pursuing. Is he a temperate man? so at one time were they: is he a man of refined and honourable feelings? they too at one time would have scorned what is disreputable or indecent. Is he the centre of interests too tender to be ever sacrificed—the staff which supports the tottering steps of an aged father and mother? Has he a wife and babes, like the vine and tendrils on the trunk, who lean on him as their support, and look to him as their pattern? By the very course he is pursuing many have deceived themselves, who finally brought down the grey hairs of their parents with sorrow to the grave.

The man, who partakes moderately and daily of ardent spirits, adventures his all upon a sea which is covered with wrecks, and over whose surface there broods a perpetual storm. The habit of intemperance is imperceptible in its advances—It is a moral Maelstrom, the motions of whose outer verge are scarce discernible: Its influence is outspread far and wide, and wo to the incautious mariner, who sleeps securely, because he is not within its foam, or deafened by its roar? This encroachment of the habit of intemperance, is easily accounted for. Ardent spirits are used as a stimulant. The excitement produced, is the gauge for estimating the quantity of stimulus taken. Each successive draught must be increased, or it will not stimulate the system to the same degree as that which preceded it: The continual decrease of susceptibility in the animal economy, must be counterbalanced by a proportional increase of the stimulating principle. A man's feelings in such a case, are a tolerably accurate test of the relative excitement produced, but not of the amount of stimulus taken; as a thermometer points out the *free* calorick of an object to which it is applied, but can give us no information as to that which becomes latent.

If there be a safe plan of using ardent spirits, it is that of measuring it rigidly, at every draught. A venerable man in this city, was in the habit for several years, of taking brandy for a chronick affection. The quantity was one table spoonful rigidly measured, and never taken but at dinner. He has recently abandoned this small quantity, not from any conviction of injury from the practice, but on the principle of Christian philanthropy involved in our text.

"Let him who thinketh he standeth, take heed lest he fall." There is no habit so ensnaring as that of intemperance; none that grasps its victim with so firm a hold, or that blinds so completely, or governs with so absolute a sway: Like the tide encroaching on the shore at every flood, until the oak which once waved proudly on the beach, falls and floats, the sport of winds and waves. The victim is generally the last to apprehend his danger; he continues to drink "moderately," as he contends, after the "redness of his eyes," and the tremor of his hands, serve as an epistle of his guilt, known and read of all men.

Let us admit for the sake of argument, that an individual may use the article of ardent spirits without personal risk, still he cannot disconnect his doings and interests from those of others. His indulgence, if even harmless to himself, furnishes an example of dangerous tendency. He must admit, that many who once bid fair to be useful in their generation, have become intemperate in this way; and how can he sanction a custom which has been, and must continue to be, so injurious to many who adopt it!

"*I* am not chargeable, says one, with the misuse which others may make of an article." This point is not quite so clear as many imagine. We are warned not to be "partakers in other mens' sins." If we occasion or sanction a sin, we are not exempt from guilt. But we are now endeavouring to elucidate the principle of *philanthropy*, and not that of mere responsibility. We hope to spend our time to more profit, than in reasoning much, with such as are unwilling to abandon a practice plainly injurious in its general influence, because it does not injure them. A true philanthropist is not content to be exempt from manifest guilt. Neither will he confine himself to speculations and abstracts; but taking his fellow men as they really are, he will accommodate his measures wisely and conscientiously to their actual condition. It is his own fault, says one, in relation to the drunkard:—Be it so; still the man possessed of "bowels of mercies," will choose to deny himself, rather than to contribute, however indirectly and remotely, to the guilt and ruin of another. A man who stumbles in daylight, must ascribe it to his own carelessness; but they who throw the obstruction in his way, ought to be the last to proclaim his disgrace.

The moderate use of ardent spirits may be compared to a precipice, whose sides are steep and slippery, but bedecked with flowers. The unwary beholder persuades himself there is no real danger; hundreds have traversed it without injury: It is only necessary to plant the feet with care, and if any are precipitated, it is their own fault. Emboldened by this representation, multitudes engage in the hazardous enterprise. Mark the movements of the giddy throng: How many slide into the yawning gulf below! How few profit by the dire catastrophe! Can I climb the dangerous crag in safety? Perhaps: But as one regardful of the welfare of others, I dare not sanction so useless and dangerous an experiment.

2. The moderate use of ardent spirits is unnecessary.

It has been argued, that we might on the same principle abstain from food, because many eat to excess. This objection would be of force, if the article formed one of the necessaries of life, but if it rank only among the *luxuries!* every conscientious man ought rather to forego the enjoyment, than to be accessary, however remotely, to the desolations it occasions.

It is the opinion of some, that the use of ardent spirits invigorates the system, and serves as an antidote against cold, or heat, or disease.

We may readily admit, that intemperate men are languid until they receive their accustomed stimulus; but that sober men have less vigour than drunkards, or abstinent men less than those who partake in moderation, is certainly not a self-evident proposition. We shall always be led astray, if we deduce general inferences from single and special cases. When persons accustom themselves to a daily stimulus, the system accommodates itself to the practice; a peculiar habit is formed, and a temporary inconvenience is felt, when the ordinary stimulus is withheld; but no judgment can hence be formed, how such persons would feel, if the habit had never been contracted. Ardent spirits produce a momentary and powerful excitement, which many mistake for vigour. A raging fever produces a similar excitement. But a more than corresponding prostration supervenes; and this prostration, consequent on the use of ardent spirits, becomes permanent, unless the deleterious practice be discontinued until the system regains its natural tone.

The utility of ardent spirits as a medicine, we are not disposed at present to question: But, a man in health is in no need of medicines, and if he use them daily, he is in a fair way soon to need them, or rather to be beyond the need of them. To take them habitually, must unfit the system for receiving benefit when they might possibly be of service. If, in this matter, we ought to defer to the judgment of any class of men, it must be to that of the medical profession. Where the system has been prostrated by disease, ardent spirits are sometimes administered as a tonick—their use to be discontinued, like that of other tonicks, on the complete return of health. To a man in health, the article is supposed to be invariably injurious. On this point, the judgment of eminent medical men is believed to be nearly, if not wholly unanimous. The reader who has leisure, will find entertainment and benefit by perusing the Treatises of Drs. Bell of London, Rush of Philadelphia, Drake of Cincinnati, and the Reports of the most respectable Medical Societies in the United States.

If the subject were investigated philosophically, a similar conclusion would be arrived at. Nutrition is necessary to the permanent vigour of the system, and animalization must precede nutrition—a process almost wholly impossible to alcoholick liquors.

Experience is a still safer guide, and her testimony is, if possible, even less equivocal. We have on record, instances both numerous and well attested, of exposure to cold, and heat, and fatigue, and disease, where the results, without exception, are favourable to an entire abstinence from ardent spirits. The physician of the State Prison of Connecticut, reports, that not a solitary death occurred in the prison during the year 1828, and but one since its establishment in June, 1827. "This degree of healthfulness, says he, unexampled in the history of prisons, may be ascribed principally to three causes—Temperance, ventilation, and regular employment. Of 106 convicts, 90 have acknowledged themselves to have been intemperate, or are known to have been so. These prisoners were deprived of spirits at once, and without a substitute. Those individuals in whom the habit was long confirmed, suffered a temporary loss of appetite, and almost overwhelming anguish for the want of their accustomed stimulus, which seemed for the time, to supersede every other evil connected with their confinement. But by attentive watching, the use of coffee, and nutritious and wholesome diet, the appetite was soon improved, and after a while greatly increased—the cravings for spirits gradually subsided; and after some time had elapsed, they acknowledged an improvement in their feelings, increase of bodily strength, and vigour of mind. These facts, it is hoped, will have an influence in correcting a very general mistake, that the peculiar diseases of drunkards, are liable to come on suddenly, if spirits are suddenly abandoned."

But ardent spirits are, at least, an antidote against severe cold? The use of ardent spirits for such a purpose, reminds one of the slothful man in mid-winter, who burns the flooring and roofing of his hut, in order to warm himself! While the unnatural excitement produced by ardent spirits continues, the system is less sensible of cold, though perhaps not less affected; but at best, the excitement very soon subsides, and leaves the individual more debilitated, and more liable to the cold than before. In numerous instances it has been found, that those who practice entire abstinence from the use of ardent spirits, are able to endure more intense cold and for a longer time, than any other class of persons. I shall not repeat those cases already well known, but mention one or two which have not yet been made publick. A gentleman of this city informed me, that a vessel which he commanded, about 20 years ago, was wrecked on the coast of Nova Zembla, during severely cold weather, and the only members of the crew who remained uninjured by the frost, were three who never used ardent spirits. A "Coaster" was wrecked on Cape May a number of years ago, during very cold weather. The crew were frozen to death, with the exception of three, and these were found to be the only persons on board, who had abstained from the use of ardent spirits. Of this I was informed, on the authority of a very respectable old gentleman, who was present at the time.

If then the moderate use of ardent spirits be a *dangerous* practice—dangerous to ourselves, dangerous in its influence on a world predisposed to sin and ruin: If it be an *unnecessary* practice to our being, or even to our well-being; not serviceable against cold, or heat, or fatigue, or disease—we leave it with every one who pretends to "fear God and work righteousness," to decide for himself, how he can acquit himself of guilt, in sanctioning this pernicious custom.

EXTRACT FROM THE SPEECH OF THE REV. DR. PHILIP.

The speech from which the following extract is made, was delivered at a special meeting of the London Missionary Society on the 9th of June last. We give it to our readers, as a rare specimen of eloquent address, and a powerful statement of important truth, uttered under the influence of ardent Christian feeling.

"I look to the disciples as they were assembled to wait for the outpouring of the Spirit, which was the promise of the Saviour. At that period, the whole church might have been numbered by a child, and the place they occupied might have been measured by inches. In obedience to the command of God, they went forth without wealth, without worldly connexions—and the idols of the nations, the philosophy of Greece and Rome, the prejudices and antipathies of the human heart, and the opposition of the most powerful empire that was ever established upon earth, bowed down before them. Paganism was once the prevailing religion of Europe, and of the land in which we live. It was once in as full possession of the high places and strong holds of this country, as it now is of Africa, of India, and of China. It was successively attacked and conquered by the arms of divine truth, and the weapons of our warfare have lost none of their heavenly temper; they are, through God, as mighty as ever to the pulling down of strong holds and of every thing that exalteth itself against his power.

"The genius of Christianity, which is from God, like the solar fire, moves, in a sphere of its own, far above earthly things, while it penetrates our mundane elements, without being contaminated by them; it gives beauty and loveliness to every object and to every scene, to which it imparts its life-giving energies, and over which it pours its celestial radiance. It has been said by philosophers, that so admirably is the earth balanced, that were but a fly to alight upon it from another sphere, its motion would be disturbed. We know, that every thing is affected, when once touched by the spirit of Christianity. It touches the heart of the proud man, and he becomes humble as a little child; it touches the heart of the sensualist, and he becomes pure and heavenly; it touches the affections of the covetous, and he becomes liberal: it touches the hearts of the revengeful and the malicious, and they become forgiving and loving: it touches the chains of caste, and they melt; it touches the idols of the heathen and they fall to the ground, like Dagon before the ark of God; it throws its light upon the atmosphere of the regions of idolatry, and the lurid glare of superstition is dissolved; it touches the fetters of the slave, and they fall off; it touches the ruthless despotisms of the earth, and at its touch, they wither; it touches the hearts of savages, and they take their places among civilized men; it sends down its fructifying showers on the barren wilderness, and it blossoms like the rose; it smiles upon the desert, and the inhabitants of the rock, the wandering bushmen sing for joy and shout from the tops of their mountains; it touches the hearts of our senators, and a Wilberforce and a Buxton are raised up, to interest a generous nation in Africa's wrongs; it touches the hearts of our statesmen, and they stretch the shield of their protection over the defenceless and the oppressed; it touches the heart of the philanthropist, and the prisons are visited, the depressed are raised, the neglected are remembered, the wounds of the broken-hearted are bound up, the vicious are reclaimed, and the prodigal son is restored. It touches the heart of the Missionary, and he goes forth, forsaking country, friends, and ease, to preach among the Gentiles the unsearchable riches of Christ—to tell them that sin is atoned for, that death is abolished, that God is in Christ reconciling guilty men to himself, and that the kingdom of heaven is now open to all who believe. It touches the hearts of a few individuals in Manchester or in London, and the standard of contribution is elevated, our exhausted treasury is replenished, and from the confluence of a thousand streams, the tide of Christian benevolence rolls its fertilizing waters over the parched earth. It, like the Divine Spirit at the creation of the world, now sits brooding on the moral chaos, placing the lamp God has ordained for his Anointed, in the firmament of the church, dividing and dispersing the waters of life over the whole face of the globe, clothing with moral verdure the ground, before prolifick in nothing but crimes, and preparing the earth for that period, when men shall be restored to the image of their Maker, and when the great Creator shall again pronounce all his works to be good, and the angels shall again shout for joy, and all the creation shall take up the song—'Alleluia, Alleluia, Alleluia, the Lord God omnipotent reigneth!'"

Review.

CHRISTIAN CHARITY EXPLAINED; *or the Influence of Religion upon Temper stated; in an Exposition of the thirteenth chapter of the first Epistle to the Corinthians. By John Angell James, author of the Christian Father's Present, &c. pp. 283. New York.*

THE FAMILY MONITOR; *or Guide to Domestick Happiness. By the same.*

It has long been a subject of regret, that we are in possession of so few works on practical piety. While science and literature have engaged in their cause the most gifted of our race, and religious controversy has employed an amount of talent and erudition truly amazing, devotion, of all subjects the most important, has seldom engaged the attention of vigorous minds, and hence we have but few works, the tone of whose piety, and the excellence of whose execution, render them worthy of extensive circulation and repeated perusal. The qualifications necessary to the production of such works, seems not to have been understood. That vigour of mind, clearness of thought, a knowledge of human nature and Christian experience rarely to be found, are requisite, seems never to have occurred to the higher order of pious minds; otherwise, they would not have left this task to men whose piety we may reverence, but whose mental endowments we cannot admire. These have produced volumes, excellent indeed, as to their spirit and design, but limited, if not sometimes unpropitious in their influence, on account of the faultiness of their execution. We fear they have increased the disinclination of men of cultivated minds to the religion of the heart. We believe indeed that the opposition of human nature to the self-denying truths of the gospel is such, that no method of presentation can insure them a cordial reception; yet when these truths are presented in a manner in some degree worthy of their excellence, they will command respect, will cause their moral beauty to be felt, will soften prejudice, and overcome, at least open and active opposition to religion, and the benevolent enterprises it awakens.

Again, we fear that among the pious, it has hindered the progress of the human mind. The reading of the ardently pious is often confined almost entirely to practical works. Now, if these are the productions of inferior minds, of minds incapable of exciting a desire of knowledge, of fathoming the human heart, of ascending to "wide and all-reconciling views of God and his works," their influence must be to check, rather than to accelerate the development of mind. The effect of this, in diminishing both enjoyment and usefulness, is apparent. For the greater our thirst for knowledge, the more extensive our acquaintance with the worlds of matter and of mind, the more exalted will be our conceptions of Deity, and the more deep and thrilling our gratitude and love. In every object in nature—in the flower that blooms at our feet, and the stars that glitter in the firmament, in the softness of the breezes of summer, and in the majesty of the winter storm, we behold the hand of Him who created all things by the word of his power, and who crowneth our lives with loving kindness and tender mercy. Hence, a "Deity beloved" is ever present to us; and the tendency of this to increase our enjoyment, need not be enlarged on. The same mental expansion that so much promotes our happiness, promotes also our usefulness. We can take more extended views of human suffering, and are prepared to form more comprehensive and efficient plans for its relief, and for the extension of the Redeemer's kingdom. The reason why men of powerful minds have accomplished so little is, that they were in advance of the age. The friends of the cause they were engaged in, could not look far enough into futurity to enter into their views.

From these remarks, we see what reason we have to regret, that any cause connected with religion should have operated to check that enlargement of mind, which affords the means of so much happiness and usefulness. It also teaches us duly to prize an author possessed of the qualifications requisite to the production of a quickening work, for such we deem the volume before us.

Mr. James is probably known to many of our readers, by his "Christian Father's Present," a little work of singular excellence; but we hope he will be known to many more by his "Christian Charity." It is a subject on which we most needed a treatise. No duty is more strongly enjoined in the scriptures than charity or love, yet there is none we are more prone to neglect. Peculiarly are we liable to do so now, that Christians are divided into sects, and when there is so much zeal and activity in the enterprises of the day. There is great danger lest the cardinal virtues of humility and love should be forgotten, amid the excitement of publick exertion. Our author, after noticing the occasion of Paul's description and enforcement of Christian charity, its nature and indispensable necessity, proceeds to dwell separately on its properties, as enumerated in the chapter which forms the subject of the work. Throughout, there is exhibited a warmth of devotion, a purity of taste, a justness of thought, and a simplicity and elegance of style, which renders it a fit companion for every Christian, of whatever degree of mental cultivation he may be possessed. We will extract a few such passages as may give a fair specimen of the style of execution.

Speaking of the danger of being deceived in regard to our piety, he writes—"To be led on by the power of delusion, so far as to commit an error of consequence to our *temporal* interests—to have impaired our health, our reputation, or our property, is sufficiently painful, especially where there is no prospect, or but a faint one, of repairing the mischief: yet, in this case, religion opens a balm for the wounded spirit, and eternity presents a prospect, where the sorrows of time will be forgotten. But, oh! to be in error on the nature of religion itself, and to build our hopes of immortality upon the sand instead of the rock; to see the lamp of our deceitful profession, which had served to amuse us in life, and even to guide us in false peace through the dark valley of the shadow of death, suddenly extinguished as we cross the threshold of eternity, and leaving us amidst the darkness of rayless, endless night, instead of quietly expiring amidst the blaze of everlasting day! Is such a delusion possible! Has it ever happened in one solitary instance! Do the annals of the unseen world record one such case, and the prison of lost souls contain one miserable spirit that perished by delusion! Then what deep solicitude ought the *possibility* of such an event to circulate through the hearts of all, to avoid the error of a self-deceived mind? Is it possible to be mistaken in our judgment of our state? Then how deeply anxious ought we all to feel, not to be led by false criteria in forming our decision. But what, if, instead of *one* case, millions should have occurred, of souls irrevocably lost by self-deception! What if delusion should be the most crowded avenue to the bottomless pit! How shall we explain, much more justify, that want of anxiety about their everlasting welfare—that destitution of care to examine into the nature and evidences of true piety—that willingness to be imposed upon, in reference to eternity, which many exhibit!—pp. 39, 40.

Speaking of the grounds on which some rest their hope he says—"It is certain, that more importance is oftentimes attached to 'sensible enjoyment,' as it is called—to lively frames and feelings—than belongs to them. There is a great variety in the constitution of the human mind, not only as it respects the power of thinking, but also of feeling: some feel far more acutely than others; this is observable, separate and apart from godliness. The grace of God in conversion, operates a moral, not a physical change; it gives a new direction to the faculties, but leaves the faculties themselves as they were; consequently, with equal depth of conviction, and equal strength of principle, there will be various degrees of feeling, in different persons: the susceptibility of the mind to impression, and its liability to vivid feeling, were there before conversion, and they remain after it; and oftentimes the lively emotion produced by affecting scenes, or seasons, or sermons, is partly an operation of nature, and partly of grace. A man may feel but little, and yet, if that little lead him to do much, it is great piety notwithstanding. Of two persons who listen to an affecting tale, one is seen to weep profusely, and is overwhelmed by the story; the other is attentive and thoughtful, but neither weeps nor sobs. They retire: the former, perhaps, to wipe her tears, and to forget the misery which caused them; the latter to seek out the sufferer, and relieve him. Which had most feeling? the former. Which most benevolence? the latter. The conduct of one was the result of nature, that of the other the effect of principle."—p. 44.

The following are his remarks, at the close of the section on the *kindness of love.*—"What a fascinating character is the man of distinguished kindness! he is invested with indescribable loveliness: he may not have the glory in which the patriot, the hero, or the martyr is enshrined; but he is adorned in no common degree with the beauties of holiness. He carries about with him the majesty of goodness, if not the dominion of greatness. The light of his countenance is the warm sunshine, to which the spirits of grief repair from their dark retreats, to bask in its glow; and his gentle words are like soft melody, to chase away the evil thoughts from the bosom of melancholy, and to hush to peace the troubled reflections of the distempered mind. As he moves along his career, distributing the unexpensive but efficient expressions of his regard, it is amidst the blessings of those that are ready to perish, and the notes of the widow's heart, which he has turned to joy. When he comes unexpectedly into the company of his friends, every countenance puts on the appearance of complacency, and it appears as if a good genius had come among them to bless the party; as he looks round on the circle, with the smile of beneficence that has found an abiding place on his brow, he presents the brightest resemblance to be found in our selfish world, of the entrance of the Saviour among his disciples, when he said, 'Peace be unto you,' and breathed upon them the Holy Ghost."

The above, we think, afford a fair specimen of our author's manner. We earnestly recommend to our readers the perusal of the whole work, and the practice of the duties it treats of. Peculiarly important at this time is it, that the friends of religion should exhibit to the world the graces of Christian love. Though infidelity has as yet made but little open opposition, yet it exists in our country to a greater extent than is generally imagined, and will, ere long, appear in a manner which few are prepared to conceive of. How necessary, then, that the reality of religion should be attested by the lives of its professors.

On this subject, let us listen to our author. "Christians, the character of religion is entrusted to our keeping, and we are continually defaming it, or raising its reputation; and are either betraying it into the hands of our enemies, or conciliating their esteem towards it. It is high time for us to be more aware of our responsibility; high time for us to consider that we are perpetually employed, in increasing or diminishing the ignominy of the cross. The good conduct of professors is a converting ordinance, and an edifying one too. 'Let your light so shine before men, that they, seeing your good works, may glorify God your heavenly Father,' 'Shine as lights in the world, holding forth the word of life.' How? Not by an attachment to doctrine merely: no, the light of truth will do nothing without the light of love. A fiery zeal for truth, unaccompanied by love, is the meteor that misleads, or the lightning that kills, or the eruption that overwhelms or consumes; all of which men are afraid of, and retire from: but a zeal for truth, which is accompanied by benevolence, and produces it, is like the orb of day,—men come to its light, and flock to the brightness of its rising."—p. 276.

Another work for which Mr. James deserves the thanks of the publick, is THE FAMILY MONITOR. Its subject is one to which few writers of power have directed their attention, yet it is one of incalculable importance. If men are ever made virtuous and useful citizens, it must be at home,—if a nation be reformed, there must be a reformation in each domestick circle; for a nation "is nothing more than an aggregate of a number of families." As "domestick society is the seminary of social affections, the cradle of sensibility, where the first elements are acquired of that tenderness and humanity which cement mankind together;" whatever leads us to reflect and feel, and consequently to act on this subject, is worthy of attention. Mr. James's views we fully approve, and wish that the sentiments of his refined and feeling mind might become the sentiments of all. It is not necessary for us to present an analysis of the work; let it suffice to say, that our author has delineated our duties in the various relations of life, with a justness, beauty, and power, which we do not remember to have met with in any writer on this subject. The importance of the subject, and the ability of its performance, will, we trust, secure to this volume an extensive circulation.

SHORT NOTICES OF RECENT PUBLICATIONS.

HENRY'S COMMENTARY ON THE BIBLE—*Stereotype edition. 6 vols. royal 8vo. Towar and Hogan, Philadelphia.*

More than a year has elapsed since the publication of the first volume of this work, and we now feel it to be a duty to notice the completion of the best edition, of the best popular Commentary in the English language—for such, in our judgment, is the book which we here announce. It would be a work of supererogation—a work with which we have no fellowship—to launch out into the praise of Henry's Commentary. We shall, therefore, only say, that it is now preceded by an interesting and excellent preface, written by Professor Alexander, of the Theological Seminary at Princeton, expressly for this edition; and that its typographical execution gives it a decided superiority over any other that we have seen, or that we believe to be in existence.—The paper, type, accuracy of impression, and binding, are all excellent, beyond any European edition that has fallen in our way. The expense to the enterprising and meritorious publishers must have been very heavy; and when we think of the rich treasure of religious instruction and entertainment which they have been instrumental in laying open to the American publick, we do think that the ministers of the gospel in the United States, and especially those of the Presbyterian and Congregational denominations, ought to take some pains to promote the extensive sale and circulation of this work—which is put at as moderate a price, we believe, as the expense attending it would in any wise permit.

ESSAYS ON THE EVIDENCES, DOCTRINES, AND PRACTICAL OPERATION, OF CHRISTIANITY. *By Joseph John Gurney. Large 12mo. pp. 397.*

In our fourth volume, page 318, we made pretty copious extracts from an article in the Eclectic Review, relative to this work. We added, at the same time, a number of our own remarks; and expressed a wish that the Essays of Mr. Gurney might be reprinted in our country, as an antidote to the infidel opinions of Elias Hicks, which were then becoming current, and which have since produced a very serious schism in the Society of Friends. Our wish, as to the republication, has been gratified; and as Mr. Gurney is a man of high standing among the English Quakers, perhaps our hope may also be realized, that his Essays may have an effect to correct the monstrous errors of many, who claim to be of that denomination in our country. Whether this effect be produced on the Hicksites or not, we have no doubt that this book will do good. It is the production of a man of real learning, of masculine intellect, and as far as these Essays go, of orthodox sentiments. We do not mean to say that our own opinions are in all respects coincident with those of Mr. G., but we cordially recommend his work to our readers; and that they may know the nature of the subjects discussed—and we can assure them that each discussion is ably conducted—we add the table of contents—The volume has passed through three editions in Britain.

Table of Contents.—Essay I. On the probability of a Divine Revelation to mankind, and on the genuineness of the New Testament.—II. On the credibility of the New Testament, and on the evidence of Miracles.—III. On the evidence of Prophecy.—IV. On the internal evidences of Christianity.—V. On the Divine authority of the Holy Scriptures.—VI. On the scriptural account of the Supreme Being.—VII. On the union and distinction in the Divine nature.—VIII. On the scriptural account of the spiritual Adversary.—IX. On the scriptural account of Man.—X. On the scriptural account of Jesus Christ.—Part 1. On Christ in his pre-existence.—2. On Christ during his abode on earth. 3. On Christ in his reign.—Essay XI. On the Redemption of Mankind.—Part 1. On the scriptural doctrine of Atonement.—2. On the merits and advocacy of Christ.—3. On the scriptural doctrine of the Spirit.—Essay XII. On Faith and Obedience.—Part 1. On Faith.—2. On Obedience.—Conclusion.

A Discourse *delivered before the Trustees, Faculty, and Students of Rutgers College, at New Brunswick, New Jersey, on Tuesday, the 14th of July*, 1829, *the day preceding the Annual Commencement. By John Sergeant, L. L. D. Honorary Member of the Philoclean Society.*

In some European countries, particularly in Germany, it is no uncommon thing for a young man of good talents, at the age of twenty-five, to be well acquainted with six or eight, or perhaps ten languages, besides having at his command a mass of general literature, and a thorough knowledge of some one branch of liberal science. How does this happen? It is not so in the United States. A man with us would be considered as a prodigy who should, at the age we have specified, have made the acquisitions we have mentioned. Have the Europeans then, better native powers than the Americans? We confidently say, No—They have a better system of education, and this alone makes the wide difference. In Europe, it is not considered as any thing extraordinary for a boy between twelve and fifteen years of age, to be able to read any part of any Latin or Greek author, with readiness, and to speak and write French, and perhaps Italian and German too, without hesitation. These attainments leave him, say six years, before he is his own master, for making farther progress; and for making it, let it be observed, with habits of study and with the advantage of what he already knows, which carry him forward with an accelerated velocity that is altogether astonishing. With us, the defects of our system of education, absolutely forbid such advances and attainments. In most instances education is not begun sufficiently early. But the great defects are—the want of good teachers, and the willingness of parents to submit their children to a right system of tuition. We have but few grammar masters who are at all qualified for their business, and perhaps fewer parents who are willing that their children should be rightly taught and governed. To get them through the grammar school, and through the college, in the shortest time possible, is the great desideratum. This affords an opportunity, which is greedily seized by teachers who are not half taught themselves, to deceive parents, not capable of judging for themselves, with promises of the speed with which their children shall be *fitted for college*, as they usually phrase it. But *fitted* they never are. They go to it, and often come out of it, not fit to enter the second class of a good grammar school. Among all the wicked and cruel deceptions practised in our land, we hardly know a greater, than this deception of parents, in regard to the early instruction of their children. It inflicts an injury as lasting as life; for it can never be fully repaired, even when discovered; because the precious season of youth has forever gone by. But the mischief does not end here. Teachers who are able and desirous to do justice to their pupils—and a few such we have, who will thank us for what we are now saying—are compelled to go contrary to their own judgment and wishes, that they may not so far violate popular feeling as altogether to lack employment. They too must hurry on their pupils, without as full a grounding in elementary principles, or nearly as much classical reading, as they know would be useful. Hence all our youth, without exception, enter our colleges and universities with far less preparation than they ought to have: And still the great object is to get through the academical course as soon as possible—to get a degree.—Nor is this the whole of the evil. The great body of youth who go to our universities, have been so little subject to any thing that can be called family government, and are borne out by their parents in such notions of their independence on their teachers, and their right to think for themselves, that they refuse to submit to wholesome control; and hence the right discipline and government of a college becomes impracticable. We have thus glanced at some of the causes why education, with us, is so imperfect, and why the most of our youth are such inferior scholars to those of Europe—where the very best teachers abound, where long usage has established a right course of instruction, and where universities are founded, patronized and protected by the state. We love our country, and with all its faults and errors, we think it the best and happiest country in the world. But we know it would be much better and much happier, if we would consent to learn what education ought to be from the countries of our ancestors, and to practise what we learn. Nor do we despair of the republick, even in reference to this object. Our men of influence and high standing are getting to see the truth; and to become its advocates. We can scarcely tell the pleasure we have received, from reading the discourse which has led us to take this *long* notice of the work before us; when we intended it should be only a *short* one. We think we know something about the subject on which Mr. Sergeant has discoursed, and we really were surprised to find that, without ever having been a teacher himself, he understands it so well as he does. Let us have a few more such men, and a few more such discourses, and our education system will mend apace.

It would gratify us to quote a large part of this discourse, for nearly all of it is exactly to our mind. We must content ourselves, however, with two pretty long extracts. The first combats the foolish notion that a selection should be made in our colleges, of subjects adapted to the genius, taste, or views of each pupil, and that to these his attention should be chiefly, if not wholly confined. Mr. S., after reasoning, in his usual clear and convincing manner, on this topick, closes what he has to say on it, with the following paragraphs.

"But upon the plan that is now in question, who is to choose for the youth the studies he will pursue? Surely it cannot be gravely asserted, that, at the usual age of entering into college, the choice ought to be left to himself. Why has Providence committed the care of children to the affectionate intelligence of parents? Why have human laws provided for them tutors and guardians? Why have schools and seminaries of learning been established, and courses of education and discipline prescribed, but to give them the benefit of that experience and knowledge which they do not themselves possess?

"To suppose that a youth, at such an age, is competent to decide for himself what he will learn, and how much he will learn, is to suppose that he has already had the experience of manhood, under the most favourable circumstances—that he is competent to educate himself—nay, that he is already educated—and instead of needing instruction, is qualified to impart it to others. Is the choice then to be made by parents? To them it undoubtedly belongs, as a right, to determine for their children, whether they will send them to college or not—but there their authority terminates. It cannot be pretended that every parent, or that any parent has, or ought to have, or can have a right to decide upon the discipline and instruction to be adopted in a college, though he has the power of withdrawing his child, if he think fit to do so.

"Admitting parents to be fully competent to resolve a question of so much depth and difficulty—as many unquestionably are—and admitting, too, that their views are more wise and accurate, and entitled to greater deference than the collected and continued wisdom which has devised, and which preserves the system in being, still it would be obviously impracticable to indulge them. There could not, in such a case, be statutes, or laws, or discipline, or system. In short, there could be no government. To some, it may seem harsh, but it is believed to be perfectly true, that when a youth is once placed in a college, selected after due deliberation, the less interference there is on the part of the parent, except in cases of manifest wrong done to him, (which rarely or never occur in our principal institutions,) and the more unreservedly the pupil is committed to the authorities of the institution, the better it will be both for parent and child.

"Above all things, a parent should sedulously guard against the introduction of doubt into the mind of a student, of the justice and necessity of the authority exercised over him, or of the excellence of the studies he is required to pursue. Such doubts must inevitably produce insubordination and indolence, and will end in the disappointment of his hopes. Enthusiastick and ardent zeal, an estimate even exaggerated, of the excellence of a given pursuit, amounting almost to folly in the judgment of bystanders, are the needful stimulants to successful enterprise.—Nothing great is achieved without them. The heart must go along with the understanding. A strong passion must take possession of the soul, inspiring it with warmth, and with enduring energy, and unconquerable resolution; so that all its faculties may be fully and steadily exerted, and overcoming the vis inertiæ of our nature, and deaf and blind to the temptations that would seduce it from its course, it may press forwards continually towards the prize which is to be the reward of its toils. Such ought to be the feelings of the youth who is favoured with the opportunity of a liberal education. Devotion to his studies, as excellent in themselves, affectionate respect for his teachers, as faithful guides and impartial judges, an honourable competition with his equals, in virtuous exertion, and a conscientious observance of the laws of the institution—these are the habits which will lay a deep foundation for the structure of future usefulness and eminence. The honours of the college, their first fruits, and their just reward, are the gratifying proofs of a capacity for further triumphs, and constitute the richest, and most acceptable offering which filial duty can present as an acknowledgment and requital of parental care."

Mr. S. is an able advocate for classical literature. So much so, that it seems to us impossible that any man of understanding and improvement can read what he says on this point, and not adopt his opinion. We can give only the close of his argument, and it is also the close of the discourse.

"Sometimes it is objected, as it was by the Principal of an academy already quoted, that an acquaintance with these languages is 'ornamental,' but not 'useful.' The meaning of this objection depends upon two words, which, appearing to be exact, are, notwithstanding, as ambiguous, perhaps, as any in our vocabulary. They are often used without a definite sense in the mind of the speaker, and very seldom with any certainty of the same understanding on the part of the hearer. If it were necessary to endeavour to be precise on this subject, we might be permitted to say, that in the opinion of many very intelligent people, nothing is properly ornamental that is not in some way useful. But when we have thus disentangled ourselves of one perplexing word, we are obliged to encounter another. What is useful, and what is not useful? Are mankind agreed about it? By no means. How, then, are we to determine what is useful? The answer seems to be this—we are to arrive at a conclusion by considering man in his various relations, and thence inferring, as we justly may, that every thing is useful which contributes to the improvement or the innocent gratification of himself or of others, or qualifies him more effectually or acceptably to perform his duties. Does any one object to those exercises of youth, which give a graceful carriage to the body? Are they not admitted to be useful? And is it less important to give a graceful carriage to the mind? Are good manners, the external graces, worthy to be cultivated, because they give pleasure to others? And are the graces of the intellect to be entirely neglected? Is the generous youth to be told that nothing is necessary but to be able to compute the cost of fifty bushels of corn? The proprieties, and even the elegancies of life, when they do not run away with the heart, nor interfere with the performance of serious duties, are well deserving our attention. But let it not be imagined that in thus insisting upon the general argument of experience—the greatest of all teachers—in favour of Classical learning, or in answering one or two particular objections, it is meant to be conceded, that it cannot be vindicated upon original grounds. It can be, and it has been, repeatedly and triumphantly shown, that these unequalled languages, which, as was long ago said of them, 'have put off flesh and blood, and become immutable,' are precisely calculated to perform the most important general offices of a liberal education, in a manner that no other known study will accomplish. They awaken attention—they develope and employ the reasoning faculty—they cultivate the taste—they nourish the seeds of the imagination—give employment to the memory—and, in a word, they discipline and invigorate, in due proportion, all the intellectual powers, and prepare them for orderly and effective exertion in all the varied exigencies which may require their action. Nor is this all. They lay the foundation of that learning which will abide with us, and increase our enjoyments in all the vicissitudes of life.

"But the limits of a discourse would be unreasonably transcended, by an attempt to enter into a more particular examination of this part of the subject. Nor is it necessary that I should thus trespass upon your patience, already so largely taxed—Abler heads, and stronger hands—strong in good learning—have been repeatedly employed upon the work—and I should only enfeeble their demonstration, by attempting to restate the process. As a witness, however, stating the result of his observations, confirmed by the observations of others, I may be allowed to say, that to a young man, entering upon the study of a liberal profession, a thorough groundwork of Classical education is like a power gained in mechanics, or rather it is the foundation wanted by Archimedes for his fulcrum! It gives him a mastery of his studies which nothing else can supply. Of its other influences, allow me to quote to you the testimony of a distinguished female, who, to uncommon opportunities united extraordinary genius and power of observation, and is entirely free from all suspicion of partiality. 'The English universities, (says Madame de Stael, in her 'Germany,') have singularly contributed to diffuse among the people of England that knowledge of ancient languages and literature, which gives to their orators and statesmen an information so liberal and brilliant. It is a mark of good taste to be acquainted with other things besides matters of business, *when one is thoroughly acquainted with them;* and, besides, the eloquence of free nations attaches itself to the history of the Greeks and Romans, as to that of ancient fellow countrymen. * * * *. The study of languages, which forms the basis of instruction in Germany, is much more favourable to the progress of the faculties in infancy, than that of the Mathematics and Physical sciences.' For this she quotes the admission of Pascal.

"Some part of the doubt, which, in this country, has been insinuating itself into the publick mind, is owing to the imperfect and insufficient manner in which the languages have been taught; or rather it should be said, in which they have been learned; for there has probably been at all times a disposition to teach them. Enough has not been acquired to fix a permanent taste in the student himself, or to demonstrate its value to others. The consequence is, that the graduate suffers his little stock to decay from neglect, and his parents and friends exclaim that learning is of no use. Another consequence is, that there is no scholar-like mind, to exert its influence upon the community, and operate upon the mass of publick opinion. The corrective is in more thorough teaching. It will require more time and more labour from the student. But time thus employed, will be well employed. And as to labour—if he desire to arrive at excellence of any sort, he can learn nothing better than how to apply himself with diligence to the work that is before him. There is a great deal of affectation in the world, of facility and expedition in the performance of intellectual tasks—of doing things quickly, and without preparation or exertion, as if by an inspiration of genius, and differently from those, who, by way of derision, are called plodders! It is a poor affectation. Sometimes it is maintained at the expense of sincerity, by concealing the pains that are really taken. Oftener it is only the blustering of conscious weakness and indolence. The highest and surest talent—that which will hold out longest, and often reach the greatest elevation—the only talent, I might almost say, which is given to man for intellectual achievement—is the talent of applying his faculties to produce a good result—that is, of labouring with success. No one need be ashamed of possessing, of exercising, or of cultivating it. The great lesson of life is to apply ourselves diligently to what is before us. Life itself is but a succession of moments. The largest affairs are made up of small parts. The greatest reputation is but the accumulation of successive fruits, each carefully gathered and stored. The most learned scholar began with learning words. Every day is by itself a day of small things. But the sum of our days, makes up our life—and the sum of our days' work makes up the work of our life. Let every one therefore, who would arrive at distinction, remember, that the present moment is the one he is to improve, and apply himself diligently to its improvement."

We hope that the practice, now becoming fashionable, of the most eloquent and best talented men of our country, delivering orations or discourses on commencement occasions in our colleges, will aid and expedite reform in the whole system of education,—as well as gratify the audiences they address, and do honour to the institutions they serve. Nothing is more worthy of the best exertions of the best powers that men possess, than the forming of the rising generation to intelligence, virtue and piety.

Literary and Philosophical Intelligence, etc.

Progressive Population and Extent of Russia.

In the year 1476, Ivan the Third, the last Grand Duke of Moscow, succeeded to the patrimonial estates of—

	Geo. sq. miles.		Population.
	18,208	with	6,000,000
In 1505, he died, bequeathing	24,238	—	10,000,000
1534, died the first Czar, Vassili IV.	36,317		
1584, died Ivan IV.	144,040	—	12,000,000
1598, died Foedor I.	140,410		
1615, Mich'l. Romanof	237,933	—	12,000,000
1676, died Alexis	267,116		
1689, succeeded Peter I.	271,371	—	15,000,000
1725, died Peter the Great	280,379	—	20,000,000
1740, died Empress Anne,	325,567		
1762, succeeded Cath. II.	325,609	—	25,000,000
1796, died Catharine	336,646	—	36,000,000

In 1825, died Alexander, bequeathing to his successor, Nicholas I. a territory of 5,879,900 superficial square miles, and a population of 58,000,000 of souls; constituting an addition to the latter (in short, a career of conquest, begun and ended within little more than one quarter of a century) of twenty-two millions! We may throw in another two millions at least for the natural increase of the Russian population, conjointly with the forced increase of subjects pilfered from the Persian crown, during the three years of modest pretensions preferred by the present Autocrat. To this plain statement we may add Balbi's recent estimate of the actual state of the Muscovite empire:—

Superficies in square miles	5,912,000
Population	60,000,000
Revenue	£16,000,000
National Debt	£52,000,000
Army and Navy	1,039,000
Ships of War	130

Humboldt's Journey to Siberia.—Humboldt, although now past his sixtieth year, will leave Germany in the spring, accompanied by Professor G. Rose, for Siberia. He will probably extend his researches to the high land which separates India from the Russian empire.

Indian Plaster.—All the fine plaster with which the walls of the houses are covered in India, and which is so much admired by strangers, is composed of a mixture of fine lime and soapstone, rubbed down with water: when the plaster is nearly dry, it is rubbed over with a dry piece of soapstone, which gives it a polish very much resembling that of well polished marble.

Prussic Acid.—A London Magazine says, that prussic acid has been obtained from the leaves of *green tea* in so concentrated a state, that one drop killed a dog almost instantaneously. A strong infusion of souchong tea, sweetened, is as effectual in poisoning flies, as the solution of arsenic generally sold for that purpose.

Expedition to the South Seas.—We notice a paragraph in one of the New York papers, stating that since the failure of the Exploring Expedition, so nearly matured under the sanction and patronage of government, and so unexpectedly laid by, at the close of the last session of Congress, spirited exertions have been made to carry that enterprise into effect, by the aid of some of our most active and enlightened merchants. What that article gave as rumour we now know to be fact. S. N. Reynolds, Esq. and Captain Palmer, have been in our place for the past week, preparing one of the finest vessels ever built in this or any other port for the expedition. Captain Palmer has already, we learn, shipped part of the crew, prepared boats of the best construction, and obtained other articles for the voyage. The brig will leave here in a few days for New York, where she will receive on board the remainder of her outfit, previous to her departure for the South Seas. We have heard Captain P. spoken of as among the most intelligent, enterprising, and successful South Sea navigators, and possessing much practical knowledge of those seas. Of Mr. Reynolds' scientifick skill and enthusiastick devotion to the cause of discovery, the publick have long been apprized. We are pleased that the enterprise has met with co-operation in New Bedford. Commerce and science has often gone hand in hand, and we have no doubt may do so, with advantage, in the present instance; but where objects of the highest national importance are to be attained, the claim becomes particularly strong upon the fostering aid of government. The present enterprise is certainly alike honourable to the character of the country, and advantageous to its commercial interest; and one towards which the countenance of publick authority ought, and we trust ultimately must attach itself. Of the number of vessels to be employed in the expedition, and the precise time of sailing, we have not been informed.—*New Bedford, Sept.* 18.

New Application of Beeswax.—Colonel Trumbull, the painter, has recommended the application of beeswax to the backs of the pictures in the Capitol, in order to preserve them. It must be melted over a fire, with an equal quantity in bulk of the *oil of turpentine.*—The mixture to be laid on with a brush, and rubbed in with a hot iron. He says, that beeswax was a principal ingredient in Egyptian embalming, and that it preserves not only bodies, but cloths and colours from decay.

A Substitute for Chocolate.—There is a plant cultivated in Lancaster county, Pa. which is considered an excellent substitute for chocolate. It is the *holcus bicolor* of Willdenow, from the seed of which is made a beverage resembling in colour, taste, and many other qualities, the common chocolate. The plant is an annual, 8 or 10 feet in height, and resembles the common *broom.* The *holcus bicolor* is a native of Persia, and grows well in this country. A single plant will yield seed enough to produce, by a second year's crop, a sufficiency to furnish a family of six or eight persons for a whole year, with a good and nourishing beverage, which is supposed to be preferable to tea or coffee. It is thus prepared: The seeds and husks are ground in a coffee-mill into grains somewhat smaller than ground coffee; it is then boiled over a slow fire, with a sufficient quantity of milk, and a small piece of butter, until the beverage assumes a chocolate colour, which it receives from the husks. The liquor is then strained through gauze, and sweetened till palatable.

Filberts.—These nuts, which are vended in large quantities in the United States, grow as well in our climate, as the common native hazelnuts, and produce very abundantly. Such being the case, it is hoped, ere long, sufficient will be produced from our own soils to supersede the necessity of importation, as plantations of this tree would amply remunerate the possessor; or, if planted as a hedge, would be found to be very productive. A single bush of the Spanish filbert in Mr. Prince's garden, produces half a bushel annually.

Valuable Application.—The scum from boiling molasses, spread upon tarred brown paper, gives, we are desired to say, by one who has recently tried it, effectual and prompt relief to the most violent sprains. Our informant states that he met with so severe a sprain on Monday, in jumping from a vessel to the wharf, that he was unable to walk, and had the cords of his leg and foot so drawn up, that he was for some time in the most excruciating pain. A friend suggested the above named application, which gave immediate relief, and he was able yesterday to walk to his place of business.

Silk.—The manufacture of silk is becoming a subject of attention in many parts of our country; it, as well as every thing else calculated to promote domestick industry, is well deserving of encouragement. The vine and the olive, also, will no doubt be cultivated more extensively, and save large sums which are annually paid to foreigners for what might as easily be raised at home. The resources of our country are only beginning to develope themselves; they are inexhaustible, and only require industry, experience, and perseverance, to make us independent in fact as well as in name.

Education.—Upwards of thirty-one thousand children, including both sexes, between the ages of five and fourteen years, have been instructed at the publick schools in the first School District of Pennsylvania, since their establishment in 1818.

A splendid meteor appeared at Bangor, Maine, on the evening of the 17th inst. Two minutes after it burst, an explosion like the report of 8 or 10 different pieces of cannon followed.

Religious Intelligence.

LETTERS ADDRESSED TO THE LAST GENERAL ASSEMBLY, WITH THE ANSWERS RETURNED.

(*Continued from page* 429.)

Reflections, accompanying the publication by Rev. Colany Nee, of the Letter addressed by the General Assembly of the Presbyterian Church in the United States of America, to the Protestant Churches of France.

This letter having been addressed to all the pastors and all the members of our churches in France, we have thought it a duty to publish it entire. We will add, that it is with great joy and thankfulness to God that we do it. These fraternal communications between churches separated from each other upon earth, but united by faith, may be the means of great usefulness; they will eminently contribute, by the grace of God, to revive in our day the communion of saints, and to show that in Christ there is neither Jew, nor Greek, nor Barbarian, nor Scythian, nor Stranger, nor Unknown; but that all those, in whatever place they may be found, who depend upon the efficacy of his atonement, form one church, one great family of brethren, redeemed by the same blood, and having an interest in the same grace. At the same time that our readers will rejoice and bless God for the progress that the kingdom of Christ is making in the United States, they will feel their own faith confirmed in seeing that Christians of all countries hold the same language, profess the same doctrines, believe in the same Saviour, have the same grace, prostrate themselves at the foot of the same cross; and that for them there is truly, according to the words of the Holy Spirit, but "one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." They will also see the practical effects of a true, Christian faith, and how it every where awakens into life, activity and Christian charity. But we should not confine ourselves to mere admiration. Our brethren have extended to us from America the hand of fellowship; and in communicating to us what has been done among them, to advance the kingdom of Christ, their brotherly love should excite us to a holy emulation. May the members of the churches of France respond to this appeal;—alas! we are still far from that living Christianity, which abounds in works of faith and the charity of the Gospel. A first step, however, has been taken, and we bless the Lord for it. Already in several of our churches, awakened by the spirit of our God, and by the preaching of the vital doctrines of the Gospel, great effects have been produced; believers have not only felt it their duty as individuals, to let their light shine before men, but also to unite together, and actively co-operate in promoting the progress of the kingdom of God. The Bible, Evangelical Missionary, Religious Tract, and other societies, are organized, and labour with success. But much remains for us to do, to place ourselves on an equality with many other churches of Christ. The letter which we have placed before our readers, ought to convince us of this.

This faith, which communicates itself from one to another, in the Protestant churches of America; the numerous societies which labour in concert, although under different names, in the work of the Lord; the active co-operation of the redeemed of Christ, each one in his sphere of duty;—do they not say to us? "there is the way, walk ye in it; that the first may not be found to be the last."

Take, then, dear brethren, a more active part in this religious excitement, and the works which are its fruit. May our zeal be rekindled at the torch of that faith which our ancestors caused to shine with so much brilliancy, and which revives again in those places to which persecution scattered them. At the present day, every door is open to us; we have no longer to fear being banished from our country for bearing witness in favour of the Gospel of Christ before men. The period of intolerance and proscription has past. Happier days have arisen upon us. The Lord has given us all our civil and religious liberty. The charter has recognised them; the king, our august sovereign, has solemnly promised to maintain them. The government itself approves our religious excitement and our success. Seconded by so many favourable circumstances, how greatly we ought to be encouraged to declare ourselves freely and openly for Christ, and walk in the footsteps of our dear brethren in America! May the Lord bring about these happy results among us! May every believer in our churches, possessing this precious faith of which the apostle speaks, evidence its effects by a life altogether consecrated to him who has given his life for us.

The General Assembly of the Presbyterian Church in the United States of America, to the Pastors and Members of the Protestant Churches of France.

Respected and beloved brethren in Jesus Christ,

In reply to our communication of last year, we have received letters from the Editors of "the Archives of Christianity;" from the Consistory of the Consistorial church of Mens; and from the Pastor Colany Nee; all of which have been read in our Assembly, and will be published in the appendix to our minutes. It is long since the General Assembly have felt their love for their foreign brethren so much excited as it has been by these communications. They have served to awaken the consciousness of the unity of Christ's body. We feel, that of a truth, there is but one faith, one Lord, one baptism, and that we are all one in Christ Jesus. We deem this glow of affection which pervades our bosoms for you, and we doubt not yours for us, as one of the most happy results of our correspondence. We pray that our mutual love may abound yet more and more; and that while we are inhabitants of different countries, and speak different tongues, we may be of one heart, and of one mind. We cannot refrain also from expressing the satisfaction which it affords us, to be made thus feelingly sensible that practical religion is the same in all quarters of the globe, and that it can be no delusion.

We rejoice greatly to hear, brethren, that the work of God is prospering among you. The details with which the above mentioned letters are filled, have served to deepen our conviction that the gospel will ever prove to be the power of God unto salvation, where it is faithfully exhibited. The means which have been so successfully employed for the revival of religion in many districts of France, are precisely those which have produced such happy results among our churches. We refer principally to the united and fervent prayers of Christians, for the communications of the Holy Spirit; and to the clear and faithful exhibition of the perishing condition of sinners, of the demands of the law of God, of the obligation of all men to repent and believe the gospel, of the fulness and freeness of the salvation that is in Christ Jesus, and of the love of God to the souls of men. We cannot but believe, that if ministers could be brought to feel their responsibility, and to urge these great truths with fidelity on the consciences of their hearers, we should see the gospel prosper now as it did in the age of the apostles, and in that of the reformers. This is the point in which we feel our own deficiency. We do not properly lay to heart the solemn nature of the charge which God has committed to us: nor do we remember as we ought, how much the future state of our people depends upon our fidelity. Brethren, let us pray for each other, that we may give good heed to the flocks over which the Holy Ghost has made us overseers. Attention to the religious instruction of the young, we have found to be one of the most effectual means of promoting piety and good morals. We rejoice to be able to say that this important subject is beginning to awaken the interest which it deserves. Our Sabbath schools and Bible classes are extending their influence in every part of our land. We hope that our pastors will feel more than they ever have done, the importance of pastoral attention to the lambs of Christ's flock.

With regard to the progress of the cause of our Redeemer in this country, we would refer you to the narrative of the state of religion, during the past year, which will be published by the Assembly, and a copy of which will be transmitted with this letter. You will find that we have reason to thank God for the great things which he is still doing in the midst of us; and you will rejoice with us in the increasing zeal of our national Bible Society, and other benevolent and religious institutions. We would especially bespeak your prayers, in behalf of the enterprise upon which the American Bible Society has entered, in reliance upon divine aid, of supplying every destitute family in the United States, that is willing to receive the Scriptures, with a copy of the Bible, within two years. This is a great work; one in which the honour of religion and the welfare of many souls are deeply involved. And while the American churches address themselves to this work with sanguine hopes of success, they feel their need of the prayers of their brethren, in every part of the world. We cannot but hope that God is awakening in his church a new spirit; that Christians are beginning to feel the claims of perishing immortals, at home and abroad, on their prayers and exertions; and we trust that this spirit will neither faint, nor grow weary, until the Gospel is preached to every creature under heaven.

We hope, brethren, that this correspondence may be long continued; that it may have the effect of promoting our mutual love; of increasing our knowledge of the state of Christ's kingdom in our respective countries; of producing a deeper interest for our mutual welfare; and of increasing our zeal in the service of our common master. We would now commend you to God, and the word of his grace, praying that your work of faith and labour of love may not be in vain in the Lord.

Benjamin H. Rice, *Moderator.*
John M'Dowell, *Permanent Clerk.*

From the Rev. John Blackburn, to Dr. Ely, Stated Clerk.

Pontonville, London, April 7th, 1829.

Reverend and Dear Sir,—I am instructed by the Congregational Board of Ministers in this city, which includes about eighty members, to forward the enclosed letter to you, as the clerk of the reverend body to whom it is addressed, and to beg that you will take the earliest opportunity of communicating it to them. I trust this epistle may open a correspondence, by which our holiest and most fraternal feelings will be increased, and that the churches of America and Britain, being found in the interchange of every religious sympathy, may cause even unbelievers to exclaim, "Behold! how these Christians love one another!"

I am Rev. and dear Sir, yours,
Very respectfully,
John Blackburn.

(*Enclosed in the preceding Letter.*)

To the Moderator and Members of the General Assembly of the Presbyterian Church in the United States.

Reverend and Christian Brethren,—From the lands of your fathers, influenced by the principles of our common faith, the ministers of the Congregational Board of London and its vicinity now address you. Though separated by the ocean, and holding different views respecting the order and government of the Church of Christ, we trust you and we are united in heart; and that holding in common the one faith and hope in our Lord Jesus Christ, must feel a deep and sacred interest in each other, and in the state of religion in those countries to which we respectively belong. We doubt not but you are prepared to adopt with us the beautiful language of the apostle, "as the body is one and hath many members, and all the members of that one body, though many, are one body, so also is Christ; and therefore, whether one member suffer, all the members should suffer with it; or one member be honoured, all the members should rejoice with it."

It is our privilege, beloved brethren, on the present occasion, to rejoice with you. The report that God has visited and blessed you in a remarkable manner, has reached us through various channels, though we have not had the pleasure to enjoy any direct communication from you. The periodical publications, in which well authenticated statements have appeared of the revival of religion in many of the presbyteries and churches under your inspection, have been extensively circulated in this country, and have awakened very powerful feelings, both on your and our own behalf. We trust we can say that many thanksgivings have been presented to God on your account, and many fervent prayers offered, that he would still continue to bless and prosper you.

In these revivals, we have been called to mark and adore the sovereign arrangements of our divine Lord, who now, as at the beginning, distributes the influences of his Spirit according to his own will, and teaches his people, that while even Paul may plant, and Apollos water, it is God alone who giveth the increase. At the same time, we think we have reason to mark the regard which God ever shows to a conscientious and diligent administration of his own ordinances, and his faithfulness in answering believing, importunate, and persevering prayer. It is thus he encourages us to labour and not to faint; and when he sends success, to ascribe to him all the glory.

In regard to the state of religion in our own country, we have much to be thankful for, and much to humble us in the sight of God. Our civil and religious privileges, as dissenters from the national establishment, are not only continued, but have lately been increased. Our opportunities of spiritual improvement and usefulness, are many and encouraging. Our congregations in general enjoy peace, and our ministers occupy important fields of usefulness, and, we trust, are generally disposed to cultivate them with diligence. Our Bible, Missionary, Tract, and Sunday-School Societies, continue to be supported with liberality, and conducted with zeal. Compared with former years, we trust we may say, and we say it with thankfulness, that the cause of Christ, and the number of his faithful disciples, are on the increase.

While we desire to bear this testimony to the honour of God, we feel deeply conscious that there is great shortcoming, and much cause for shame and humiliation. Our progress in self-denial, liberality, and holiness, are far from corresponding with our many and long enjoyed advantages. God has exalted us to Heaven, in point of privilege, which we have been in danger of forgetting, or of becoming proud of our elevation. We want a larger portion of that devotedness and spirituality which many of your and our fathers enjoyed. We have to complain of the extent to which a cold and inoperative profession prevails, of the lukewarmness, worldly-mindedness, and carnality which belong to multitudes among us, who bear the Christian name. The love of ease, conformity to the world, unwillingness to suffer, or to make the sacrifices which the cause of Christ may require, characterize many, of whom better things might be expected. We want more of that high-toned experience of the power of religion, and manifestation of its influence, without which no outward profession will be productive of extensive or lasting benefit to the world, or of much profit to those who make it. We feel that we need, both as ministers and people, a larger portion of that unction from the Holy One, by which alone our persons and services can be hallowed and accepted. We feel that it becomes us to pray, "revive thy work, O Lord, in the midst of the years, in the midst of the years made known, in wrath remember mercy."

Christian brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. We beseech you to implore on our behalf, that some drops of those showers of blessings by which you have been refreshed and watered, may descend on our hills of Zion;—that the soil from which you sprung may not be visited with the curse of barrenness; but that it may be in a still greater degree than ever, a garden of the Lord—a vineyard of his own right hand's planting.

Our object in thus addressing you, is to convey the most cordial expressions of our Christian and fraternal affection; to inform you of the interest we feel in your joy and prosperity; to strengthen the bonds by which America and England are united together, for the purposes of high, moral, and spiritual importance, and which, we trust, will be as lasting as they are strong and delightful; to invite the interchange of Christian sentiments and feelings, and the reciprocity of prayer and thanksgivings on each other's behalf.

It will therefore afford us the sincerest gratification to hear from you, should our correspondence be acceptable, or deemed consistent with the forms of your ecclesiastical polity. Commending you in the meanwhile to the care and blessing of the Great Shepherd and Bishop of Souls, and imploring on our behalf an interest in your prayers,

We are, reverend and dear brethren, your
affectionate and faithful fellow servants,

John Humphrys, LL. D.
Chairman.
Thomas Harper, *Secretary.*

London, March 10th, 1829.

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY.

In our number for the last month, we earnestly recommended to our readers the patronage of *The Missionary Reporter*—a monthly sheet, in which communications are made to the publick, of the proceedings and measures of the Board of Missions, and the Board of Education, both organized by, and acting under the direction of, the General Assembly of the Presbyterian Church. We at the same time stated, that we should transfer to our pages "*all* the missionary intelligence" which should be published in The Missionary Reporter. On more mature consideration, however, we are persuaded that *a selection* of the most important and interesting articles in that publication, will be more acceptable to our readers, and in every respect more eligible, than to lay before them *all* that it contains. On this plan, therefore, we shall hereafter proceed—We shall thus give to our subscribers as particular information of the Missionary and Education operations of the General Assembly's Boards as will be of general use—leaving the full details and most of the remarks of the editor, to be collected from the Reporter itself, which we hope will be extensively received and read by the members of our church. On this plan, likewise, we shall make more room in our pages for a portion of general intelligence, than we could otherwise appropriate to that important object.

WANTS OF THE SOUTH AND WEST.

The following communication was recently received at the office of the Board of Missions, from a Missionary who has been engaged in our service for a considerable time, in Florida and Missouri; and who is still prosecuting his labours with energy and success.—He speaks concerning the things which he has "*seen and heard*," and his appeals are founded on facts—*facts* which ought to affect the sensibilities, awaken the energies, and secure the immediate, united, and persevering efforts of all who love their country and their Saviour.

"I cannot prevail upon myself to close this report, however protracted already, without calling your attention to, and pressing upon you, and through you upon the Board, all ministers of the gospel, and students of our theological seminaries, the wants, the distressing wants, of the southern and western country.

"It is true, indeed, these claims might be more ably and successfully advocated, by some who have been longer in these fields, and seen more of the wide-spreading desolation, than myself. But if they forbear I *must* speak: or if they have already told you these things, I will join my feeble, but *experimental* testimony to theirs, that by our continual importunities we may at last prevail.

"The great valley of the Mississippi already embosoms a population of about *four millions* of immortal souls, and is capable of sustaining a more dense and numerous population than *all Europe!* This statement will not appear too strong, if we consider the great geographical extent and natural resources of this valley; stretching from the sources of the Ohio, westward, to the Rocky Mountains, and from the great northern Lakes, southward, to the Gulf of Mexico, including almost every variety of climate. Consider too, the amazing fertility of the soil, producing almost spontaneously, not only all the necessaries, but many of the luxuries of life, in the richest abundance. Here the husbandman receives for his *very moderate* labour, (I call it *moderate*, for such it is when compared with the *toil* of the north and east,) an increase of a hundred fold.

"But, Sir, our riches and blessings are almost all of the *physical* kind. 'Behold, darkness covereth the earth, and gross darkness the people.' And there are few 'to turn them from darkness to light.' In this fair portion of our country there is a sore famine; tenfold more grievous than that which oppressed the Egyptians—here are multitudes of hungry, starving poor. Surely unto ourselves we may apply the words by the mouth of the prophet, 'Behold, the days come, saith the Lord God, that I will send a famine into the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and they shall not find it.'

"By these western rivers, many 'have sat down; yea they have wept when they remembered Zion'—when they think of their Bibles, sabbaths, and the droppings of the sanctuary, beneath which they once sat, they 'hang their harps upon the willows,' because there is none to break unto them the bread of life. Surely, say they, no man careth for our soul.—Sir, I speak not the language of imagination, but *cold and naked reality.* I speak not for the thousands and thousands, whose faces I have not seen, in this great valley. But I speak that *I do know*, and testify that *I have seen.* This is the state of things; these the desires, and these the feelings of many in Missouri and Florida, where I have laboured the last nine months. Yes, here (and other western and southern states are *equally destitute*) there are whole neighbourhoods, settlements, villages, towns, and counties where there is not a solitary Presbyterian preacher. In Missouri there is a population of about 120,000 inhabitants, and 8 Presbyterian clergymen. In this state are *five adjacent* counties, in neither of which is there *one minister* of our order.

"The population of Florida may be estimated at nearly *forty thousand,* and there you have *one* missionary. (I know of no more.) I mention these things now, because the time is at hand, when the dear young men in our Theological Seminaries will go forth into the harvest. Tell them of the multitudes who are perishing without *an opportunity* of hearing the word of God. And, O! let them not say, 'There are yet *some years* and *then* cometh the harvest. Behold, I say unto you, lift up your eyes and look on *these fields;* for they are *white already* to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal. *The harvest truly is plenteous, but the labourers are few!*' Let each one of them ask prayerfully, Lord *what* wilt thou have *me to do?* Under God, our eyes are turned to your Board, and the H. M. Society, for help. Can you not send us a few devoted, self-denying young men this fall? Are there no young heralds of the gospel in our Theological Seminaries, who burn with an holy ardour to unfurl the banner, plant the standard of the cross, and preach the riches of Christ where he has not been named? To such we would say, 'Come over and help us,' and the God of all grace and consolation come with you. At this time the providence of God, and the calls of your Board, seem to say to such, 'Whom shall I send, and who will go for us?' And methinks I hear many among those sons of the prophets respond 'Here are we, send us!'

"We call upon them, we call upon the Board, and all ministers of the gospel, and private Christians, to cut in sunder the cords which have so long bound the pinions of the angels 'having the everlasting gospel to preach,' and let them wing their way, and speed their flight over the western mountains.

"And to those who will forsake all and come to these destitute regions to be useful, it may truly be said, 'Rarely, if ever, has there been a more ample field, more urgent need, or a happier opportunity.

"Praying that the Divine blessing may rest upon you and the Board, in all your deliberations and labours, I remain, sincerely and affectionately,

"Yours in Christian bonds."

From Mr. John S. Thomson to the Corresponding Secretary, dated, Portland, Fountain County, August 14th, 1829.

Dear Sir,—The time has now come, when it is my duty to transmit to you some account of my labours as a Missionary under the General Assembly's Board. I received my commission about the first of May, since which time I have been almost constantly engaged in the region of country assigned me.

Although my commission only extends to three months of the year, yet, I shall at this time give you a general account of the manner in which all my time is disposed of, also some general account of the country in which I am called to labour.

The first settlements were made in this county about six years ago, yet by far the largest part have been made within the last three years. The present population of the county is supposed to be between seven and eight thousand, and is rapidly increasing. There is one Presbyterian church organized in the county called Coal Creek, and consisting of between 60 and 70 members. In this church I am employed one half of my time, depending for my support upon a subscription of $160, which, if collected, together with some other things which I receive from the people here, owing to my living amongst them, will probably amount to $200. The subscriptions are liberal, and show that the hearts of at least some of the people are engaged in the good work. Two of my people subscribe at the rate of $20 each, two at $15, and several others at $10, for the half of my time. We have had one communion since I have been here, at which time we received six persons on certificate, and five on examination, who for the first time sat down at the table of the Lord. There are also several other persons in the congregation who have manifested anxiety for the salvation of their souls. The prospect in this place is indeed flattering, good attention is paid to the preaching of the word, we have also prayer-meeting on every Sabbath, and on every Wednesday evenings, and the monthly concert of prayer on the first Monday of every month. There is also a Sabbath school consisting of about 50 scholars, and about $12 have been raised for the purpose of procuring a S. S. Library. Other religious charities will, I have no doubt, ere long, meet with a liberal support. At the present time, however, the church is engaged in building a house for publick worship.

The remainder of my time is divided between two other places, both of which I consider to be Missionary ground. Portland, one of these places, is a small town on the bank of the Wabash River. The settlements in this place and immediate neighbourhood commenced about one year ago. There are now 40 families in the place, generally of a moral and industrious class of people. There can be a church organized here, probably of something more than 20 members. Portland promises to be a place of considerable trade, and the prospect at present is, that under the blessing of God, there will soon be a respectable church in that place. I preach there one fourth of my time, and they have raised a subscription of $60 for my support. They have also a S. School, and have raised about $10 for the purpose of purchasing a S. S. Library. It is expected, and I believe with good reason, that Portland and Coal Creek churches, will be able, in a year or two at most, to support me the whole of my time. I shall however, consider it my duty to divide my time, until the county can be better supplied.

The remaining fourth of my time, I spend in a neighbourhood, generally known by the name of the Forks of Coal Creek. It is about the centre of the county, thickly settled, but much divided in religious sentiments. There are, however, several Presbyterian families in the neighbourhood, and there will probably, in the course of this year, be a small church organized amongst them. There is a Sunday School in the neighbourhood, and they are making arrangements for purchasing a library. They will probably have about $10 for this purpose. They have subscribed $30 for the fourth part of my time.

There are four other places in the county, where I preach occasionally through the week. Covington, one of these places, is the seat of justice for the county, and on that account is a place of some importance. I preach there once in two weeks, and the people attend well. In fact, in every part of the country where I have been, the door is open for preaching, and the people appear desirous to hear. We have five S. Schools organized in the county, and between $50 and $60 raised for the purpose of purchasing libraries. With respect to this region of country generally, I must say, the fields are white for the harvest, and the labourers are few. And it is, I trust, the prayer of some amongst us, that the Lord would send more labourers into his harvest. I would also here take upon me to suggest to the Board, the importance of sending, if possible, more labourers into this part of the vineyard. Two or three more Missionaries could be profitably employed, and are indeed much needed, in this region of country, if they be "men fearing God and hating covetousness."

This country is settling with a rapidity almost unexampled in new countries, and it is increasing in wealth and political importance, as fast as it is in population. The extensive prairies interspersed with beautiful groves, even in a state of nature, present the most enchanting scenery, and afford the greatest facilities for immediate and extensive farming operations. But as I am more particularly concerned in the moral than the physical features of the country, I shall say no more on that subject.

PRESBYTERY OF WATERTOWN, N. Y.

About three weeks since an official communication was received from a Committee of the Presbytery containing the pleasing intelligence that at a late meeting it had, by a unanimous vote, declared itself Auxiliary both to the Assembly's Board of Missions and Board of Education—and that it had adopted a new and systematick plan of benevolent operations, which promised to secure the prompt, united, and vigorous efforts of all their churches. We were also informed that the "Black River Association" had, with active unanimity, adopted the same plan and resolutions. The letter from the Committee of the Presbytery contained a statistical account of the churches, and destitutions within their bounds, which will be very useful to our Ex. Committee, and an urgent request that three missionaries, at least, should be immediately sent among them. We are happy to state, that one experienced and efficient labourer has been secured, that two others have given encouragement that they will soon enter upon the important field, and we confidently hope that we shall be able, in the course of a very few weeks, to comply fully with the wishes of the Presbytery.

The plan of the Presbytery and Association above alluded to, with the address of the churches appended, has just reached us, and we cheerfully present both to our readers. The plan itself is original, but simple and systematick, and if pursued with energy, will be highly useful and efficient; and the address, although designed particularly for the churches embraced in the Association, contains suggestions and appeals which are applicable to all our churches, and which ought to find its way to the *heart* and *conscience* of every disciple of Christ.

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Plan and Address of a Benevolent Association, adopted by the Presbytery of Watertown, N. Y. and forwarded to the Executive Committee of the Board of Missions.

Whereas it is the duty of every disciple of Christ to aid in furnishing the means to extend the kingdom of the Redeemer throughout the world; whereas, it is the duty of churches, and their officers, as such, to engage in promoting this great object; and as the existence of several benevolent societies in the same congregation occasions unnecessary distraction, loss of time, and expense; therefore, Resolved,

1. That this Presbytery be, and hereby is, organized into a General Benevolent Association, to supply the spiritual wants of this section of our country, and to aid in sending the gospel to every creature.

2. That an executive committee of seven persons, of whom three shall constitute a quorum, be appointed to organize the churches connected with us, into auxiliary associations, and in general to devise measures and employ means to promote an uniform and efficient system of benevolence. It shall be their duty to report their proceedings at each stated meeting of Presbytery.

3. That this Presbytery shall meet annually on the first Wednesday after the second Tuesday in February, for the purpose of promoting the interests of the several benevolent institutions for evangelizing the world. That at this meeting the Executive Committee shall report what the churches have done for benevolent objects, the past year; information shall be communicated respecting the operations and wants of each of the benevolent institutions; a discourse or addresses adapted to the object of the meeting shall be delivered, and the Lord's Supper shall be administered.

4. That at present it is deemed proper to present only four distinct objects to the churches to be promoted through this organization, viz: the education of poor and pious young men for the gospel ministry; the circulation of Tracts; Domestick, and Foreign Missions; that the contributions for these objects shall be solicited for the funds of the American Tract Society or its auxiliaries, the American Board of Commissioners for Foreign Missions, the Board of (Domestick) Missions, and the Board of Education of the General Assembly.

5. That a concert of prayer be observed on the third Monday of each month, for the revival of religion within our bounds, and for the divine blessing to rest on the efforts of this association.

6. That it be recommended to each church to organize itself into a General Benevolent association, upon the following plan—

Resolutions recommended by the Presbytery, and the Black River Association, to be adopted by the churches and congregations connected with them.

Resolved, 1. That this church and congregation be and hereby are a General Benevolent Association, auxiliary to the Presbytery, to aid in supplying the spiritual wants of this section of our country, and in sending the gospel to every creature.

2. The officers of this church shall be the officers of this association. It shall be their duty, each year to present a subscription book containing four columns, to each member of the church, and to such members of the congregation as they may think proper, for their subscription for the current year, which subscription they shall cause to be collected and forwarded to such persons as the Presbytery shall designate as follows, viz: for the Board of Domestick Missions of the General Assembly, on or before the 1st of January; for the Board of Education of the General Assembly, on or before the 1st of April; for the American Tract Society, on or before the 1st of July; and for the American Board of Commissioners for Foreign Missions, on or before the 1st of October. Each person shall have the liberty of designating to what other body his funds shall be sent, should he not choose either of the above.

3. This association shall meet annually on the 1st of January, unless the year shall commence on Sunday, and then it shall meet on the 2d of that month, at which time the other officers shall report what has been done during the past year, and shall communicate information concerning the operations and wants of the different benevolent bodies, and a discourse or addresses shall be delivered, adapted to the object of the association.

P. S. Mr. Paul Abbot for the county of Lewis, and Mr. Levi Beebee for the county of Jefferson, have been appointed by the Committee to receive the contributions of the different associations.

Address to the Churches.

Dear Brethren,—The Presbytery of Watertown have recently adopted the subjoined plan of benevolent operations, with a view to promote in the churches, the grace of liberality and more vigorous efforts to extend the kingdom of our blessed Saviour. We present you, in this plan, only four distinct objects of benevolence. In doing so, we would not discourage you from promoting others; but would exhort you to render them all the aid in your power.

We wish you, dear brethren, more and more deeply to feel that "you are not your own," that your property, your talents, your influence are not your own, but the Lord's, inasmuch as he not only created you and keeps you in existence, but has "bought you with his own blood" and redeemed you from an odious servitude to sin, from an infamous captivity to Satan, and from the eternal agonies of the second death. For *his sake* we earnestly solicit your fervent prayers, your influence, and a due portion of the substance which God has given you, to aid in promoting his cause on the earth.

Do not let any suppose that they are too poor to give; we are persuaded that there is scarcely a person in our churches who cannot give something, if he would exercise a little self-denial, and whose pittance would not be of more value than the large donations of the rich. Some of the peasants of France, whose daily food is broth without meat, deny themselves the salt with which they used to season it, that they may aid in sending the gospel which they love, to the perishing heathen. Compared to these, we all may give of our abundance. The Bible also tells us of a person who gave all her living, which was only two mites, and she was a widow, yet the Lord honoured her. May you, dear brethren, abound in this grace, and the Lord will honour you, for he "loveth a cheerful giver," though he may not be able to give much. Be therefore hearty and liberal in this good work, to which the Redeemer calls you, and esteem it a privilege, as well as an imperious duty. "Remember the words of the Lord Jesus, how he said, it is more blessed to give, than to receive—if any man will come after me, let him deny himself—whatsoever ye would that others should do to you, do ye even so to them." Do not forget, brethren, that there is "a giving which increaseth, and a withholding which tendeth to poverty;" and that there is a wo upon those "who will not come up to the help of the Lord against the mighty." Therefore "let every one lay by him in store as God hath prospered him."

As we are charged with the business of carrying this plan into operation, permit us to make a few suggestions to you.

1. Let *every person* subscribe, though the sum he may be able to give, be small. The rich should do so, because of their abundance; the poor should do so, that they may receive the divine blessing; and the young should do so, that they may learn to be benevolent.

2. Be punctual in your payments; and to be so, bear them in mind, and lay by, from time to time, of that which God gives you. Do not be the cause of discouragement, of unnecessary trouble, and of loss of time, to those who undertake to collect the subscriptions. And do not necessarily limit your donations by your subscriptions, but as you give unto the Lord, and not unto man, and are supposed to act from principle, give as the Lord hath prospered you.

3. Let every one attend the annual Meetings, and learn what has been done during the past year, and show, that he is interested in the cause of Christ, and has not given merely because he was asked to do so. Your absence will do much injury, by discouraging your officers and brethren.

4. Let the officers of the churches especially, become deeply impressed with the importance of doing more than they have ever done for the advancement of the Redeemer's kingdom, and let them willingly take upon themselves the responsibility of raising the pecuniary means.

5. Let ministers preach oftener on the subject of benevolence, and present the claims of each of the institutions mentioned by us to the people, that they may be enlightened, and become sensible of their great importance.

6. Let each person, if possible, attend the monthly concert of prayer, to be held on the evening of the third Monday in each month, for this Association; but if he is prevented, let him sacredly observe it in private. Let the officers and brethren communicate, on these occasions, such information as will promote the Association.

7. Let this address and the articles of the Association be read at each annual meeting, and on the Sabbath preceding a quarterly collection.

And now, dear brethren, feeling that great responsibility rests upon us, on account of the important duties this Presbytery, under God, has assigned us, and being convinced that the command to "preach the gospel to every creature," will never be obeyed, unless more shall be done than has hitherto been accomplished, we fervently pray that the Lord will make us faithful as his stewards and servants, and that he will cause you punctually, diligently, and faithfully to perform his work. May the same grace be in you all which was in Christ Jesus, who, though he was rich, became poor, that we through his poverty might be rich.

John Sessions,
David Kimball,
James R. Boyd,
George S. Boardman,
Levi Beebee,
John H. Whipple,
Paul Abbot,
Executive Committee.
Watertown, Sept. 21, 1829.

FOREIGN.

It is known to the most of our readers, that the Rev. Mr. Tyerman, and George Bennet, Esq. of the London Missionary Society, were sent out by that Society as a Deputation, to visit all their foreign Missionary stations. In this service—with an apostolick zeal, and fortitude, and perseverance--they spent more than seven years. Mr. Tyerman died at the island of Madagascar. Mr. Bennet has lately returned in safety to England. When on his return, he wrote, at the Cape of Good Hope, the following letter. It gives a condensed account of the whole of the voyages and travels of himself and his lamented friend, till his arrival at that place. We have great pleasure in laying it before our readers. It appears in the Missionary Chronicle of the London Society, for the month of August, 1829.

SOUTH AFRICA.

CAPE TOWN.

Letter addressed by George Bennet, Esq., surviving Member of the Society's Deputation, to the Rev. Richard Miles, Superintendent of the Society's Missions in South Africa, pro tempore.

"TO THE REV. RICHARD MILES.

"*Cape Town, March*, 24, 1829.

"My Dear Sir,—In compliance with your request, I have the pleasure to send you a very brief mention of the principal places, visited by my late friend and companion and myself, in the discharge of the interesting commission which we had the honour to accept from the London Missionary Society.

"Permit me to preface this rapid sketch with stating, unequivocally, that in the fulfilment of the duties which devolved upon us as a deputation from the London Missionary Society, we have derived the most pleasing satisfaction from finding that a much greater measure of substantial good has resulted from the labours of Missionaries, both to the people and rulers of the several countries where they are stationed, and to society at large, than we had ventured to expect. Nor is it easy to say, whether the direct or indirect mass of good is the greater, or the more extensive. Both are very manifest, and very considerable.

"In May, 1821, we sailed from London in the Tuscan, South Sea whaler, for the South Seas, by way of Cape Horn. We rounded that Cape in the depth of the Southern Winter (July), proceeding to 60 degrees of south latitude, and sailing westward to 80 degrees of longitude; we then made our northing; and when we had got well within the trades, we sailed directly west, through, what Captain Cook justly called 'the Dangerous Archipelago,' and reached Tahiti, in 150 degrees west longitude, and 18 degrees south latitude, in September, 1821.

"Amongst the two groups of islands, of which Tahiti is the largest and chief, and which are named, 'The Georgian and Society Islands,' we remained nearly three years, visiting almost every part of each island. Of course we visited every station where a Missionary was placed; and, in fact, more than once. During this period, we made a voyage to the Sandwich Islands, which lie in about the same longitude as Tahiti, and 20 degrees to the north of the line, being 3,500 miles distant from Tahiti. Amongst the Sandwich Islands, (Owyhee, Oahu, &c.), we were detained four months, through the censurable conduct of our captain; and returned to Tahiti in the same little vessel (about sixty-one tons) at the close of 1822. In 1823, we made a series of visits to all the Missionary stations in the Society and Georgian Islands, and to many other islands besides; some of them at the distance of from three to five hundred miles from Tahiti.

"In May, 1824, we took our final departure from those most beautiful and interesting regions, and proceeded in a small brig (sixty-three tons) for New Zealand, and New South Wales. In our route for New Zealand, we touched at many islands, for the purpose of leaving native Missionaries from Tahiti at some, and of inquiring into the state of others.

"From New Zealand, where we were most unexpectedly made prisoners, and very narrowly escaped being murdered and eaten, we voyaged to Sydney, which we reached with much difficulty, after having been three months at sea, in place of five or six weeks. In New South Wales, we remained nine months; during which time, we visited various parts of the interior, and some parts of the coast of this vast region, and most thriving colony.

"From Port Jackson, in June, 1825, we voyaged in the Hugh Crawford, through Torres' Straits, than which, we suppose, there is not a more dangerous place for navigation in the world: the ship that left Sydney Harbour the day after us, was totally wrecked at the entrance of Torres' Straits; and the only two others, that we heard of, which attempted the passage from twelve to eighteen months after our happy passage, were also wrecked.

"Through the Straits of Torres and Lombok, our commission led us to Batavia in Java. In this most beautiful and fertile country, we travelled about 800 miles, through Buitenzorg, Cheribon, Samarang, Salitega, to the Imperial city of Solo, &c. From Batavia, we then passed to Singapore, a place which British talent and enterprise are making, (or rather have made,) a thriving and valuable settlement, and which by the Dutch in Java, is regarded with great commercial jealousy.

"From Singapore, we proceeded in the H. C. S. Windsor, to Macao and Canton, the only two places in China, accessible to Europeans. We returned to Singapore in December, 1825, and afterwards visited, for about a month each, Malacca, and Pulo Penang (or Prince of Wales Island). From Penang we sailed in a small Danish brig, between the Andaman Islands for Calcutta, which princely city, we reached about April 16, 1826. In Bengal, we remained nine months, visiting the various Missionary stations, proceeding up the Hoogly and Ganges, to Serampore, Chinsurah, Berhampore, Monghyr, Patna, Digah, the Holy City of Benares, Chunar, Allahabad, &c., in all about 800 miles of river distance.

"We left Calcutta in the Aurora, in December, 1826, and after spending a few days with much satisfaction, at Vizagapatam, we reached Madras in January, 1827. In this very interesting Presidency, where the beneficial influence of Britons,—both ministers of religion, and the members of the Government, civil and military,—is unquestionably evident, we remained about nine months, and, the Missionaries being numerous and widely scattered, we were obliged to travel more than 3000 miles in palanquins,—through Arcot, Chittoor, Bangalore, Cuddapah, Bellary, Belgaum, Goa, Cannanore, Mysore, Seringapatam, Salem, Quilon, Travancore, Cotym, Nagercoil, Cape Comorin, Palamcottah, Madura, Tanjore, Trichinopoly, Pondicherry, &c.

"From Madras, we voyaged by Ceylon, to the Isle of France. Here we were condemned to remain seven months, before we could fulfil the last object of our commission, which was, to pay a visit to Radama, the King of Madagascar, and to the Missionaries in his capital. Madagascar is doubtless, including the peculiar physical character of the island, and its equally striking moral character, and the nature of its government, the most remarkable country which we have visited. Here we were destined to witness a great political revolution, attended by a change of dynasty, and the shedding of much of the best blood of the country. Here also, I was destined to lose my friend and companion by a sudden stroke of apoplexy, after having been associated together for more than seven years and a half! Delivered from imminent danger in this country, I returned in September, 1828, by way of Bourbon, to the Mauritius. Thence also happily delivered, I arrived at this beautiful town (Cape-Town) and interesting colony, November 22, 1828.

"In the South Seas, all our proposed objects were accomplished beyond our most sanguine expectations; indeed, all our wishes were realised, and we were so happy as to leave those favoured and exquisitely beautiful islands with the most unequivocal marks of our possessing the affectionate esteem of all the Missionaries, of the chiefs, and of the people.

"In the Sandwich Islands, where are placed the excellent and exemplary Missionaries from North America, we had the unmingled satisfaction, for four months, of enjoying the intelligent society of those valuable men, and received every day, both from themselves and their amiable partners, fresh proofs of their kindness and attention. During our involuntary detention, and, in some considerable degree, arising from that detention, that great and most happy moral change from Heathenism to Christianity took place, which is now being published throughout the Christian world.

"In the islands around Tahiti, and in almost all those which we visited in our voyage to New Zealand, the most surprising and delightful moral change had even then taken place, in the overthrow of ignorance, vice, idolatry, and indolence; and, in beholding the changes which had been produced by the instruction of the natives in Christianity, we derived a satisfaction and pleasure beyond expression. In New Zealand, the marks of improvement are few and equivocal. The people are ferocious and intractable, and still cannibals—as we ourselves very nearly experienced.

"In New South Wales, during our nine months' sojourn, we were laid under the strongest obligations to Sir Thomas and Lady Brisbane, to all the constituted authorities, and especially to the Rev. Samuel Marsden, and the other clergy, for their singularly kind and unceasing attentions. Here we found the government pleasingly desirous of cherishing and encouraging any reasonable plans for meliorating the condition of the Aborigines, who are certainly the most pitiably abject of any part of the human family that we have yet known, and for whom nothing, or next to nothing, has yet been done, and but little attempted.

"In Java we were received and treated by the excellent Baron Vander Capellan and his lady, as well as by all the constituted authorities and the clergy, with the kindest attentions. Here was offered to us every desirable facility for accomplishing the objects of our mission. But little or no impression has been made on the Malays or Chinese. It is a pleasing duty to state that similar obligations were laid upon us in an eminent degree, by the governments in China, Singapore, Malacca, Penang, Calcutta, and throughout Bengal; and most especially in Madras, and throughout the whole of that interesting and flourishing presidency.

"In the Mauritius, during our compulsory stay, we received obliging civilities, and very kind attentions from some private individuals of our own countrymen, and also from some of the French families, in different parts of this physically beautiful island. We suppose, however, there are but few who have resided in this island, as strangers, who would feel regret on leaving, or form a wish to revisit it.

"Radama, and the late government of Madagascar, honoured us with singular and substantial marks of respect and attention. The government also which was formed, after the death of Radama, showed us much more of attention and kindness, than we had ventured to expect. Here the Missionaries have laboured much and with valuable success, under peculiarly disadvantageous circumstances; and their prospects were very bright, until the sickness and death of the king took place: now they are very gloomy. The painful events and overwhelming dangers which occurred in that island will always associate with Madagascar, the most melancholy ideas.

"At the Cape of Good Hope, I have lived a pleasing sort of hermit-life for several months, during which period, I have seen some little of this very interesting and important colony. I have also enjoyed the society and kind civilities of some worthy and intelligent individuals, and have been honoured here, as I was in New South Wales, with most obliging attentions from your excellent Chief Justice, whose character and talents I am glad to see so highly and so justly appreciated in this colony.

"During my stay at the Cape, I have witnessed, with admiration and pleasure, the great patience of this easily governed colony. I also rejoice to believe, that through the wisdom and moderation of the Home Government, the independence of the Supreme court, and the prudent management of an enlightened press, years like those of calamitous oppression, so long inflicted on this colony, will never be allowed to return.

"With thankfulness to the Divine Providence for all the past expressions of his goodness, and with exulting hope, that I may at no very distant period be permitted once more to behold my dear friends in that dearest and best of lands, our common country, I have the honour to remain, my dear Sir, your truly faithful and obliged servant, George Bennet."

SIAM.

The Missionaries of the London Society, are likely to effect the establishment of an important Mission at Bankok in Siam. We give the following extracts from a letter of one of the Missionaries, which will afford a view of the state and prospects of the Mission, when the letter was written.

"The country is extremely fertile, and teems with the richest productions of the East. It is a land flowing with milk and honey!—The whole kingdom of Siam is one extensive, fruitful valley, stretching from south to north, several hundred miles, and is watered by a noble river which annually overflows its banks, inundates the whole country, and renews its fertility, like the Nile in the land of Egypt. Tropical fruits, of almost every kind, attain perfection here. The bread fruit, which is but rarely seen in most eastern countries, thrives and flourishes well; and as to flowers, Siam is a garden to the botanist. The banks of the river, from Packnam to Bankok, are in a sort of half cultivated state; the jungle, in most places, is still to be seen struggling for ascendency; yet they are so well peopled, that the whole distance up to Bankok (perhaps 40 miles), may be called one continuous town. The houses, of which a few are neatly constructed, with lattice windows, are generally so much shrouded by the luxuriant foliage of fruit trees, as only to afford a glimpse of themselves now and then to the observer.

"The commerce of Bankok seems fast increasing; eight ships have been here this season, and half a dozen are at present in the river; two or three from Bombay and Surat, one from Singapore, and a Dutch one from Batavia; an American one came up the river this morning. From this influx of shipping, provisions and other things have risen in price; sugar is wholly exhausted, so that many ships which will sail before the next crop, must return without it.

"There has lately been an insurrection amongst the Laos, a people subject to the Siamese: the Cochin Chinese have interfered, which has occasioned an embassy from Siam to Cochin China, and the Siamese are now waiting the result. In the meantime, preparations are making for war. Three hundred prahus, or galleys, are building on the stocks here, and as many in some other places.

"The Catholicks here, as well as in every other place I have visited in the East, are a reproach to the Christian name! Their number is not great, being only about 700. Most of them are descendants of Portuguese, but they have a French bishop over them; he is very old, and, as a man, bears a good character. Three other Frenchmen came here during the last year, as 'Missionaires Apostoliques,' their mission probably ending when they got comfortably settled in their respective churches. We have no fear of disturbing them, or in any wise interfering in their work. There is so much indecorum in the performance of divine service in the churches, that the people are said to go there, and actually to lie down and sleep, or amuse themselves in eating fruit! Many of these Romish Christians are employed in various situations under government, and some are high in authority. They equal, if not surpass, the Siamese, in servility to their superiors.

"*Postscript.* September 23.—For the first fortnight things were going on well; our Mission wore a bright aspect; our labours were daily extending and multiplying; and a remarkable and increasing desire for the books prevailed. These things were too good to last long; the enemy could not look tamely on, and see the good work advancing so prosperously in his own dominions. An alarm was spread; the stir amongst the Chinese about the books was matter of notoriety, and excited the fears and suspicions of many in high places: it reached the ears of the king, who instantly ordered the books to be translated, but he found nothing bad in them, either against the country or laws. There was, indeed, much about our God, and nothing in favour of the gods of Siam. This defect, however, formed no ground of accusation. Notwithstanding this publick and royal declaration in favour of the books, a great many were actually taken violently away from the people; and sheet tracts were torn down from the walls of the houses by the underlings of government. This plot is said to have originated chiefly with the Chinese merchants and Mandarins, who being jealous lest the English should get a footing here and monopolize the trade, have taken it into their heads that we are leagued with our own government, and are endeavouring, through the books, to convert the natives to our religion for political purposes. There are many of these Mandarins who fill subordinate places under government; they are a sort of mongrel Chinese, who have become Siamese for the sake of fame or gain. For several days after the first burst of the storm, we were daily pestered with them coming sneakingly as spies, and asking questions of our servants.

"Our coming here was said to have occasioned a dire calamity!—A revolution was broken out in the palace. Four hundred of the Talapoins, it is said, were put in irons. This happening just at so critical a juncture, we were made to bear the blame. A variety of other silly and malicious charges have been scraped together against us, which it is hardly worth while to notice. We have good reason to suppose that the Catholick Christians, with the venerable bishop, and Jesuit triumvirate, at the head of them, are secretly our enemies, though they appear fair and give us good words. They take it ill to see the consul so friendly with us, and are vexed that he should have taken us into his house; they have done all in their power with the Prah Klang to get us banished from the country. He was ordered to turn us out at the peril of incurring their displeasure, and Captain Hunter was ordered to take us away in his ship to Singapore, and that meanwhile, till his departure, we might abide in his house. The consul being rather alarmed, not knowing what might be the result, we resolved he should not suffer on our account; and we therefore immediately locked up the house, gave him the key, and went and staid with Captain Hunter a few days, who has also been a very kind and useful friend to us. We determined, however, not tamely to submit to all this. Though many accusations were made against us indirectly, not one word had been spoken openly and boldly to ourselves! We were to be condemned and banished without a hearing. We requested, therefore, an audience with the Prah Klang, and even drew up a petition, in Chinese, to the King, complaining of the treatment we had experienced, stating plainly our intentions in coming hither, assuring him of our good will to himself and all his subjects, and requesting to be heard in our own defence, and to answer our accusers face to face. The Prah Klang declined presenting the petition, and said it would do quite as well if we talked over the matter with him. He had very little to say against us; the only thing he complained of, was the great stir made amongst the Chinese by these mysterious and wonderful books; he was willing that we should remain in the country if we would not go out so much, and be more sparing with the books. We assured him we were as much averse to mere noise and stir as himself, and said that we thought, after the novelty of the thing had passed away, all would be quiet. We alarmed the Prah Klang not a little, by requiring, if we really were to be exiled, a written document, stating plainly, the charges against us, and the reasons for our banishment, that we might give a proper account of the whole affair to our own government. We appealed, also, to the recent treaty, for protection, till it could be shown wherein we had offended; we claimed, at least, an equal right with the French Padres, to remain here, and insisted that it was fair they also should be sent out of the country if we were compelled to go. This was a little startling also to these good Christians, and has, probably, done much towards stopping their mouths. Thus the matter dropped, and we left the Prah Klang, apparently, on very good terms; we then took possession of our little cabin again, the consul having previously urged us to return.

We have since quietly pursued our labours within doors, thinking it best to wait till the ferment has subsided; and, indeed, it would be useless, at present, to go out, for the books would be soon snatched up by the minions of government, who are still hovering like vultures, ready to pounce on the poor people, and take away from them every morsel of the bread of life. The present rainy season would also prevent us doing much without, as the roads are impassable. The work is, however, still going on. Poor sick people from every part of the city, daily crowd our little dwelling, so that it is like a small parish dispensary. Mr. G.'s medical skill has ample scope for exercise, and his labours have generally been much blessed of the Lord; several important and rapid cures have been effected. The poor miserable people are usually very grateful, and bring us little presents of fruit, cakes, &c. Most of them gladly take books, carefully wrapping them up to conceal them from their enemies: several also come on no other errand than for books. In this way, the books are getting quietly abroad, and knowledge is secretly spreading like leaven. We trust that the Lord may be carrying on his gracious work just as effectually as before, and defeating all the malice and subtlety of his enemies. The edicts and threatenings of kings and rulers may be hastening, instead of impeding, the Lord's work. Already we see a strong desire created in the minds of the people for books, which being prohibited, are the more eagerly sought. When the storm is blown over, we hope to go forth and reconnoitre the whole place. Having once got a footing here, we are unwilling to lose it, and we hope the Lord will enable us to make a firm stand against the prince of darkness. There is something, indeed, so remarkable in all the Lord's dealings with us throughout, and in the present signs of the times here, that we are led to hope for great things, and to look for some marvellous work which the Lord will yet accomplish in the eyes of this people. The wickedness of this city is, indeed, great.

We seem to have come hither at a very critical juncture. The Siames Ambassador is not yet returned, but one from that country came here a few days ago; whether peace or war may be the result is not yet known. The poor Laos seem to have been cruelly treated during the late insurrection; the prince fled for protection to the Cochin Chinese, who now sue for his pardon, and require him to be reinstated and made independent on his throne; to this the Siamese are averse, and here the matter rests for the present. About 20,000 of the poor Laos, men, women, and children, were taken captives and brought hither, and are now going about in chains, wretched and half-starved, and haggard in their looks. Here is truly an ample field of labour for the Christian Missionary; not only the Chinese, but the Cochin Chinese, Laos, Burmese, and Peguese, claim the sympathy of every servant of Christ. The Siamese are of a mild peaceable spirit, though exceedingly indolent, and, perhaps, as many among them, upon an average, can read, as among the Chinese. Books are by no means scarce. The language resembles the Chinese in its structure and tones, but is much more simple, and, I should think, not difficult of acquisition to an European.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, N. J. on the 24th of September last, viz.

Of the Rev. Dr. E. S. Ely, being Interest on his Subscription, to be applied to the Contingent Fund, for the support of the Professors, - - $ 100 00

Received by the Professors, Ten Dollars from Mrs. Long, near Lewistown, Pa., by the hand of the Rev. Jas. S. Woods, for the aid of indigent students.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of September, 1829.

Collection in Church at Dutch Neck, by Mr. D. D. Duvalle,	$ 10 50
From Mr. S. B. Ludlow, for a Subscription to the Philadelphian,	1 00
Collection in Sixth Presbyterian Church, (Monthly Concert),	6 18
Do. Second do. do. do.	19 13
Collections from W. J. Frierson, Tennessee,	50 00
Received from a Lady in the country, her Annual Subscription,	2 00
Donation from Captain John Wootten, from Canton, of Philadelphia, by the Rev. Dr. Green,	50 00
	$ 138 81

Solomon Allen, *Treasurer.*
No. 18, *South Third Street.*

View of Publick Affairs.

EUROPE.

The latest dates from Europe are to the 29th of August, from Britain, and 1st of September from France. The political state of this quarter of the globe is at present in the highest degree critical and interesting. Were it not that the treasuries of all the great powers are exhausted, and the almost impossibility of replenishing them, we should have little doubt that another year would not pass, without witnessing a general war in Europe: and taking things as they are, it is not improbable that war will ensue. The idol of Britain is commerce; and she will not be content to see the whole commerce of the Black Sea, with a free passage into the Mediterranean, secured to Russia. France has less immediate cause to fear injury from the Russian successes, than any other of the great powers; but she is at present in alliance with Britain, and doubtless is jealous of the overgrown power of Russia, and would also willingly exclude her from a large participation in the trade of the Mediterranean. Austria is more immediately interested than either Britain or France. The Turk, once a most terrifick neighbour, has long since ceased to be dreaded. But to come into immediate contact with Russia, to whose tremendous military power she could not, without foreign aid, make any effectual resistance, is to her in the highest degree alarming; and she has accordingly constantly favoured the Turks, even in their cruel warfare with the poor Greeks. Prussia sides with Russia, probably to propitiate a power from which, if not her friend, she would be the immediate and greatest sufferer; and perhaps with the expectation also of some positive advantages of a commercial kind in the Baltick. Even Sweden must view the all grasping power of Russia with fear and jealousy—and all the states we have named, and all we have not named, must have some serious apprehensions on seeing what is called *the balance of power*, as it now stands, so completely unsettled, as it will be if European Turkey becomes a part of the Russian empire, and this overgrown state is at once secured against all future danger from her most formidable foe. In the mean time, if Russia lets the Turk escape, without crushing him effectually when she has him in her grasp, it will be something like a new thing under the sun. Britain, France, and Austria, seem to have flattered themselves that Russia, however she might gain some advantages, would in fact weaken herself by her conflict with the Ottoman power; and the events of the first campaign appeared to favour such a calculation. But the late rapid and decisive triumphs of the Russian arms, have disappointed this hope; and they will try both to persuade and threaten the conqueror into a peace with the Turk. We pretend not to foresee the event—but we have long been in the habit of observing the fulfilment of the predictions and the verification of the doctrines of Holy Scripture in the political measures and changes which take place, and we think we perceive that destruction of the Mahomedan power approaching, which scripture prophecy had led us to believe was not far distant. Politicians and statesmen "think not so, neither doth their heart mean so," but they are all no other than instruments in the hand of God, to accomplish his purposes; and although they may "rage and rave," the humble Christian will say—"The Lord reigneth, let the earth rejoice."

Britain.—The British Parliament is in recess—It was prorogued to the 20th of August, and the London Gazette of the 18th of that month, contains an order of the king in council, for its farther prorogation till the 15th of October. Considerable anxiety had been manifested for the ingathering of the harvest, which was threatened with material injury from continued damp and rainy weather. A general scarcity had by many been apprehended; but by the last accounts it would appear that a portion of the harvest had been secured without injury, and that on the whole, although the crop, which had been unusually promising, would certainly suffer a considerable diminution, yet the remainder would nearly, if not quite, equal the product of common years.—Politicians and newsmongers were under a strong excitement, in regard to the consequences to Britain of the Russian successes; but the nation at large seemed not to be disturbed.—In the first week of August, there had been an unusual desolating storm of rain and wind, which strewed the northern and eastern coasts of Britain with shipwrecks, and by producing an inundation from the overflowing of rivers and water courses, destroyed many lives and much property, particularly in Scotland.

France.—A total change of the French ministry has taken place. It appears that there are two strong political parties in France opposed to each other, chiefly in reference to foreign states and alliances. One party is partial to the interests of Russia, and hostile to an alliance with England in favour of the Turk. The other party deems it of the utmost importance that France should use her influence to check the growing power of Russia, which, it is believed, threatens to destroy the equilibrium of Europe. This latter party is now in power. Prince Polignack, who suffered much from his attachment to the royal cause, during the revolution, and under the reign of Napoleon, is at the head of the ministry. Grievous suspicions are entertained, and inflammatory suggestions are thrown out, that this new ministry has been created by English influence, and to subserve British policy. The nation, on the whole, is in a perturbed state. The ruling party, it is said, will endeavour to abate the general ferment by some popular measures, such as "doing away the monopoly of the University, and making it lawful for any one to teach and establish schools." It has been repeatedly stated within the last month, that the Algerines were to be punished by a bombardment of their capital. The Dey, however, seems to be under no apprehension. He refused, in a very insolent style, to listen to the propositions made by France for an amicable adjustment of differences, and even intimated to the French negotiator, that he might think himself happy in being permitted to return to the vessel which waited to receive him; and observed at the same time, that the French prisoners were so well treated, that he doubted whether, if permission were given, it would be their choice to return to their country.

Spain.—From Spain we have, in the past month, observed nothing stated in the publick papers more important than an order to arrest a number of distinguished individuals, *if they could be found*, for some unknown offence; and an order from government to prohibit the introduction into Spain of the Paris paper called the *Quotidienne*, because it "passed the bounds of moderation, and failed in respect to the king."—Alas! for the failures, in this way, of the Christian Advocate.

Portugal.—Don Miguel and his mother still bear an uncontrolled and tyrannical sway in this unhappy kingdom, and persecute to death all who oppose, and many who are only suspected to oppose, their plans and measures. The mother appears to be the real sovereign—and it is stated that her favourites, and those of her son, have lately become bitterly hostile to each other.

Rome.—It seems that the Pope is dangerously ill. An article dated Rome, August 8th, says—"The Pope suffers much. The physicians lavish all their care upon him. A cancer in the stomach is dreaded."

Greece.—The affairs of Greece do not seem to have undergone any material change since our last statement. The Greeks are still unhappily divided among themselves; and it appears that they wish to extend the blockade of their coast farther than the British will permit. What influence the success of the Russian arms will have on the state of Greece remains to be seen.

Russia and Turkey.—We stated in our last number, that after the fall of Silistria, and the defeat of the Grand Vizier in the neighbourhood of Shumla, we saw no reason why the Russians might not march to Adrianople, without regarding the Turkish force that might be left in their rear. In this it seems we happened to think as General Diebitsch had done before us. It now appears that this skilful and enterprising commander, by keeping up the appearance of the blockade of Shumla, without any visible change in his operations, and pushing forward his reinforcements by night as soon as they arrived, kept the commander of that fortress in total and unsuspecting ignorance of his movements, for four days. Probably his sending in a flag to demand the surrender of the fortress, was principally with a view to conceal his intended operations. In the mean time, his advance had passed the terrifick Balkan mountains, without any very formidable resistance from the small Turkish corps that guarded the passes, and thus a way was made for the free passage of the main body of his army. It would appear that this Russian force, instead of marching directly on Adrianople, turned to the left, and received a reinforcement of 12,000 men, which had been sent to Siziboli, by the way of the Black Sea; and after defeating a detachment of about 7,000 Turks, sent from Shumla after the discovery that the Balkan was passed, continued their march to the South, on the direct road to Constantinople, leaving Adrianople some thirty or forty miles to the right. Here the last authentick accounts from the Russian army terminate. There is a rumour brought from Havre, and said to come from Paris, that Constantinople has fallen. It may be so, but we rather suspect that the report is premature. Whether General Diebitsch has attacked Adrianople, where the main Ottoman army was stationed, or has continued his march directly toward the capital, we are yet ignorant. We hazard the conjecture, that the latter course is that which he has pursued; for by this, it strikes us, he must have been a gainer in every view—provided he was in such a position as to prevent his enemy reaching Constantinople without an encounter. For then, if the Turkish army left its entrenched camp at Adrianople, he fought it, as he wished, in the open field. But if the Turk kept to his fortifications, then Constantinople would be the more easily subdued; and if taken, decisive advantages would be immediately gained—the Turkish fleet would be captured; the Russian fleet from the Mediterranean, as well as that from the Black Sea, would come into the Bosphorus; no recruits to the Sultan could come from Asia; reinforcements and provisions both, could come by water to the Russian army; the Sultan could not hope to make a successful resistance after this; and must either submit to such terms as the Russian Emperor might dictate, or become a prisoner, or die in a desperate resistance. But we forbear our conjectures—a little time will disclose facts—Nor do we forget that great reverses have often been experienced by armies that seemed to be sure of final victory. If Constantinople is taken, we expect that Britain, France, and Austria will immediately and peremptorily insist, that the Emperor Nicholas shall not demand of the Turk more than he stated in his declaration of war—the fulfilment of treaties, security for future good faith, and indemnity for the expenses of the war.. But even these terms, if no more is demanded, may, and doubtless will, receive such a construction, as entirely to break the Ottoman power in Europe—And in Asia, too, it appears that the triumphs of the Russian army have been scarcely less brilliant than in Europe. The Persian emperor likewise has made the amend honourable, for killing the Russian ambassador, and is now at peace with the emperor Nicholas. The Sultan Mahmoud has obstinately refused to listen to the terms of peace proposed to him by the ambassadors of Britain and France. It really looks as if he was verifying the maxim—*Whom God intends to destroy he first infatuates.* The plague has made its appearance at Odessa, but is said to be arrested in its ravages, by the inhabitants removing from the neighbourhood of the infected region.

ASIA.

By a late arrival from Canton, the Canton Register of the 18th of April last has been received. Half the paper is occupied with an account of piracy and murder, committed, a number of months since, upon the crew of the French ship *Navigateur*. The crew had taken passage on board of a Chinese junk from Cochin China to Macao, with a quantity of merchandise and money—The number of persons murdered was 14. The murderers, in number 17, were soon discovered, and speedily executed: $300, raised by the sale of the murderers' property, were delivered to the French consul; and the Mandarins exacted for themselves $150,000 from the relatives of the wretches who suffered death. The remaining contents of the paper exhibit such instances of fraud and various abominable vices, and such statements of the idolatrous festivities of the Chinese, as are fitted to sicken and grieve the heart of the Christian. Yet the Chinese are said to compose a fourth part of the whole population of the earth! What a demand is here for the prayers and labours of all who love the souls of men, and who know their value—that the gospel may be sent to these millions on millions of benighted pagans? By the indefatigable and persevering studies and industry of Dr. Morrison, the Bible is translated into the language, and printed in the typography of the Chinese. But although a large proportion of the people can read, they are not permitted to read the Holy Scriptures—They do it at the risk of suffering severe punishment, and if persisted in, the loss of life. Yet the word of God, by being distributed among their trading population at Singapore, and Siam, and some other places, is gradually and silently finding its way among them. Many and earnest prayers ought to be offered, that it may become the power and wisdom of God unto salvation, to those who read it, and that it may speedily have a free course, run and be glorified among these heathen.

AFRICA.

The emperor of Morocco is at war with the emperor of Austria. But the contest seems to be almost a harmless one. The parties, though doubtless well enough disposed to injure each other, appear to want the means of doing it. The Austrian marine is too feeble to blockade the sea-ports, or destroy the towns of Morocco, and the Moors cannot get to Austria—Perhaps it were well if all belligerents were in similar circumstances. The Pacha of Egypt appears to be inclined to send aid to his acknowledged sovereign, the Sultan of Constantinople, and the Sultan demands his aid; but the Russian fleet will not permit a transportation of troops by water; and recently the Pacha's old enemies, the Wecchabites, are said to require all his force to withstand their progress and depredations. We have observed with great concern a statement, which we hope may not prove authentick, that since the death of Rhadama, the prince who patronised the missionaries and their operations in the island of Madagascar, his queen, who has succeeded to the throne, cherishes a deadly hostility to all the plans of the missionaries, and will probably either take their lives or banish them from the island.

AMERICA.

Hayti.—The "Courier des Etats Unis," contains the interesting news of the final ratification of the French and Haytien treaty: the full acknowledgment of the independence of Hayti, and the establishment of commercial intercourse between the two nations upon the principle of *perfect reciprocity.*

Buenos Ayres.—We are glad to observe by the last accounts from this republick, that the civil war is terminated, and that a permanent peace is likely to be established. There has been a new organization of the magistracy under Lavalle as governor, who has issued a proclamation tending to tranquillize the inhabitants: And the besieging army under Rosas has been disbanded, and his Indian auxiliaries have been sent to their homes, with the thanks of their commander—Commerce too is said to be reviving.

Brazil.—It is said that Don Pedro, not having the means of disturbing the present order of things in Portugal, means to leave it to the Portuguese themselves, to resist or to support the usurpation of Don Miguel, as they shall think fit; and such it is also conjectured is the determination of the allied powers.

Mexico.—There has been an extraordinary call of the Congress of Mexico, in consequence of the Spanish invasion. We have seen the speech of the Governor Guerrero at the opening of the Congress, which is spirited and manly. Yet it appears that the Senate had been so much opposed to investing Guerrero with the ample powers he expected, that for a time it was greatly feared a rupture would ensue; but the last accounts state that the Senate had at length yielded. There has been a good deal of manœuvring and some fighting, but nothing decisive has yet taken place between the republican and Spanish troops, at Tampico. Sickness, as was to be expected, prevails in the Spanish camp; and there is little doubt that this foolish expedition will soon be terminated—We think that disease alone would put an end to it before long. It does not appear that a single Mexican has joined the Spanish standard. Yet Admiral La Borde has gone with some of his ships to the Mississippi, to carry the troops which were driven in there by stress of weather, to join their companions at Tampico—Commodore Porter has received the thanks of the government of Mexico for his naval services, and has returned to the United States.

Peru.—The party friendly to Bolivar has effected another revolution in Peru. On the 6th of June, General La Fuente, a partisan of Bolivar, with 1500 troops from Islay, revolutionized Lima and took possession of the palace there, and of the castles of Callao. The late secretary of state has been ordered to leave the country, and has gone to Chili. Tranquillity is said to be restored, and the citizens to be gratified by the change of government. A congress was expected soon to convene; and measures were already taken to assist a mining company to go forward with its operations. But commerce languished and money was scarce.

United States.—We are sorry to observe, by the last accounts from New Orleans, that the yellow fever is still prevalent there. A very mortal disease has also appeared in one or two small inland towns, at the south; and in the Eastern States, especially in New Hampshire, the country is suffering under a severe drought. But our country, taken at large, has been blessed with an unusually healthful and fruitful season. Our lively gratitude is due to God for these blessings; and we trust that a portion of our highly favoured countrymen do mark and acknowledge, with a degree of right feeling, the numerous favours, temporal and spiritual, which are bestowed upon us by the Most High. But there exist amongst us four great national evils,—slavery, intemperance, sabbath profanation, and Indian oppression—which must be most offensive to the eye of Heaven. For the abatement and ultimate removal of these, the friends of religion, virtue, equity and humanity, are making some vigorous exertions; but they are opposed by numbers large and powerful, and it remains to be seen which party will prove successful—"Arise, O Lord, for our help, and redeem us for thy mercy's sake."

THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLIII.

In the present lecture we enter on the consideration of the fourth commandment, which is, "Remember the Sabbath day to keep it holy: Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." This fourth commandment, our Catechism teaches us—"requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven to be a holy Sabbath to himself." In attending to this answer of our Catechism, let us first consider, That by the appointment of God, a certain part or portion of our time, is to be regarded as holy; that is, set apart for the special worship and service of God. This proposition is stated not so much for the purpose of proof, as of illustration—Its truth, we believe, is established at once, by the precept we consider. Nor does the reasonableness of this precept require much argument. He who gave us our existence, and on whom we constantly and entirely depend, both for its continuance and for all its enjoyments, has manifestly a sovereign right to claim a portion of it—a part of our time—to be exclusively devoted to his special service. Now, any thing which is thus exclusively devoted to the service of Jehovah, is denominated *holy;* this being one of the primitive and peculiar meanings of that word. Thus the temple of the ancient Israelites, its apartments, utensils, and sacrifices; nay, the city of Jerusalem, and the whole land of Palestine, were denominated *holy*—not because there was in these material substances any change of their original nature, but because they were peculiarly consecrated to the service of Jehovah, and to be regarded as in a special sense his property. In like manner, in speaking of *holy time,* we do not mean that there is any thing in such time inherently different from other time, any more than that the gold of which the vessels of the ancient sanctuary were made was inherently different from other gold. These vessels, as has been said, were called holy, because they were to be used only in the sacred service of the Most High; and therefore to use them for any other purpose was highly profane: and so holy time, inasmuch as it is to be employed, or exclusively spent, in the service of God, is profaned by spending it in any other way.

In an early part of these lectures, I had occasion to explain the difference between laws, which are technically denominated *moral natural,* and those which are *moral positive;* and on that occasion I remarked, that all the precepts of the decalogue, are moral in their very nature; except that part of the command now under consideration, which relates to the particular portion of time which we are to regard as holy; and I intimated that even in this there might be a natural fitness, with which we are not acquainted. In opposition to this, however, there have been writers of eminence, who have maintained that the whole of the fourth commandment was moral positive only; and ought to be regarded as no more than a part of those temporary institutions which were binding on the Jews, till the establishment of the Gospel dispensation; but which, when this dispensation was fully introduced, were all abolished, and are now no longer obligatory. These writers admit without reserve, that there is a *natural fitness* in the worship of God, and that men are under a moral obligation to worship him; but they deny that Christians are bound to regard any specifick part of time, as peculiarly holy—In other words, they maintain that the fourth precept of the decalogue, was abrogated along with the rest of the Jewish ritual, of which they consider it as a part.

These opinions, my dear youth, I must say, appear to me of very dangerous tendency, and to militate pointedly, both with reason and Scripture. Nothing is better known, as a matter of experience, than that a duty which we think we may perform at any time, is apt to be performed at no time: or if not entirely omitted, is likely to be but occasionally and often very slightly attended to. Those who purpose faithfully to discharge a stated duty, always, if they act wisely, fix its performance to certain *set seasons.* They find that this is the only safeguard against frequent and criminal neglect. Does it then seem reasonable to believe, that he who knows what is in man—who knows that the best of men are sanctified but in part, and are apt to be too much engrossed with worldly objects—has left the matter of his worship, the most important matter of our existence, without setting apart any particular time, in which it shall be specially regarded? To suppose this, appears to me highly derogatory to the wisdom of God, and therefore in the last degree improbable. Beside, it is admitted, that a rule was once given to the Jews on this subject, and I know of nothing in their circumstances, which rendered it more necessary to them than it is to us. It should, moreover, be recollected, that men are bound to worship God in their social capacity, and this indeed is admitted by our opponents in the point before us. But without set seasons for the purpose, *social* worship can hardly take place—it cannot be regularly and generally attended on. *Set times* for its celebration, must be specified and observed; and if not appointed by God, they must be of human appointment. But we cannot believe, that so important a concern as this is left merely to human discretion. It relates to a point in which the honour of God is concerned, in regard of which we know that he always exercises a holy jealousy. We are not, indeed, to confine the worship and service of our Creator to stated seasons. Our whole lives ought to be considered as in a certain view devoted to him, and we should never pass a day without the worship of God. But constituted and circumstanced as we confessedly are, we constantly need to have the undue influence of sensible objects on our minds broken, and our attention to be called and fixed for some length of time, on spiritual and holy objects; and for this purpose, set seasons of entire abstraction from the world, are of essential importance.

Let us now consider this subject in the light of Holy Scripture: and here I remark that it would appear strange indeed, that in the midst of a code of moral laws, intended to be of perpetual obligation, we should find one, and but one, of a merely ceremonial and temporary nature; and this without the smallest intimation that it was of a character different from the rest. There was moreover, a marked difference between the manner in which the ten commandments were given, and that which was adopted in instituting the temporary ritual of the Hebrews. The ten commandments were uttered by an audible voice of Jehovah from Mount Sinai; and were also engraved by the finger of God on two tables of stone, which were to be laid up in the ark, and preserved with it in the Most holy place. Not a single ceremonial institution, unless the fourth commandment is one, was given in this manner,—a manner clearly intended to denote that those laws possessed a dignity and perpetuity of character, which did not belong to the ceremonial rites. These rites were indeed given by divine inspiration to Moses, and till the advent of the Saviour, were doubtless as binding on the Jews, as the precepts of the decalogue. But the different manner in which they were promulged and preserved, seems clearly to intimate the divine appointment, that the latter should be temporary, and the former perpetual.

Again. A part of this commandment relates to Gentiles as well as to Jews; which was not the case with any institution merely ceremonial. "Thy stranger that is within thy gates," cannot intend proselytes, whether servants of the Israelites, or others; for these were never accounted as strangers. Gentiles, who came occasionally into the land of Judea, are here undoubtedly referred to. But such persons were not required to observe any part of the ceremonial law; yet they are in this command expressly enjoined to observe the Sabbath, and those with whom they sojourned, were required to exact this observance from them.

From these considerations, and some others of a similar nature, which I do not think necessary to specify, we conclude, that the fourth commandment ought, beyond a question, to be regarded as a part of the moral law—equally obligatory, and as perpetual in its nature and design, as any other precept of the decalogue.

We are aware that those who represent the Jewish Sabbath as a ceremonial institution, endeavour to support their hypothesis, by what the apostle says, Coloss. ii. 16, 17. "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." But when we consider that the writer of these words was in the practice of observing a particular day of the week, for special religious exercises, as is apparent from his epistles, as well as from the Acts of the Apostles, we cannot believe that he meant to condemn this practice—He would, by so doing, have condemned himself. By *the Sabbath days,* which are *a shadow of things to come,* he plainly means the Jewish festivals, in which holy convocations were held; and which are often in the Old Testament denominated *Sabbaths.* Indeed, it seems evident at once, by the *enumeration* in this passage of rites confessedly ceremonial, that the apostle is speaking exclusively of them. And accordingly this prohibition is directed to *Sabbath days* in the plural number, and not to the weekly Sabbath, which would have been mentioned in the singular, if that had been his object.

On the whole, my young friends, the evidence that the command we are considering is moral in its very nature, and of perpetual obligation, appears to be clear and conclusive; and if so, it establishes as an unchanging law of God, the setting apart of one whole day in seven, as a holy Sabbath to himself; or in other words, that immediately after the lapse of six days of secular time, one day is always to be kept holy, by appropriating it exclusively to the service and worship of God—Which particular day of the seven ought to be thus regarded, under the Christian dispensation, is made the subject of a subsequent answer of our Catechism.

In the mean time, as the answer before us speaks of "such set times," in the plural number, as "God hath appointed in his word," let us consider what we are to understand by this part of the answer. It is plain that the authors of our Catechism meant to intimate, that as the command was first delivered to the Jews, *they* were bound, while their ancient dispensation continued, to pay a sacred regard to the *numerous specified seasons*, which in the Mosaick ritual, were appropriated to the immediate worship of Jehovah. They doubtless also intended to intimate, that all the times on which the day of sacred rest should return, however numerous those times might be, they were always to be kept holy to God. It was likewise, we believe, their intention to suggest by this expression, that *no other set seasons* than those which God hath appointed in *his* word, ought to be appointed by men. But here we must take distinctly into view, the difference between *set times*, and *occasional seasons*, for the special worship and service of our Maker. It is plain from the New Testament, that there are occasions on which it is the duty of Christians to observe, occasionally, special seasons for fasting and prayer, and other seasons of the same kind, for thanksgiving to God. Individuals, families, churches, and nations, may and ought, when the providence of God manifestly calls to the duty of fasting and prayer, or to that of special thanksgiving for mercies received, to set apart seasons for these purposes severally, and to observe them devoutly. But none of these ought to be *set seasons;* because none such are appointed by Christ, the sole lawgiver of his church; and because set seasons, of this description, may interfere with the plain indications of divine providence, at the time of their occurrence—may call men to rejoice, when they ought to mourn, and to fast and lament, when they ought to rejoice and give thanks. Nor is the observance of these occasional seasons for special devotion obligatory, on others than those by whom they are set apart. One individual Christian, or one community, may, at a certain time, find them proper, when with another they may, at that time, be highly improper. In this, these occasional seasons differ from the Sabbath, which is at all times obligatory on all Christians, after the lapse of six secular days. In a word, the only *set* time which God has required to be kept holy, is the Sabbath; and to appoint other set times, is an impeachment of the divine wisdom, as implying a defect in his prescriptions; and it is also to contravene the indications of his holy providence, by calling men to act differently at certain times, from what that providence intimates to be their present duty.

It follows from what has just been stated, that those churches that appoint fasts and festivals, to be observed regularly, or at *set times*, need, in this particular, to be reformed. In the Roman Catholick church, the number of saints' days, and of seasons of religious solemnity and observance, is so great as to entrench very materially, on the time which ought to be devoted to secular employments. It should never to be forgotten, that the command we consider as really and explicitly requires, that six days should be spent in labour—that all our work of a worldly kind may be industriously and faithfully done—as that on the seventh we should do no work, but devote the whole time to the immediate service of God. But the corrupt Romish church completely contravenes this whole order. It first takes away a part of the secular time which God has appointed for labour, and desecrates his holy day, by freely allowing a large part of it to be spent in sports and amusements, or in worldly occupations, as every individual may choose. It is notorious, that wherever other days than the Sabbath are religiously observed, there that holy day is less strictly observed than its nature demands—less strictly than it is generally observed by those who regard it as the only *set* time, which God has commanded to be kept holy. It is also notorious, that holy days, as they are called, are times at which every species of vice and disorder is more flagrantly and more generally indulged in, than at any other time; so that these days are really and highly injurious to civil society, as well as an encroachment on the prerogative of God.

There is some difference of opinion among Christians, as to the part of the day at which holy time may most properly commence. This, however, is but a circumstance. The essence of the command is, that a seventh part of our time—or one whole day in seven—should be exclusively devoted to the extraordinary service of God. Still, it is a matter of some importance, that every circumstance in regard to this important subject should be ordered in the manner most accordant with reason and revelation. RIDGELEY, has, I think, made a fair statement of this matter; and what I shall offer will be taken, with some abridgment and change of order, from what he says in his system. In answer to the argument that we ought to begin the Sabbath as the Jews did, in the evening, he observes, "that the beginning of sacred days is to be at the same time with that of civil; and this was governed by the custom of nations. The Jews' civil day began at evening; and therefore it was ordained that from evening to evening, should be the measure of their sacred days. Our days have another beginning and ending, which difference is only circumstantial." In regard to scriptural light and authority, he remarks—"We have some direction as to this matter, from the intimation given us, that Christ rose from the dead *on the first day of the week, very early in the morning, while it was yet dark.* Therefore the Lord's day begins in the morning, before sunrising; or, according to our usual way of reckoning, we may conclude it begins immediately after midnight, and continues till midnight following; which is our common method of computing time; beginning it with the morning and ending it with the evening—Again, if the Sabbath begins in the evening, religious worship ought to be performed some time, at least, in the evening; and then, soon after it is begun, it will be interrupted by the succeeding night, and then it must be revived again the succeeding day: And as to the end of the Sabbath, it seems not so agreeable, that when we have been engaged in the worship of God through the day, we should spend the evening in secular employments; which cannot be judged unlawful, if the Sabbath be then at an end. Therefore it is much more expedient, that the whole work of the day should be continued as long as our worldly employments are on other days; and our beginning and ending of religious duties, should, in some measure, be agreeable thereunto—Another scripture brought to prove this argument is in John, xx. 10. "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst and said, peace be unto you." It is called the evening of *the same day;* so that the worship which was performed that day was continued in the evening thereof: This is not called the evening of the next day, but of the same day in which Christ rose from the dead; which was the first Christian Sabbath."

Although, therefore, I would guard you against being contentious on this subject, I cannot but think the considerations here stated, in favour of beginning and ending the day of sacred rest as we begin and end other days, are clearly decisive. I will, however, close the lecture, with observing, that as far as practicable, it will be well for you, my young friends, to adopt what I know has been the practice of some devout Christians; that is, to spend the evening of Saturday, as much as you conveniently can, in retirement from the world. The children of dissipation often spend it in parties of mirth and levity, or at theatres, or other places of carnal amusement; and they often add to their other sins, by an actual trespass on holy time. Take for yourselves an exactly opposite course. Whenever you can, so order your affairs that your worldly occupations on the evening preceding the Lord's day, may be of such a retired and peaceful kind, as to admit of serious meditation; avoid promiscuous company altogether; let your associations at this time, be with the pious, and your conversation be on religious topicks; or better still, if you can spend a part at least of the evening, in religious reading and devout meditation. I am well aware that many are so circumstanced that a stated compliance with this advice will not be practicable; and I offer it, not as pointing out a prescribed duty, but as a matter of Christian prudence, with those who are favoured in providence to have their time in some good degree at their voluntary disposal. Even our ordinary devotions, on secular days, will not usually be performed to the greatest advantage, unless they are preceded by a short space of recollected and serious thought. And it is highly desirable, with a view to the most profitable spending of holy time, to prepare for it, by getting our minds into a devout frame—It is delightful indeed to the practical Christian, when the evening which precedes the Lord's day is so spent, that his very dreams become devout; and that he awakes in the morning on which his Saviour rose from the dead with the aspirations of his mind going forth to him, as he is now seated on his throne in the heavens, and with the whole soul attuned to the employments of the sacred hours of this blessed day.

FOR THE CHRISTIAN ADVOCATE.

EXTRACT FROM A CLERGYMAN'S COMMON-PLACE BOOK.*

January 4, 1798.—This morning I was led to reflect on the numerous and most important truths which are taught, and affectingly enforced, by the cross of Christ; some of which are the following—

1. The infinite love and compassion of God toward guilty sinners: That he would determine to save them in such an unparalleled manner, as by giving up his *only begotten and well beloved Son,* to the inconceivable torments which he endured in Gethsemane and on Calvary; not to mention his other humiliations and sufferings.

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* Articles like the following, which show the influence of just views of scriptural truths on the heart and life, will at all times be peculiarly welcome to the pages of the Christian Advocate.

2. The condescension and love of the Saviour, who, though he perfectly knew all that he must do and suffer, yet loved our guilty race so well, as cheerfully to undertake, and perseveringly to go through the whole.

> "This was compassion like a God,
> That when the Saviour knew
> The price of pardon was his blood,
> His pity ne'er withdrew."

3. God's irreconcilable and infinite hatred of sin. If he had not hated it with infinite hatred, and consequently if it had not been an infinite evil in itself, he would not have thus determinately and most awfully punished his own dear Son, when he stood in the sinner's place. If sin had not been an evil which absolutely admitted of *no* abatement in the punishment, some alleviation would have taken place, when Christ came to suffer for it. Oh how inconceivably awful does the evil of sin appear in the cross of Christ! How certainly will sinners endure the punishment which they deserve, if they do not fly to the Saviour.

4. The perfect atonement and satisfaction which was made for sin by the death of Christ. God's displeasure at sin, infinite as is its malignity, was here *sufficiently* shown; more shown than it *can* be in any other way. So that there is now not the least conceivable objection, on the part of God, to receive, pardon, and bless any sinner—not even the chief of sinners who *embraces* Christ; that is, who relies on his atonement both for pardon and sanctification; who really desires to be delivered by Christ, at once from the dominion and the punishment of sin.

5. The duty and delight which there is in thinking of the cross, in all the views that have been taken. It is a duty, because it furnishes the subjects of meditation that have been mentioned. It is delightful, because it unites our views of the *desert* of sin with the *satisfaction* or atonement for it—humbles us, comforts us, excites hope, gratitude, and love, and produces a holy assurance of the divine favour, and ministers patience under bodily pain. I have lately suffered some of the severest pain I ever felt; and at one time it occurred to me that what I felt was nothing, in comparison with what Christ suffered, in *soul* as well as in body, when he *sweat blood*, and was nailed on a cross, till his bodily anguish and mental horror exceeded all our conceptions; and which, notwithstanding, he patiently endured till he could say, "It is finished," and then gave up the ghost. This reflection made me patient, silent—yea, thankful. Did Christ, said I, suffer this without any sin of his own? suffer it for sinners? suffer it that I may not suffer eternally? suffer it that I may be eternally delivered from all pain? and shall I not be willing to take a few moments of present pain for my own sins? especially when I have the promise—"these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." A.

FOR THE CHRISTIAN ADVOCATE.

"VICTORY OVER THE WORLD."

The world is one of the most dangerous enemies with which the Christian has to contend. No truth is more fully established by experience than this, and there is none of which we are more frequently reminded in the word of life. In the present state, sensible objects make a necessary and powerful impression on the mind. Yet, from these objects Christian duty itself will not permit us wholly to abstract ourselves. It permits and requires us to hold some connexion with them, and to cherish a degree of affection for them. They must occupy a considerable portion of our attention, and employ much of our time. In these circumstances, to keep the heart from being fondly and supremely attached to the world, is certainly a trial of the most formidable kind. Our Saviour teaches us to consider it as a matter of the greatest difficulty and the rarest occurrence, for those who possess a large portion of the world, and who feel the influence of its seductions, to escape the peril—"How hardly shall they that have riches enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. With men this is impossible, but with God all things are possible." He reminds us that the very business of life, is sometimes a most dangerous foe to the salutary impressions of religion. "These are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choak the word, and it becometh unfruitful." The reproach of the world, too, or that scoff and ridicule with which the profane are wont to assault the pious, is denominated by the apostle, "the trial of cruel mockings:" and throughout the whole of the inspired oracles, the dangers which arise from this quarter are represented as great and imminent. Constant and explicit, nevertheless, are the declarations, that over these temptations and enemies, whatever pain or self denial it may cost us, a victory must be obtained. This, indeed, is strongly implied in the passages already recited, and in many other instances it is expressed and inculcated in the clearest and most impressive manner. Often did our blessed Lord declare, that the very nature of that spiritual kingdom which he came to establish, was not only different from the principles of earthly wisdom, but directly opposite to them. "My kingdom, (said he) is not of this world—ye are not of the world, even as I am not of the world. If ye were of the world, the world would love his own. But as ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And, it is elsewhere declared, that "whatsoever is born of God, overcometh the world."

These sentiments, therefore, however ungrateful to the heart which wishes to unite the service of God with that of Mammon, are too evident, and too important to be either supprest, or but slightly hinted—It is, indeed, by no means to be understood, that the Christian is forbidden the rational use, and the full enjoyment, of the good things of this life. True religion has no tendency to diminish, but on the contrary, a direct tendency to increase, the stock of present fruition; and to imagine otherwise, is to prove ourselves ignorant of its nature and dictates. Surely it will not follow, because the Christian has *better* possessions and prospects than the world can furnish, that he cannot, therefore, derive happiness from those which it actually affords. No. But the point on which we insist, is —that he *has* pleasures and hopes so much better and higher, that he will not, must not, and cannot, fix and centre his affections, habitually and supremely, on the world. He must not be so under the influence of it, in any way, as that holy and spiritual exercises shall not be the sweetest food of his mind, to which he will readily and easily return. He must be weaned from every earthly object, as the *portion* of his soul. He must not set his *best* "affections on things which are on the earth." He must have a temper of mind which will lead him to count them "but loss, for the excellency of the knowledge of Christ Jesus, his Lord." He must be "crucified to the world." He must acquire a holy superiority to its possessions, opinions or honours, when they come in competition with his duty—Let us hear the apostle John, on this subject. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts of the flesh, and the lusts of the eyes, and the pride of life, is not of the Father, but is of the world."

Since, then, this victory over the world is so absolutely necessary, and yet, from the circumstances in which we are placed, is so difficult to be gained, it becomes an inquiry of the highest importance—how may it be ensured? To answer this inquiry, the same inspired writer whom we have just now quoted, gives us an infallible direction—"This is the victory that overcometh the world, even our faith." Let us then carefully investigate the import of the apostle's assertion, in this remarkable passage. And in doing this, it may be of use, first, to consider the nature of that faith which is here mentioned: and then, to show how it is, that the possession and exercise of this faith will give us the victory over the world.

First, then, we are to consider the nature of that faith which is mentioned in the declaration of the apostle.

No term, perhaps, in the sacred writings, possesses a greater variety of meanings than *faith*. But of these it is not necessary to offer an illustration, or even to give a detail. The faith referred to in the passage before us, is clearly determined, by the purposes which it is made to serve, to be of that kind which the author of the epistle to the Hebrews describes, where he says that it is, "the substance of things hoped for, the evidence of things not seen"—Let every reader who intends to go along with the writer, in the investigation of this subject, not satisfy himself with the mere hearing or remembrance of these words, in which the apostle defines faith; but let him enter fully into their meaning, and deeply ponder their import and design. "Faith is the substance of things hoped for"—Strong and descriptive expression! And for what does the real Christian hope? He hopes to see the face of his God in peace. He hopes to be admitted to an unclouded view and near contemplation of all the divine attributes. He hopes to see, in a manner in which no mortal eye hath yet seen, or heart conceived, the unspeakable majesty of Jehovah; his spotless purity and holiness, his perfect justice, his awful power, his infinite wisdom, his matchless goodness, his transcendent grace, his boundless mercy. He hopes, ere long, to be with his Saviour;—to behold him "whom having not yet seen he loves." To give him thanks in his immediate presence, and at the foot of his throne in heaven, for all that he did and suffered, for the redemption and salvation of guilty apostate man. He hopes to employ a long eternity in learning, loving, and admiring, the nature, works, and ways of God, and especially in exploring "the height and depth, and length and breadth of that love of God in Christ Jesus, which passeth knowledge." Faith, then, must be the *substance* of these things. Yes, reader, it is the office and essence of the faith here intended, to view these things as substances. Whoever possesses, and is in the exercise of this grace, will contemplate these objects with the same kind of apprehension and impressive sense of their real existence, as he views the plainest and most interesting object or substance that strikes his natural eye. He will have them transformed from mere cold apprehensions of the understanding, or chimeras of the imagination, into solid realities, which the mind will behold with full belief and the deepest interest. In a word, faith gives these things, as it were, a body, form and substance, in the view of the soul; or, so to speak, in the soul itself. It creates an ideal presence of them: It makes these great truths look the soul in the face, with an aspect that leaves no doubt of their seriousness and importance—Thus is faith "the substance of things hoped for." It is likewise "the evidence of things not seen"—This expression, no doubt, imports much the same with the other branch of the sentence. But consider, beside the ideas already suggested, what are the things not seen.—We see not the eternal world. We see not heaven, the blessed abode and desirable home of all that have kept the faith. We see not hell, the place of endless and inexpressible torment to those who "obey not the truth" who have not kept the faith. We see not the tribunal of Jehovah, —the judgment seat of Christ. We see not the consequences of that interesting sentence which shall soon be past on saints and sinners. We see not the God who continually sees us, and who will shortly "bring every work into judgment, with every secret thing, whether it be good or whether it be evil." We see not the influences of that divine Spirit, by whom strength is communicated to the believer, and he is made to triumph over all his enemies—We see not these things:—But faith is the evidence of them. In the exercise of faith, the mind is fully satisfied that these things do really exist. Faith gives them a sort of present subsistence in the soul. It calls them before the eye of the mind, as a witness of unquestionable veracity is called before the bar of a judge, and there gives such evidence as at once determines the judgment how to decide, and the will and affections how to choose. Such is the faith of which the apostle speaks; and by applying the statement which has just been given, it will be easy to show—

How it is that the possession and exercise of faith, will give us the victory over the world.

Here it may be proper, first, to point out the manner in which faith produces the effects ascribed to it, and then illustrate the truth in a few practical instances.

Summarily then, the faith which has been described, gives its possessor the victory over the world, because it presents to his view, objects more important, affecting and interesting, than the world can present. The mind is determined, in every deliberative choice, by that which appears, all things considered, the most desirable. Now, the faith of which I have been speaking, represents spiritual and eternal things, the favour and approbation of God, and the excellence and amiableness of true holiness, in such a clear and sensible manner to the soul, that they appear as they ought—infinitely more important, valuable, and desirable, than any, and every thing, that can be placed in competition with them. When, therefore, the world is placed in this competition, the mind which is in the lively exercise of faith undervalues and despises it, as dross is despised when set in competition with a diamond. The world obtains its easy ascendency over us, because the things which it offers to our view, by being present and sensible, act powerfully on the mind; while spiritual objects, being invisible, or at a distance, and perceptible only by reflection, are forgotten or overlooked. But in the exercise of faith, these spiritual objects are brought into present and immediate observation. They are taken, as it were, from a distance, and out of the mist in which they had been enveloped, and placed directly before the mind—Hence, they acquire their proper influence upon it. In a word, faith operates like a new sense, and places spiritual and eternal things, on the same ground with those of sense and time. The allurements and excellencies of the two opposite sets of objects, enter into a fair conflict for our regard and affections. If the world entice with the promise and prospect of sensual gratification, or of present gain or estimation—to this faith opposes the censure or approbation of conscience, the displeasure or approbation of God, and the eternal punishment or rewards of the world to come. And when these latter can only operate with their proper force, as much as the former, they outweigh their opposites, with a greater disparity than a mountain outweighs the dust of the balance.—This is no exaggeration. For, when the objects of fath come *fairly and fully* before the mind, and bear upon it with all their natural and proper force, they overbalance—they render as nothing—all that the world can threaten or promise, or inflict or bestow. They annihilate its frowns, its flatteries, and its gifts—They take away all the power of temptations. Things which appeared formidable, become perfectly easy: Trials which appeared grievous, lose their oppressive force: Duties which appeared difficult, are comfortably discharged: Allurements which appeared irresistible, drop all their charms: And the Christian obtains a complete victory over the enemies of his soul, while, in the exercise of this precious faith, he feels that he can say with the apostle—"I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us."

(*To be continued.*)

"THE HEAVENS DECLARE THE GLORY OF GOD."

'Tis noon-day; a tide of refulgence is flowing,
From yon orb of day, in his path-way of light:
Unbeliever, look round; see a Universe glowing,
In beauty resplendent, in majesty bright.

That orb! is it rolling by chance through the heaven?
Do its grandeur and glory no Maker display?
Is it not to these worlds by benevolence given,
Its warmth to impart and its light to convey?

* * * * * * *

'Tis the dead of the night; and the star-light is beaming,
Like Bethlehem's star, but with lustre more pale:
In the softness of splendour the moonlight is streaming
Its silvery brightness o'er mountain and dale.

Not a cloud is obscuring the sapphire of heaven;
The stillness of death marks solemnity's sway:
This hour for a depth of reflection is given,
Unknown to the bustle and tumult of day.

Go forth unbeliever, and list to the story,
Which planets declare, though they silently shine:
Scan well the displays of the Architect's glory;
See grandeur, and order, and beauty, combine.

No longer deny that a Deity's reigning:
Oh! yield him the tribute his glories demand,
Acknowledge *him* humbly, while plainly discerning
Jehovah reveal'd in the works of his hand.
September, 1829. C.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 447.)

June 5, 1828.

This morning, after breakfasting with my English friends at the Bull, I set off to procure *lodgings*. This I found no very easy matter, being wholly ignorant of the *modus operandi* of the process, not only as to the fee per week, the proper locality, but how or in what way I should get at them at all—and this, after making several inquiries of persons who I thought should have known. Not having any acquaintances within reach, I resolved to introduce myself to Mrs. M., an extensive dealer in objects of Natural History, who resides in the Strand, and with whom I had done some business in that way by letter, when in America. She received my visit with great courtesy, and kindly sent with me her little nephew, to look out for the windows where "Lodgings to let" were likely to be seen. This, she said, was the only manner she was acquainted with, how to obtain them. We walked but a little way, before we saw in the window of a genteel looking house, the desired notice. After thus easily discovering one place, I resolved to try further; but though we searched in every direction for some distance, we were unsuccessful; and I accordingly, in a kind of despair, engaged the place first noticed, and here I am now writing. When a person takes furnished lodgings, he is commonly provided with a chamber, and a parlour or sitting room, where he takes his breakfast and tea, which are a separate charge—dinner is to be procured at the hotels, chop-houses, inns, taverns, and eating-houses, which are to be found in almost every part of this vast metropolis. Being snugly and comfortably, though not elegantly located, in a central, called here a *centrical* part of the town, I sallied forth on a tour of general observation. The crowds in the streets were not so multitudinous as I expected. Along Fleet street, the Strand, and Cheapside, the foot passengers are about as great in number, as on the side pavements in our Market street, on market days. The carriages, carts, and other wheeled vehicles in the middle of the street, are far more numerous and noisy than I had ever before witnessed. Some few of the shops are very splendid. The great bookstore of Longman, in Paternoster row—a dirty, narrow alley—presents outside but a very meagre and unsightly appearance, though the literary treasures of the interior I was tempted to covet.

How widely different are the impressions made by the same objects, on the minds and feelings of different observers. I had read a great deal of the riches, grandeur, curiosities, and crowds of London; and after the most extravagant accounts were given, it was said that "the half could not be told." For myself, from this day's observation, I saw but little in the *outside* of London, except its magnitude, which differed very much from any other large city. It is true, there is an unusual bustle in some places, and a certain kind of *street noise*, and a few old edifices, which are peculiar; but for the most part, the streets are like our own, though far dirtier. They are composed of long lines of low and mean dwellings, intermixed with shops, and tall and neat edifices. There is a multitude of alleys, lanes, or bye-ways, communicating with the principal streets, and which are crowded with inhabitants, that struck me also as remarkable. I speak now of the *city*, or business part of the town: the region of fashion, or the western end, I have not yet visited. After bewildering myself repeatedly, in a labyrinth of misshapen streets and houses, and once or twice losing my way altogether in the "wilderness of London," I obtained a pocket map of the city, and experienced but little trouble afterwards. Before coming here, I had been told never to make any inquiries of passengers in the street, lest I might be imposed upon or robbed by a rogue, or be treated uncivilly by a man in the hurry and bustle of his business, or needlessly trouble a stranger like myself. In my necessity, I made frequent essays to-day on this subject; and on other occasions I tried a number of experiments, with the sole view of ascertaining the fact, and I will bear my testimony to the courtesy and kindness of the Londoners—a courtesy far superior to any received, on similar occasions, in the large towns of the United States. As to rogues and pickpockets, I met none; or at least lost nothing by them. It is however much better, when you wish any thing more than a yes or no answer, to inquire of the shopkeepers, who appeared always cheerfully to give any information in their power: yet it often happened to me, that the directions I received, both from passengers and others, was as confused and unintelligible, as the endless mazes of the city itself. They all have such a rapid, broken, roundabout way of telling you, that there is no understanding them.

At a print-shop, I was informed that there were great doings going on at St. Paul's Cathedral. All the children of the different charity schools in the city, to the amount of eight or nine thousand, were assembled at an annual exhibition; but that I was too late to obtain a ticket of admission, which could only be had from persons connected with the schools. I determined however to try what could be done, as I felt peculiarly interested. I found the concourse of people round the vast building, immense; and, from the appearance of military officers at the several entrances, I did not like to offer the *silver* bribe I had intended, and which, I understood, would get admission in many places here, which resisted all other means of application. I had not been long surveying the outside of the cathedral, which is exceedingly badly located for effect, before I found that the meeting in the church was over, and the children, in files, were coming out at a side door. I saw most of them pass: each school was preceded by an officer and a banner, on which the name of the school and the number of scholars were emblazoned. Each school had a different uniform, which, in some instances, was to me exceedingly ridiculous. For example, there were little girls in *high caps;* and little boys in *long coats* and *short breeches.* In other cases, however, the dress was neat and appropriate. I now understood what was meant by the *blue coat school*—the red coat—the black coat—and several other names. Before the whole of the crowd had dispersed, I made an effort to get into the church, and with *money* succeeded; and thus witnessed the manner in which such exhibitions are *got up* here; but it would lead me too much into detail, to describe the arrangements I noticed.

St. Paul's I had always looked upon as a wonder of the world, both outside and in: the splendid engravings which I had seen, and the wonderful descriptions which I had read, wrought up my curiosity to the highest pitch, and I must say I have been disappointed. The outside looks vastly better on a picture than in reality: the coal smoke of London has completely disfigured the beauty it must originally have possessed. You may form some idea of the unsightliness of most of the large structures here, which are constructed of white stone or marble, by supposing the bank of the

U. States, in Chesnut street, to be daubed all over with a thin coating of mud and black paint—the white colour of the marble, here and there, towards the top of the building, making its appearance. Such an influence has the smoke of this place on the stone, that in less than a year it becomes wholly discoloured. Yet, notwithstanding all these detractions, St. Paul's will ever be regarded as a vast monument of architectural grandeur. Its stupendous dome, towering above all surrounding objects; its beautiful columns, with Corinthian capitals; and its gigantic statues of the apostles, will always ensure the notice and admiration of the traveller. The first impression it makes is, however, exceedingly unfavourable; and it is only after repeated examination, when the eye becomes familiar with the dirt and smoke which disfigures it, and when a comparison is made between its elevation and that of surrounding objects, that its magnitude and symmetry strike the beholder. The cathedral is surrounded by an iron railing, which separates the church yard from the street. Within this enclosure, in front, there is a statue of Queen Anne, on a high pedestal; her majesty looks a good deal worn and disfigured by time and accident.

After seeing the interior of the Minster at York, that of St. Paul's cannot be very striking to any one. Immediately under the dome, however, the impression felt is sublime. As I stood and gazed on its vastness, I felt as minute as Swift's Gulliver, in a Brobdignaggian palace. Far, very far above, I saw projecting out from the sides, what seemed to me at first to be old and ragged handkerchiefs, fastened upon little sticks. These, however, I found to be tattered flags, the trophies of British valour, on several memorable occasions. The *rags* taken by the Duke of Marlborough, at the battle of Blenheim, which are here displayed, excited in my mind more of the melancholy than the heroick emotion; and the tattered remnants, won by England during the American Revolutionary war, might well have been hid: they were covered, however, in kindness, by the dust of time and the webs of the spider. How can these things be considered as decorations to a place of religious worship? The rooms of Bridewell prison, would be a much more appropriate place of exhibition. The ceiling of the dome is ornamented with paintings, representing incidents in the life of St. Paul. I could distinguish nothing from the pavement where I stood, excepting that they were disfigured by the shelling off of the wall. The whispering gallery, which is formed by a railing made on the cornice which encircles the lower part of the dome, was to me very interesting; but the accounts I have read of its great effects on loud noises, have been much exaggerated. For example, you are told by travellers that the shutting of the door in the wall, by which you enter, produces a sound like distant thunder, or the roaring of cannon on the field of battle: but it really sounds just like the slamming and echoing of a door: the diameter of the dome here is 100 feet. After leaving the whispering gallery, I ascended through various winding, dark, and dirty passages, to the balcony surrounding the lantern, on the outside. From this I went up, by means of ladders, along with a number of men and women, to the ball on the outside—the ball holds eight persons. Here was a very extensive, though, from my situation, no very agreeable view of London. The towers, the steeples, the monuments, and the bridges over the Thames, looked remarkably well, as it was a clear day. Every thing, of course, appeared very diminutive, particularly the crowds of human beings which were hurrying through the streets below. If the wind had not blown with such terrible violence, I should have been disposed to moralize, as I contemplated the picture of the busy world beneath my feet. A writer in my situation has remarked, "I was looking down upon the habitations of a million of human beings, on a spot where is crowded together more wealth, more splendour, more ingenuity, more worldly wisdom, and, alas! more worldly blindness, poverty, depravity, dishonesty, and wretchedness, than upon any other spot in the whole habitable earth." Descending into the cathedral, I examined the great bell, the clock, the library, the model and trophy room, and the geometrical staircase. On the walls, and on pedestals in the body of the church below, are a considerable number of fine monuments, most of them in honour of military heroes. That of Sir R. Abercrombie, seemed to me the finest. There is also one here in memory of Generals Packenham and Gibbs, who fell in our late war at New Orleans. The tomb of Dr. Johnson was far more interesting to me than all the rest. Surrounded by military and naval heroes, he seemed to me to tower far above them all. Who would not rather have his fame than theirs? All the monuments, except this and those of Sir Joshua Reynolds, of Sir Wm. Jones, and one or two more, are dedicated to those who have excelled in war. I am no Quaker on this subject, but I thought most of these monuments, like the military flags, very unbecoming a place devoted to the gospel of peace.

It is not in surveying the exterior of St. Paul's, that you are impressed with any correct idea of its magnitude; but this is abundantly realized as you traverse its long galleries, visit its numerous apartments, mount its interminable flights of stairs, and gaze, from different situations, into its vast dome. The whole of this operation will cost you much time, labour, and money. Even the person who discharges the cannon, or, in other words, who slams the door in the whispering gallery, expects a distinct gratuity for his *salute*, besides his fee for an admittance into the gallery itself.

After leaving St. Paul's, I went to the annual exhibition of the Royal Academy of Arts, in Somerset house. Here I found an extensive suite of rooms crowded with ladies and gentlemen very well dressed, and all looking exceedingly happy. The paintings were numerous, and some of them were said to be masterly. I was particularly pleased with some models in plaster, of contemplated publick buildings. From the catalogue of the exhibition, which I obtained at the door, the number of paintings, busts, statues, and models, amounted to 1,214. This is certainly a very considerable annual product for the Fine Arts in Britain; for the Academy will not, on this occasion, receive any works which have already been publicly exhibited; and no copies of any kind, except paintings on enamel, and impressions from unpublished medals. Somerset House is a noble building. It covers a piece of ground from the banks of the Thames up to the Strand, 800 feet wide and 500 deep. It is built in the form of a quadrangle, with a large paved court in the centre, ornamented with a bronze cast of the Thames, lying at the foot of a pedestal, on which there is a statue of George III. Its numerous apartments are all occupied by different publick institutions. The front on the Thames, is seen to advantage from Waterloo bridge, which is the handsomest bridge that is thrown over this dirty river, sometimes called in poetry the *silver Thames*. This bridge is a good deal the subject of London boasting. It is a plain substantial structure of granite: it has nine arches, and the river, where it crosses, is rather more than 1,200 feet wide. The elliptical arches are all of equal size, and the road over them is of course level, in which respect it differs from all the other bridges built over the Thames. The curvature of these arches reminded me of the celebrated marble bridge erected over the Arno at Florence, which unites the advantages of the flattest road way, the greatest water way, with the smallest quantity of stone material; and to determine the curve of which has offered a problem that still occupies the attention of antiquaries, mathematicians and architects. At the toll house there is a contrivance which indicates the number of foot passengers that cross it daily. The turnstile admits but one person at a time, and as it moves round, it touches some machinery, which gives the desired information.

Friday, June 6.—This morning I devoted to the British Museum, a place I had long desired to examine. It is the only publick place in England, as far as I can learn, where fees are not demanded for admission: indeed, so rigid are the officers on this subject, that I was told by one of them, that a man was recently dismissed from their service, for taking a *present* from one of the visiters. The first room that you enter contains a most splendid display of minerals, and precious stones, cut and carved into a thousand different shapes. The opal, the lumachelli, and the Labrador spar, all remarkable for their beautiful play of pavonine colours—the cornelian, the amethyst, the lapis lazuli, the diamond, and the sapphire, are here in the richest profusion. I saw on the stairs a musk ox, brought from the polar regions by Captain Parry; and some tolerably stuffed skins of the cameleopard from Africa. The collection of shells afforded me a great treat. Among the many rare, beautiful, curious, and costly varieties, I noticed the far famed Cyprœa Aurora, or Orange Cowrie; the Orange Admiral, and the Conus Cedo-nulli. But I must not trust myself in a description of the objects of Natural History. The sight of this cabinet of shells suggested the following lines, which may serve to give a little variety to my journal.

Productions fair, of every clime,
In ocean's fruitful bosom nurst,
Ere on the trackless tide of Time,
Proud man and folly floated first.

Scatter'd from Nature's ample store
In coral groves and crystal caves;
Or near the surf-beat sounding shore,
Or deep beneath the swelling waves.

Here, by the toil and skill of man,
Collected and arranged ye lie;
A little portion of that plan
Which decorates immensity.

Oh, where does power or wisdom shine
With brighter or more beauteous rays,
Than in the glorious page divine,
Which Nature opens to our gaze.

Where can we finer touches see,
Than when attentively we look
Upon the glowing imagery
Displayed in Nature's splendid book.

Parent of this harmonious whole,
Oh lead me through the mystick road,
Up to its bright and heavenly goal—
"From Nature up to Nature's God."

I hurried away from these wonders of Nature to examine those of art, arranged in another part of the building, and where I did not expect to be in such raptures. The *antiquities* are very numerous and valuable, and have given to the Museum its principal celebrity. The Elgin marbles, about the expense of which Parliament made such an ado, did not strike me so well as many other articles of ancient sculpture, although they are supposed to have once formed part of the great Parthenon, and to have been executed by Phidias himself. They were obtained by Lord Elgin, during his mission to the Ottoman Porte, and cost £35,000. The Elgin marbles, the Roman and Grecian sculptures, and the Egyptian antiquities, all occupy distinct suites of apartments. In the Grecian and Roman galleries, I saw Fauns and Nymphs, and Satyrs and Centaurs, and a whole host of divinities, which were once objects of religious worship to the most enlightened and refined nations of antiquity. I felt, as I looked upon them, a peculiar sympathy with St. Paul, who, when he was at Athens, "found his spirit stirred in him, when he saw the city wholly given to idolatry." The ancient tablets of inscriptions, the candelabræ, the earthen ollæ, the votive altars, and the sepulchral urns and vases, are highly interesting. In the Egyptian galleries there are mummies, and stone coffins or sarcophagi, from Cairo, Memphis, Carnac, and Thebes. The mummies here are said to be in the finest preservation of any in Europe. Embalmed bodies of cats, birds, and beetles, are also in the collection, all curiously preserved with the most superstitious care—alas for the dignity of human nature! The hieroglyphical writing, the rude paintings from the catacombs, and the rolls of the papyrus, were new to me. There is an immense quantity of Egyptian ruins accumulated here—the heads of idols and sphinxes, fragments of *bas reliefs* and portions of columns, capitals and friezes, line the walls, are crowded on pedestals, or heaped in piles on the floors. There were a number of artists, both male and female, copying ancient models, without any special regard to the nudity of the figures, or the crowds of visiters in the apartments. As I shall visit the Museum often, I shall say no more of it at present. Mr. Gray, the skilful zoologist of this institution, treated me with very great kindness—a kindness which I had no reason to expect, for the letter which I left in his room with his assistant, was merely a note from one of our scientifick societies, informing him that he had been elected an honorary member of their body; my name was only on the back as the bearer. He afterwards took some trouble to find me out in the rooms of the Museum, and we there commenced a friendly acquaintance, which I hope will never terminate. I have been particular in this statement, because it illustrates a fine trait in the English character, which does not seem to be well understood in America. Stiff formality, or cold reserve, was what I expected to meet with; but since my arrival in the kingdom, I have experienced uniform kindness and attention, from every one with whom I have had the slightest acquaintance. Indeed, I have often been pressed to share in the rights of hospitality, by persons on whom I had not the smallest claims for attention, and who were almost utter strangers. Gentlemen here seem to make it their business, as well as their pleasure, to be useful to all strangers. Travelling merely in pursuit of knowledge, has thrown me, for the most part, into the circle of literary and scientifick men, and this may perhaps have brought into view the best part of the English character; for I have certainly seen some English people in my own country, who seemed to consider wealth or titles as the only passport to their civility, and who substituted idle parade, shallow forms, and stupid ceremonies, for substantial acts of unaffected, genuine kindness. I went with Mr. Gray to his private rooms in the *Crypts*, as the Edinburgh Reviewers call them, and which seem to contain more articles of curiosity, than those which are commonly shown. After much conversation on Natural History, at half past 4 o'clock he introduced me into the rooms of the Geological Society. In the evening I attended one of their meetings, and heard an interesting paper from Professor Buckland, and some extemporaneous remarks upon it by Messrs. Stokes, Webster, and Professor Sedgewick. This last gentleman is a rapid, warm, and interesting speaker, though full of peculiarity. Professor Buckland is the author of the work entitled Reliquiæ Diluvianæ, in which he has given an account of the remarkable cave at Kirkdale, in Yorkshire, supposed once to have been the den of antediluvian animals, the last tenants of which were drowned in the universal cataclysm. Fossil skeletons, and the bony fragments of ancient animals, exist there in such profusion, that a piece of loam can hardly be lifted from the bottom or sides, which is not replete with them.* —The communication to-night from Dr. B. was on fossil bones; and it appeared to be the general opinion of the speakers, who were not unfavourable to the Bible record on this subject, that the earth is not now inhabited, generally, by the same species of animals which existed before the flood. The opinion was, that the same almighty power which raised the new earth out of the ruins of the old, created new animals to suit its altered constitution; and that the races preserved in the ark died out, in the course of a few generations. These ideas were not fully expressed, but what was said seemed to lead to them. There is certainly a difficulty in supposing, that all animals actually existing at the present day, are the offspring of primeval parents: for myself, I think we have intimations, if not positive testimony in the scriptures, that there was a new creative fiat, with regard to the inferior animals, after the deluge. Let the sceptick deny the Mosaick account of the flood, in which the voice of many waters executed the sentence of just condemnation on a world full of corruption and violence, and then explain, on his principles, the desolation, ruin, and death, of organized beings, which fill the caverns and strata of the earth. A late writer on Geology has justly and powerfully remarked on this topick—"Such a dismal ruin of organick beings, and such a derangement of the fair frame of nature, seem to be irreconcilable difficulties in *Natural* theism. For, is not the wisdom of God impeached, in constructing a world on foundations so infirm; his prescience, in peopling so precarious an abode with countless myriads of exquisite mechanisms; and his goodness, in plunging, indiscriminately, every tribe and family of his sentient offspring in mortal agony and death? A creation replete with beauty and enjoyment suddenly transformed, by its Creator's mandate or permission, into a waste of waters, is a moral phenomenon, which truly no system of ethics can explain. But here, if reason will deign to forego its pride, and implore the aid of a superior light, the Hebrew prophet will lift up the dark veil from the primeval scene. In revealing the disobedience of Adam, the atrocious guilt of Cain, and the pestilence of sin universally spread among their progeny, he shows, alas! too clearly, how justice outraged and mercy spurned, inevitably called forth the final lustration of the deluge. This conclusion no philosopher can reasonably gainsay, who considers man as a responsible agent, and this earth, with all its apparatus of organick life, as mainly subservient to his moral and intellectual education."

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* I will here state a curious fact respecting some bones found near Princeton, N. J., and which I received from undoubted authority. About the year 1748, some labourers, in working a quarry in that neighbourhood, for the stone with which the college in the town is built, discovered a small cavern filled with an immense number of the entire skeletons of *Crotali*, or rattlesnakes. There can be little doubt, I think, that this cavern had once a small opening, which was afterwards closed by the accidental fall of a stone, or by some other means. The rattlesnakes, probably, hybernated there for many successive years, many dying through age, and others from the circumstance just mentioned. The discovery of these organick remains may serve as an additional caution to geologists, not to form theories from isolated facts. If the bones of animals, now inhabiting the earth, are discovered with reliques peculiar to what we now suppose to be antediluvian, a careful examination of all the circumstances may sometimes illustrate the anomaly.

The meeting of the Geological Society was, altogether, highly interesting. Their manner of performing their routine of business, of balloting for members, and of announcing their election, was new. After their meetings they have, as do almost all the other societies here, a kind of supper or entertainment. They are now about to remove their fine cabinets, maps, and other furniture, to apartments in Somerset House, which were on this evening, for the first time, illuminated with gas, for their inspection; and I was amused with a humorous debate, whether we should adjourn first to the new rooms and then to supper, or first to supper and then to Somerset House. How the question was decided I leave you to *guess*.

Saturday, June 7.—I visited a number of publick buildings to-day. Guild Hall, the Bank of England, the East India House, the Mansion House of the Lord Mayor, and the Royal Exchange—are all fine structures, but all defiled with coal smoke. There is nothing in the interior of the bank that is striking. The hum produced by the hundreds of voices in the Exchange is very peculiar, and sometimes so loud, that bell-men are employed to bring them to a pause, by drowning all voices by their clatter; after which they start anew. Guild Hall is an extensive and irregular gothick edifice. It contains a large room, 158 feet long, 48 broad, and 55 feet high, used for the city feasts, and for the election of members of Parliament. I visited it principally to see Gog and Magog, of whom I had heard some strange stories in my youth. They are gigantick and hideous figures, said to represent a Saxon and an ancient Briton. The room is ornamented with painted windows, and some fine monuments, erected at the expense of the city, in honour of its favourite great men. It is surprising how soon one becomes familiarized with such things. Old buildings, painted windows, and monuments to the good and great, make now but a very feeble impression on my mind; to use a chemical figure, my curiosity is so *saturated* with such exhibitions, that it requires something altogether new and strange to be *taken up* by it.

(*To be continued.*)

ADDRESS, *delivered, January 28th, 1829, at the Second Anniversary of the American Society for the Promotion of Temperance, by Jonathan Kittredge, Esq., on the following Resolution:—*

"Resolved. That it is the duty of every professor of religion to exert all his influence to abolish the custom of using ardent spirits, except for medicinal purposes."

Mr. President:—In every enterprise, undertaken for the benefit of mankind, the Christian publick have a part, and a very important part, to perform; but more especially when that enterprise aims at the moral improvement of the world. In questions of government, or matters of mere temporal concern, perhaps the Christian may find an apology for his neutrality, as being engaged in objects of higher and more sublime benevolence. But when vice is to be put down, and virtue promoted, he is called upon by a voice which he cannot disregard, by the voice of religion and of God, to take an active and a zealous part.—There is no excuse in this war. When vice prevails, the Christian is an enlisted soldier, and should ever be found in armour. His sword should be always drawn and ready for the conflict—Here silence is crime; and inactivity is treason.—The only inquiry he has to make is, is the enemy in the field? and that inquiry answered in the affirmative, he has nothing to do but to act. He has no question of duty to settle, for that is already settled; and whenever a plan is devised for good, the Christian should be relied upon as an active and efficient co-operator. To do good is, and should be, his employment—the business of his life. His Master's example is before him, and he is called upon to imitate it; and just so far as he does this, he is entitled to the character which he assumes, and the name by which he is known; just so far as he fails to do this, he forfeits the Christian character and disgraces the Christian name.

Is intemperance a vice, and does it prevail; and are the Christian publick indifferent spectators of the desolations of this fell destroyer? Can they view with apathy its ravages and be guiltless? Are they not called upon by the principles of that benevolent and heavenly religion which they profess, to act as a body on this all-important subject? Sir, intemperance aims a deadly blow at every thing they hold dear. It eradicates from the human heart every feeling and every principle which religion inspires, and it poisons the very soil in which it grows. Where this vice is found, humanity weeps, virtue disappears, and religion dies away.

But how can it be arrested? I answer, in no way, but by starvation. It is a monster which you cannot kill, as long as you feed it. All the weapons on earth fall harmless at its feet, as long as you give it food. As well may you arrest the lightning in its course, as stop that mighty stream of intemperance which at this moment flows over this land, as long as you supply the springs from whence it issues. There is nothing but a drought, an universal and everlasting drought of spirituous liquors, that can dry it up. You may rest assured that it will prevail, till there is throughout the country a famine of ardent spirits. All other ways have been tried in vain. This and this alone promises success. If any man can devise any other plan for its extermination, I am willing to hear him: but no man ever did, and I believe no man ever can. And, Sir, I believe every one who supplies the fountain is a partaker of the guilt; and that every distiller, and vender, and purchaser of ardent spirits, is accessary to the crime of drunkenness.—It is an unhallowed traffick, and like the traffick in human blood, should receive the unqualified reprobation of the Christian community. It is their duty, and a duty which they cannot safely neglect, to enter with efficiency into the principles of this Society, and thereby lend their aid to remove the cause of that tremendous evil which they all pretend to deplore.

But I am sorry to say they do not. A large proportion of the Christian community, are at this moment engaged in the spread of intemperance. They are either supplying the poison that nourishes it, or by their example encouraging its use. The plan for the promotion of temperance, in which you, Sir, are engaged, has not received from them that cordial and efficient co-operation, to which it is entitled. Many of them act as if they had no duty to perform. Many are found to be the bold and fearless advocates of ardent spirits, and they manifest a zeal on this subject which they do on no other. Religion itself has never called forth half the exertions, which they have made to keep up the use of spirituous liquors, and thereby to insure the spread of intemperance. In years gone by, this has been done ignorantly. Till within a short period, an Egyptian darkness has prevailed upon this subject, and all have been guilty without knowing it. For the time past, all need a decree of amnesty, and the past opinions and practices of the Christian world should be repented of and forgotten. But, Sir, this excuse no longer exists. A light has beamed upon the world, and the sun of temperance is now shining with full effulgence. In its rays the horrors of intemperance are clearly and distinctly seen, and a remedy for them is revealed. Awfully dark must be the moral vision of that man, whose eyes cannot see this light; and awfully perverse that heart that does not rejoice in it. There is no longer any doubt of the part which the Christian should act. He is imperiously called upon by the principles of his religion, to dissolve all connexion with the intoxicating cup. Every glass he drinks is a warrant for his neighbour to do the like; and intemperance is sure to follow the use of ardent spirits. There is nothing on earth that can prevent it, and as long as human nature remains the same, this will continue to be the case. No man can therefore encourage that use; no man can supply the poison, without being responsible for the consequences. The trader knows that every barrel he purchases will spread sorrow and grief wherever it is carried. There is a moral certainty, that every gallon that is carried into the country, will help to keep alive that baneful disease, which rages with a fury that knows no restraint, and with a force that cannot be resisted. Every man, therefore, who carries it into the country is directly concerned in producing that mass of pauperism, disease and crime, which result from intemperance. He supplies the fuel that keeps alive the flame, and he is the incendiary who spreads that liquid fire which involves the peace and happiness of the domestick circle, the promise of youth, and the hopes of old age, in one general ruin.

Sir, the vending of ardent spirits cannot be carried on without guilt. Every grog-shop exhibits scenes that religion cannot witness without horror. Here every evil passion is fed! here every base propensity is nourished! Here is kept the food of drunkenness, and hither resort all those miserable victims of the disease who would rather die of it than be cured! Here is found the poison that vitiates the taste of the temperate, and prepares them to supply the places of those who die of this plague! Here the temperate drink, and here the temperate learn to be drunkards! Sir, all the drunkards in the country are brought up at these stores. They are the schools of intemperance; and as long as they continue the traffick in ardent spirits, they will continue to be the poison of the land. As long as they furnish the supply of ardent spirits called for, they will continue to send forth through the towns in which they are found, a pestilence, laying waste every noble and manly feeling of the human heart, and every lovely trait in the human character. Is not this so? Where were the drunkards of our villages formed, but at those places where ardent spirits are sold? Where is the origin of all that poverty, disease and crime, which are traced to intemperance, but at those Aceldamas of human blood? Where can the wife and the mother find the cause of that fountain of tears which they are constrained to shed, but at these fountains of ardent spirits? And can the Christian carry on this traffick? can he supply the lava which scorches the land, and be innocent? Does he find nothing in that benign religion which he professes, to forbid it? Can he be the agent of intemperance, the commissary of the drunkard, and feel no remorse? Sir, I know the vender tells you he is not answerable for the consequences—that he frowns on intemperance, and withholds the cup from the drunkard. But this is not so. Does not the vender know the effects of ardent spirits? Does he not know the consequences which they will assuredly produce? Does he not know that of those who drink, many will be drunken? And can he supply the cause, and detach himself from the effect? Can he hurl fire-brands throughout your city, and witness the conflagration, and claim exemption from the blame? Can he spread the contagion among your families; and when he hears the dying groan, and sees the funeral car, tell you that he is innocent? Yet the vender of ardent spirits does all this. He spreads the intoxicating cause; he sees the drunken effect; he hears the drunken curse; he witnesses the drunken revel; he is surrounded with it; he is producing it; and yet tells you that he is innocent! Wonderful fatuity! But, Sir, he knows the responsibility is so great that he shrinks from acknowledging it. He sees the guilt and the woe, and shudders at the thought of being its cause. And well he may; but he cannot escape. As long as he furnishes the means of drunkenness to others, he is a partaker of the crime, and an accessary before the fact. And, Sir, he should be so held in publick opinion. He should be held directly responsible for the consequences of his acts, and the same odium which attaches to the principal should attach to all accessaries. But, Sir, he tells you he frowns on intemperance. So, perhaps, he does. After producing it, he frowns on the wretch that he has made drunken, and abhors his own offspring. But every retailer should remember that the drunkards with whom he is surrounded are his own children and apprentices, and that they afford a living exhibition of the character of his own deeds. When he looks upon them, ragged, filthy, and debased; when he hears the noon-day curse and the midnight broil, he should say here is my work, this is what I have done. It is my trade to make such men. I have spent my life in it. And if he is a Christian and duly appreciates his guilt, he will raise his hands to heaven, and before God declare that he will make no more such.

(*To be continued.*)

THE SACRED COCK AND HEN.

A POPISH LEGEND.

We are far from believing that ridicule is the test of truth. But when any thing which is affirmed to be truth, cannot be so stated even by those who wish it to be credited, as not to appear both grossly absurd and highly ridiculous, we have no hesitation in pronouncing that thing to be a falsehood. Now, of this very character are many of the pretended miracles of the Romish church. Let any one who doubts of this, read the Sixth Letter of Blanco White, not long since republished in this country. He had been a dignitary in the Roman Catholick Church in Spain, and was therefore familiarly acquainted with the whole of its ritual. He affirms in the face of the world, that the Breviary, or Book which contains the daily religious service of the Church of Rome, "must be reckoned the true standard to which that church wishes to reduce the minds and hearts of her clergy, from the highest dignitary to the most obscure priest:" and in this book he shows beyond denial, that many pretended miracles are recorded, in all respects as absurd, puerile and ridiculous, as that which the poet Southey has, within the present year, versified and published from the *Acta Sanctorum*, and which will be seen below. We give it to our readers not merely for their amusement—although we do not feel bound to exclude every thing that is facetious from our work—but to show what kind of system it is, which the Pope is, at this very time, most zealously endeavouring to introduce and propagate in the United States. It does not appear, that Southey has done more than place the facts which the legend pretends to record, in that light which is best calculated to show them to be what they really are—ludicrous and contemptible—The main facts are all stated in the legend itself. We extract the article from the Eclectick Review, for Sept. 1829, and shall give a part of the remarks with which the Reviewer has introduced "this second tale" of Dr. Southey, the present Poet-Laureate of Great Britain. He is accustomed to write all kinds of verse, and we advise that the following be read exactly as if it were prose. The Reviewer says,

"We like this second tale, because it aims at nothing higher than to amuse, at the expense of the votaries of St. James of Compostella of olden time, and the equally credulous believers in Romish miracles in our own day. It is a 'genuine legend,' found in the *Acta Sanctorum;* and although its absurdity renders it only fit for the nursery in this country, elsewhere it may still be deemed worthy of the chair. It is a story, not of a cock and a bull, but of a cock and a hen, which were miraculously restored to life, whiteness, and feathers, after they had been killed and cooked—for the purpose of establishing the innocence of an unfortunate young man who had been unjustly gibbeted, and as miraculously dealt with on the part of Saint James. We shall make room for the author's jocose description of this more than Ovidian metamorphosis. The mother, on discovering her son Pierre alive and well on the gallows, after hanging there for eight weeks, waits on the alcayde to beg that he may be taken down. The judge, who is just sitting down to dinner, receives her tale with incredulity heightened by hunger.

"Think not," quoth he, "to tales like these,
That I should give belief!
Santiago never would bestow
His miracles, full well I know,
On a Frenchman and a thief.

"And pointing to the Fowls, o'er which
He held his ready knife,
'As easily might I believe
These birds should come to life!'

"The good Saint would not let him thus
The Mother's true tale withstand;
So up rose the Fowls in the dish,
And down dropt the knife from his hand.

"The Cock would have crowed if he could;
To cackle the hen had a wish;
And they both slipt about in the gravy,
Before they got out of the dish.

"And when each would have open'd its eyes,
For the purpose of looking about them,
They saw they had no eyes to open,
And that there was no seeing without them.

"All this was to them a great wonder,
They stagger'd and reel'd on the table;
And either to guess where they were,
Or what was their plight, or how they came there,
Alas! they were wholly unable:

"Because, you must know, that that morning,
(A thing which they thought very hard,)
The Cook had cut off their heads,
And thrown them away in the yard.

"The Hen would have prank'd up her feathers,
But plucking had sadly deformed her;
And for want of them she would have shivered with cold,
If the roasting she had—had not warm'd her.

"And the Cock felt exceedingly queer;
He thought it a very odd thing
That his head and his voice were—he did not know where,
And his gizzard tuck'd under his wing.

"The gizzard got into its place,
But how, Santiago knows best;
And so, by the help of the Saint,
Did the liver and all the rest.

"The heads saw their way to the bodies,
In they came from the yard without check,
And each took its own proper station,
To the very great joy of the neck.

"And in flew the feathers, like snow in a shower,
For they all became white on the way;
And the Cock and the Hen in a trice were refledged,
And then who so happy as they!

Cluck! cluck! cried the Hen right merrily then,
The Cock his clarion blew,
Full glad was he to hear again,
His own cock-a-doo-del-doo!"

* * * *

"These blessed fowls, at seven years' end,
In the odour of sanctity died:
They were carefully plucked, and then
They were buried side by side.

"And lest the fact should be forgotten,
(Which would have been a pity,)
'Twas decreed, in honour of their worth,
That a cock and hen should be borne thenceforth
In the arms of that ancient city.

"Two eggs Saint Hen had laid—no more;
The chickens were her delight:
A cock and a hen they proved; and both
Like their parents, were virtuous and white.

"The last act of the holy Hen,
Was to rear this precious brood; and, when
Saint Cock and she were dead,
This couple, as the lawful heirs,
Succeeded in their stead.

"They also lived seven years,
And they laid eggs but two;
From which two milk-white chickens
To Cock and Henhood grew:
And always their posterity
The self-same course pursue.

"Not one of these eggs ever addled,
(With wonder be it spoken!)
Not one of them ever was lost,
Not one of them ever was broken.

"Sacred they are; neither magpie, nor rat,
Snake, weasel, nor martin approaching them:
And woe to the irreverent wretch
Who should even dream of poaching them.

"Thus then is this great miracle
Continued to this day;
And to their Church all Pilgrims go,
When they are on the way;
And some of the feathers are given them:
For which they always pay.

"No price is set upon them,
And this leaves all persons at ease;
The poor give as much as they can,
The rich as much as they please.

"But that the more they give the better,
Is very well understood;
Seeing whatever is thus disposed of,
Is for their own souls' good;

"For Santiago will always
Befriend his true believers,
And the money is for him, the Priests
Being only his receivers.

"To make the miracle the more,
Of these feathers there is always store,
And all are genuine too;
All of the original Cock and Hen,
Which the Priests will swear is true.

"Thousands, a thousand times told, have bought them,
And if myriads and tens of myriads sought them,
They would still find some to buy;
For however great were the demand,
So great would be the supply.

"And if any of you, my small friends,
Should visit those parts, I dare say
You will bring away some of the feathers,
And think of old Robin Gray."

DR. ALEXANDER'S LETTER.

The following letter is eminently entitled to the serious consideration of all theological students, and of all who are concerned in selecting and patronizing candidates for the Gospel ministry: and many of the remarks which it contains, are applicable to all professing Christians.

—

To the Secretary of the American Education Society.

Sir: You inquire, "*What, in your judgment, are the principal hin-*

drances to the cultivation of an eminent piety in young men preparing for the ministry; and how may they be most effectually overcome?" I feel this to be a subject of immense importance, and one which deserves the profound attention of all candidates for the holy ministry, and of all who are already invested with the office; but especially, it imperiously demands the solicitous and unceasing attention of those, who are engaged in the selection and education of young men for the ministry.

In the general, I would reply to your inquiry, that young men preparing for the ministry, are subject to the same hindrances in cultivating eminent piety, as other Christians. These are partly internal, arising out of the remaining depravity of their nature; and external, proceeding from the temptations of the world, and the devices of Satan. These obstacles are greater in some than others, and assume a peculiar shape from the constitution, habits, circumstances, and employments, of each individual. No doubt, also, there are hindrances which peculiarly belong to whole classes of men; and concerning these, I understand you to inquire, as it relates to that class who are occupied with studies preparatory to the ministry. The question seems to imply, that the obstacles are such, as, in many cases, to prevent the attainment of a high degree of piety, in those who have turned their attention to the sacred office. Concerning the fact, I think there is no ground for doubt. Many do become preachers of the Gospel who are not eminent in piety; and no doubt, a large part of the evils which afflict the church of Christ, may be attributed to this cause. It is no uncommon thing for a pastor to fall below that standard of piety, which exists among the best of his own flock. It often happens, that obscure Christians are so much farther advanced in the experience of religion than their official teacher, that he might profitably sit at their feet and learn. I have often felt compassion for young men of small religious experience, who are obliged to be the teachers of fathers and mothers, who were in Christ before they were born. But when the religious teacher is not only youthful—which is no fault—but knows very little of the various conflicts and trials of the hidden life of the Christian, he must be placed, indeed, in an awkward situation, in relation to eminent saints, who may happen to be in his flock. This, however, is a difficulty which I have seldom observed any young man to feel, when preparing for the ministry; and, therefore, very little pains are taken to provide against it, by an earnest examination of cases of conscience, and the methods of treating them, which may be found in books; and especially, by a close and honest inquisition into the secret recesses of his own heart.

But truth requires that I should state a fact, far more deplorable and fatal, than the one mentioned above. It is, that many persons enter this holy office, who are entirely destitute of piety. What the hindrances in the way of such are, to the cultivation of eminent piety, it is needless to state. But perhaps some will be ready to think it uncharitable to suppose that this is a fact; and altogether improper to mention it, in this publick manner. I know, indeed, that there is a sensitiveness in many ministers on this subject; and while they admit and teach, that there are many hypocrites in the communion of the church, they are not fond of hearing that the same is the fact, in regard to the ministry; and to throw out such suggestions, they fear, will only lead the people to be suspicious and censorious. But if what has been stated be really a fact, it ought to be known, and very frequently brought forward to the view of ministers; for it seems to me, that of all men, they are, in some respects, in a worse condition for improvement in personal piety, than any other persons. They are left, as it were, to themselves, and no one has it as his duty, to superintend their spiritual progress. If they are deceived, they commonly hug the delusion, until death breaks the fatal enchantment. As they are but seldom warned from the pulpit, they ought to be faithfully dealt with from the press. I do not wish it to be supposed, however, that I desire to become the censor of my brethren. I am truly very unfit for such an office, and would greatly prefer being a disciple, to being a teacher.

But to return to the case of young men preparing for the ministry. If my observation has not deceived me, there are several classes of persons who seek the ministry, without possessing genuine piety.

There are a few,—and I hope but few—who prepare for this office, precisely, with the same views and feelings with which they would prepare to be lawyers or physicians. They think that the office is useful and honourable, and affords a decent competency, with more leisure for literary pursuits, and more seclusion from the noise and bustle of the world, than most other professions; or, actuated by ambition to appear as orators before the publick, they imagine, that the pulpit is a fine theatre, to make a display of talent and eloquence. Such men never think of the conversion of souls, or the care of souls. They may, however, please themselves with the thought, that they will be able greatly to improve the moral character of the people, and communicate much religious instruction, which will be profitable to all classes.

The next description of those who are found entering the sacred office without piety, are such as have received what is called a religious education: who have been instructed in the doctrines of the Bible, and have been restrained from vice, and accustomed to the performance of all external duties. Young men of this class, are commonly strictly conscientious, and often more rigidly exact in attendance on outward services than many of the pious themselves. But they have never experienced a renovation of heart. They seem to suppose, that regeneration takes place without any remarkable, or very perceptible change in the views and feelings of those, who have been brought up with care in the church. Such, at any rate, are the practical opinions of many, who are correct in the theory of regeneration.

There is still another class, it is to be feared, who seek the office of the ministry, without any real piety. They are persons who profess conversion, and often speak of their change as remarkable. They are confident of their own good estate, and usually are disposed to be severe judges, in regard to the character of other professors. It is not uncommon for such persons to pretend to possess great skill in revivals, and to think they know precisely how to treat such as are awakened; and, also, in what language careless sinners must be addressed; and they will set up their own judgment above that of ministers of learning and long experience, and despise every thing which does not exactly accord with their own methods. I would not insinuate, that all young men who fall into mistakes about the proper method of conducting revivals, are destitute of true piety; but, that some persons of fiery zeal and high pretensions, are deceived, as to their own religion, is too evident to need proof. It is too often demonstrated by their apostacy to vice, or, their fall into soul-destroying heresy. But when such indubitable proofs of hypocrisy are not exhibited, they often make it sufficiently evident to a discerning eye, that they are actuated by a spirit foreign from that of the Gospel. They are filled with spiritual pride, and are ready on all occasions to boast of their attainments, and success in doing good. They are always wise in their own conceit, and therefore unwilling to take advice. Indeed, unless you yield to them, in every thing, they will set you down, not only as an enemy to themselves, but to the cause of God. In time past Satan opposed revivals, by stirring up formalists and worldly professors to revile them; but, now, he seems to have changed his ground, and to aim at accomplishing the same end, by sending into the work, men, who by their pride and imprudence, will be sure to bring a blot upon the whole cause.

Perhaps, in the selection of young men to be educated for the ministry, too much regard is paid to forward zeal, and too little to modesty and humility.

(*To be continued.*)

Review.

The author of the following Essay, does not give it the title of a Review; but as it is one in fact, we place it in this department of our work. We welcome it to our pages, although it relates to writings which partake less of a religious character than any others which have heretofore been reviewed in our Miscellany. But, in truth, the popular literature of the day, has a very powerful bearing both on morals and religion; and for this reason, the friends of religion should watch it narrowly, and do all that they lawfully may to check its influence when its tendency is injurious, and to promote it, so far as it is favourable to moral purity and revealed truth. Against the vileness of some of the poetick effusions of Byron and Moore, and the mischievous character of some of Sir Walter Scott's novels, we have, as occasion offered, borne our testimony. We are glad that our countryman Irving is not justly liable to the censure which those Englishmen have deserved; and deserved in far larger measure than they have yet received. If our correspondent's estimate be just, the tendency of Irving's writings is on the whole salutary. We have to confess, that we have not read enough of them to form a *general* estimate for ourselves—In this, and in all other respects, our correspondent must stand on his own merits. He discovers a large and familiar acquaintance with elegant literature, in its various departments; and criticises many writers beside Irving, and characterizes painters and sculptors, as well as poets, historians, and novelists. Indeed, in reading his paper, we were reminded of what a reviewer said of the poem, entitled "The Pursuits of Literature"—that the "lines were little more than pegs to hang the notes upon." But the article is a pleasant one, and we think it will be particularly acceptable, and we hope useful, to those of our young readers—we have some such—who love to cultivate taste in connexion with Christian piety.

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FOR THE CHRISTIAN ADVOCATE.

AN ESTIMATE OF THE WRITINGS OF WASHINGTON IRVING.

It is consistent with the object of Religious Periodical Publications, to notice from time to time, works of literary merit, as they successively appear from the press. It is equally consistent with the design of such publications, occasionally to present to their readers, moral estimates of works which have long been known, and the reputation of which may be considered as somewhat established. In the latter class we place the writings of Irving. He is justly looked upon as among the popular writers of the day, and as one who would have been no discredit to the company of wits that adorned the reign of Anne, or that other company, that graced the reign of George the Third. Lord Byron is said to have told a young American on his travels in Italy, that as a *prose* writer, Irving was second only to Sir Walter Scott; but perhaps he meant nothing more by this compliment, than that he himself was the first *poet* of the age.

No person, sufficiently familiar with the literature of the last twenty-five years to entitle him to be a judge, can fail to believe that some change for the better has taken place, in the materials which compose it. If, within this period, some writers have appeared, whose licentiousness is glaring, we should still feel indebted to the change alluded to, for those deep and affecting views which we entertain of their depravity. This reformation has, doubtless, been partly owing to the multiplication of religious journals, and the inflexibility with which their conductors have pressed, even upon men high in intellect, the claims of religion. In this way, much good has been done; and even allowing, that no consequence had followed but the one of banishing that impurity, which has often disfigured works of taste, that consequence alone would have justified all the pains used for its attainment. But may we not calculate on consequences better still, when religious journals become increasingly faithful to their solemn trust?

Some of the writings of Irving are distinguished, not only by pretensions to pleasantry, but by sheer and genuine humour. He notes down the foibles of men, and treats of them in a facetious and good natured way. It is often said, that men love to laugh better than to cry, and this propensity will account in part, for the steady popularity of Irving's earlier works. We feel not opposed to a display of innocent mirth, even if indulged at our own expense; for if man is, under all circumstances, to wear a sombre aspect, we know not why his Creator endowed him with risible organs. The wit of Addison and Steele often plays, like a jasper fountain, about the eccentricities and obliquities which appear in the personal conduct of their species; but Johnson always takes men to task upon the point of their great moral delinquencies. Irving certainly bears no likeness to the great English moralist; for he has uttered no precepts or maxims which deserve the name of oracular. But we should have advertised the reader, that we design no analysis of the playful productions of this gentleman, who is allowed by all, to be a wit, and an elegant polite scholar.

It seems somewhat questionable, whether a good or evil influence be connected with crossing the water. Some appear to think that the grand voyage, is apt to spoil our authors; and that even our preachers are not totally exempt from its bad effects. Be this as it may, we like to look at Irving before he counted one, in the coteries of transatlantick Literati. He appears every way, more simple and winning, when stirring briskly about his native creeks, in sight of the black pilgrim ship coming in from the deep, or the ploughman as he turns his bright share, on the brow of some adjacent hill. He tells us in his Memoir of Campbell, that Gertrude of Wyoming has rendered our country generally, and of course Pennsylvania in particular, classick ground. This achievement of the poet might have taught his biographer, that there is no deficiency in our country, on the score of materials for talent to work upon; but that the deficiency lies in the laziness of our talented men. The complaint is frequently urged that our country is young—a wilderness—its frontiers tracked by Indians—destitute of those grand historical incidents, which the lapse of time renders venerable—with a mass of population rudely formed, and still forming, from all nations. But it is not required that genius should concern itself about any thing that is not here, for then its delineations would not be true to nature.

The Sketch Book purports to be a collection of descriptive Essays, the materials of which are drawn, principally, from a champaign view of English scenery and English manners. The papers composing it, are not written in a style pithy and sententious, but in a style running and irregular. Some of the numbers evidently want graphick power, and others are surcharged with sensibility. The writer sometimes employs a luxuriant pencil, when he should have used a crayon. Irving does not excel in terseness and condensation; and yet condensation is an important quality in the present copiousness of literary works. The principal praise which can be awarded to the author of the Sketch Book is, that he has caught the spirit, and copied the manner, of the best English writers. As an Essayist, he is not so weighty as Lord Clarendon, but he is better suited to the popular taste; nor has he the careless simplicity of Addison, but he surpasses him in strength. He possesses not the broad humour of Swift, but incomparably excels him, in chasteness and furtiveness of wit. He has not the pungent mental vigour of Young, but is chargeable with much fewer violations of taste. In fact, Irving is more properly compared with the writers of the Augustan age of English literature, than with those of a more modern date; because there is a union in his mind, of the elegant with the antiquated. He seems to be perfectly familiar with the literature of England as far back as the time of Chaucer; and to this acquaintance with English writers he is probably indebted, for the mellow rural taste, with which his mind is imbued. This rural taste appears in the antique structures reared by the skill of Chaucer and Spenser. The muse of Shakspeare, too, frequently cools his ardent genius in the shade of "the good green wood;" and even Milton often unclasps from his waist the zone of his regal poetical sovereignty, and cúlls the yellow cowslips and primrose flowers of "the queen of months." The same taste appears in the minor poets. It meets us, in the romantick strains of Surrey, in the local descriptions of Denham, in the insinuating effusions of Prior, and in the streaming affluence of Thomson. It is not absent from the sunlight creations of Collins, from the cumbrous magnificence of Darwin, from the unruffled numbers of Goldsmith, or from the stately meditations of Johnson. Gay, in his Shepherd's Week, has attempted to disenchant Rural Life and to exorcise this rural spirit; but poets still love to be haunted.

After this account of the design of the Sketch Book, the reader will probably be surprised to learn, that its author has been severely censured, in one of the English Reviews, for not making it the vehicle of his political opinions. But we can conceive of nothing more inappropriate, than the introduction of political matter into such a work. It would have been like bringing the ruggedness of Salvator or Leisman, to spoil the soft colouring and finish of Claude of Lorraine. The Baroness De Stael, it is true, scarcely arrived in England, before she entered into elaborate speculations upon the British Constitution. But it must be remembered that the Baroness was driven thither by despotism, whereas Irving is a voluntary, cheerful and loving exile from his country. The Baroness looked upon the freedom of the British Constitution as a discovery—but Irving had no discoveries to make about the rights of man. The Baroness probably anticipated English freedom for her country; but Irving could only have hoped for a continuance to his country of a liberty far superior to that which England guarantees to her nobles and her peasantry. Add to this, that the mind of the one was grave and philosophical, whilst the mind of the other is buoyant and mercurial. American statesmen may speculate much, on that commerce which belts the coasts of Britain; but the man of letters will make for the interior of her shires, in search of the tomb in which genius reclines, or the bosky haunts of his favourite Essayists, or of rivers that have been led from their seclusion to the broad ocean of immortality, by inspired minstrels. No man can excel, unless he has a plan marked out, and is accustomed to keep in view his peculiar objects, and his appropriate pursuits. That Literary men are entitled to their political opinions, we hold as an axiom; but the noisy expression of them is forbidden, by the mildness of their pursuits. Had this rule been observed, Prior and Steele, Milton and Swift, might have escaped disappointment; and Butler, Cumberland, Burns, and Montgomery, might have avoided severe trials. With these views, we are prepared to enter Bracebridge Hall, with Irving as our Pioneer.

Bracebridge Hall is a superior work to the Sketch Book. Its papers are written with brevity and neatness, and apparently without much effort. In the preference expressed for this performance, we differ very widely from the most of this gentleman's readers. But our opinion is not important enough, to bring reasons to justify it.—Let the difference be resolved into a matter of mere taste. We would rather go with a portrait painter into a family, than upon an open excursion; and we like Irving as a painter of manners best, when he concentrates his attention upon a home scene. However rare the talents of an author may be, he will not excite a lasting interest by descriptions of the face of nature alone; and there is a preponderance of this kind of writing in the Sketch Book. De Foe understood this perfectly. He could have awakened but a feeble impression about a desert island, unless he had placed upon it a being like ourselves. It has been said that Robinson Crusoe is a work suited only to the vulgar; but it had the singular honour of reforming the reckless habits of Gessner, the poet of Zurich, who, as a mere pastoral poet, is superior to Moschus and Bion, among the ancients, and to Shenstone and even Pope among the moderns. Other works may illustrate a moral or terminate in a useful lesson, but this work teems with morals in every page. We read in it the omnipresence of the Deity, the concentration of his care on a lonely creature, the power of truth inherent in the Scriptures, the necessity of mechanical arts, and the chain which encloses man and inferior creatures within the same circle of sympathy. In Bracebridge Hall its author describes the productions of the seasons, the pleasures of horticulture, the peculiarities of visiters, or the whims of his fellow inmates—the blue or saffron birds that frequent the grounds, and the delights of reading and conversation. Irving here follows in the wake of English rural writers, generally, and of Cowper in particular, though he does not possess his fine religious tact. The remark too, is as just in its application to Bracebridge Hall as to the Rasselas of Dr. Johnson, that the writer no where places his personages in attitudes that excite a completely absorbing interest.

We believe that the Tales of a Traveller come next in the order of Irving's works. But we fear it was in vain, that

He left his cell; his pilgrim staff he bore,
And fixed his scallop, in his hat before.

This work is without invention, and unworthy the talents of its author. He has attempted in it some scenes of dark depravity, but he will never like Schiller, turn men into robbers by the force of his genius. Irving, however, has lately appeared, in the graver character of an historian. He has more than compensated for his failure in the preceding work, by this sound and substantial contribution to the mass of literature. No doubt he entered upon the execution of his task with all that vivid filial affection, which each American feels for the memory of Columbus. But his style is much more subdued in this, than in his other performances. Not a few seriously scrupled, whether Irving held a pen sufficiently strong to record the deeds of the great Genoese adventurer. But he has put all doubts to flight, and proved himself as elegant an historian as Gillies, Roscoe or Southey. Nor is this the first time that a man of taste and sentiment has distinguished himself in history. The ancient historians are immensely valuable, though they sometimes give too much play to fancy. In Homer, Virgil, and Lucan, we see taste united with the basis of historical facts; and in Tasso and Camoens, among the moderns, poetry and history, like twin birds, sing in unison. The author of the Henriade has given us, in his Charles XII. a summary but complete view of a bustling hero. The style of Cæsar is well suited to recording the unceremonious march of an army; but the historian should be able to expatiate with eloquence, on each inspiring event. Hume was a distinguished historian; but he had too much bigotry to be impartial, and too much crafty philosophy to be eloquent. In some places, where he should have been glowing and animated, he is unpardonably tame. His rigid monarchical principles and his prejudices against Puritans, prevented him from seeing the glory of the commonwealth. He is more sagacious in scanning the prerogatives of the crown, than in duly estimating the rights of the subject.

Entertaining such views, we should have regretted exceedingly, if the life of a noble adventurer, like Columbus, had fallen into the hands of any meagre, compendious annalist. It is no mean praise to say, that Irving has succeeded in a field of literature, in which Sir Walter Scott has undeniably failed. The period embraced in this history was a stirring period, in the progress of the human mind. The boundaries of science and commerce, were simultaneously enlarged. It was no unimportant event, when Vasco de Gama crushed the spices of the east, and Columbus rifled the fruits of the West. But to events like these, our author has done justice; and in the chapter which brings us, to the night of the Discovery, he rises into the sublime. Here we lay aside the book, to mingle our feelings and identify our thoughts with the meditations of the mariner, during that eventful night. Had the Ruler of men, sent him thus far to look on a world to be created in his sight, his sensations could scarcely have been more exquisite, than when the light of day broke over the orange groves and the speckled birds of the Indies. What a debt of gratitude do we owe to this august man? We have not forgotten what we owe to William Penn, to Lord Baltimore, to Smith, or Sir Walter Raleigh. But in some paintings of the landing of Columbus, his portly form towers over the group by which he was accompanied; and these inferior colonists dwindle into insignificance by his side. For such events then, give me as an historian, a man, who can throw over them the fragrance of novelty and the charms of taste; and others may compile their statistics, or carve simple dates on the bark of trees.

The Conquest of Granada, is the last work which Irving has given to the world, but we have not yet had the pleasure of seeing it. We presume, it is not so much a regular history of that event, as a collection of traditionary facts. We can readily suppose, that its writer would be at home, on any point of Spanish literature, or any epoch of Spanish history. The treasures of the Escurial, testify to the past riches of Spain. Her rivers are not unknown to song, and her wild pastoral districts have been consecrated by Florian Cervantes, and by other less celebrated writers. To these pastures fresh, we cannot accompany Irving, even in the way of brief remark, and we leave him amidst meadows, intersected by limpid waters—in the olive and the lemon grove, and amidst the marble ruins of Moorish magnificence.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

We have thought that this department of the Advocate could not better be filled for the present month, than by giving a biographical sketch of a man who for many years has been pre-eminent in the literary and philosophical world.

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Sir Humphry Davy was born December 17, 1779, at Penzance, in Cornwall. The name is of ancient respectability in the West of England, and his family was above the middle class; his paternal great-grandfather had considerable landed property in the parish of Ludgvan, and his father possessed a small paternal estate opposite St. Michael's Mount, called Bartel, on which he died in 1795, after having injured his fortune by expending considerable sums in attempting agricultural improvements. Sir Humphry received the first rudiments of his education at the grammar-schools of Penzance and Truro; at the former place he resided with Mr. John Tomkin, surgeon, a benevolent and intelligent man, who had been intimately connected with his maternal grandfather, and treated him with a degree of kindness little less than paternal. His genius was originally inclined to poetry; and there are many natives of Penzance who remember his poems and verses, written at the early age of nine years. He cultivated this bias till his fifteenth year, when he became the pupil of Mr. (since Dr.) Borlase, of Penzance, an ingenious surgeon, intending to prepare himself for graduating as a physician at Edinburgh. At this early age Davy laid down for himself a plan of education, which embraced the circle of the sciences. By his eighteenth year he had acquired the rudiments of botany, anatomy, and physiology, the simpler mathematics, metaphysics, natural philosophy, and chemistry. But chemistry soon arrested his whole attention. Having made some experiments on the air disengaged by sea-weeds from the water of the ocean, which convinced him that these vegetables performed the same part in purifying the air dissolved in water which land-vegetables act in the atmosphere, he communicated them to Dr. Beddoes, who had at that time circulated proposals for publishing a journal of philosophical contributions from the West of England. This produced a correspondence between Dr. Beddoes and Mr. Davy, in which the Doctor proposed that Mr. Davy, who was at this time only nineteen years of age, should suspend his plan of going to Edinburgh, and take a part in experiments which were then about to be instituted at Bristol, for investigating the medical powers of factitious airs. To this proposal the young man consented, on condition that he should have the uncontrolled superintendence of the experiments; and by the judicious advice of Davies Gilbert, Esq., a gentleman of high scientifick attainments, and now President of the Royal Society, whose eye had watched him from the commencement of his studies, having known his parents and family, he continued with application and perseverance in the study of chemistry. With Dr. Beddoes Mr. Davy resided for a considerable time, and was constantly occupied in new chemical investigations. Here, he discovered the respirability of nitrous oxide, and made a number of laborious experiments on gaseous bodies, which he afterwards published in his "Chemical and Philosophical Researches," 8vo. 1800, a work which was universally well received in the chemical world, and created a high reputation for its author, at that time only twenty-one years of age. This led to his introduction to Count Rumford; and having delivered some lectures at Clifton previously, he was elected Professor of Chemistry to the Royal Institution in Albemarle-street. On obtaining this appointment Mr. Davy gave up all his views of the medical profession, and devoted himself entirely to chemistry.

Mr. Davy's first experiments as Professor of Chemistry in the Royal Institution were made on the substance employed in the process of tanning, with others to which similar properties were ascribed, in consequence of the discovery made by Mr.

Seguier, of Paris, of the peculiar vegetable matter, now called *tannin*. He was, during the same period, frequently occupied in experiments on galvanism.

In 1802 Mr. Davy commenced a series of lectures before the Board of Agriculture, which was continued for ten years. It contained much popular and practical information, and was among the most useful of Mr. Davy's scientifick labours; for the application of chemistry to agriculture is one of its most important results. So rapid were the discoveries of the author, that in preparing these discourses for publication, a few years afterwards, he was under the necessity of making several alterations, to adapt them to the improved state of chemical knowledge, which his own labours had, in that short time, produced.

In 1803 he was elected a fellow of the Royal Society, and in 1805 a member of the Royal Irish Academy. He now enjoyed the friendship of the most distinguished literary men and philosophers of the metropolis, and enumerated among his intimate friends, Sir Joseph Banks, Cavendish, Hatchett, Wollaston, Children, Tennant, and other eminent men. At the same time he corresponded with the principal chemists of every part of Europe. In 1806 he was appointed to deliver, before the Royal Society, the Bakerian lecture, in which he displayed some very interesting new agencies of electricity, by means of the galvanick apparatus. Soon afterwards, he made one of the most brilliant discoveries of modern times, in the decomposition of two fixed alkalies, which, in direct refutation of the hypothesis previously adopted, were found to consist of a peculiar metallick base, united with a large quantity of oxygen. These alkalies were potash and soda, and the metals thus discovered were called *potassium* and *sodium*. Mr. Davy was equally successful in the application of galvanism to the decomposition of the earths. On the 22d of January, 1807, he was elected Secretary of the Royal Society; and in the same year the National Institute of France allotted him a prize of 3000 livres, for his paper on Chemical Affinities. During the greater part of 1810 he was employed on the combinations of oxymuriatick gas and oxygen; and towards the close of the same year he delivered a course of lectures before the Dublin Society, and received from Trinity College, Dublin, the honorary degree of LL.D.

In 1812 Mr. Davy married. The object of his choice was Jane, daughter and heiress of Charles Kerr, of Kelso, Esq., and widow of Shuckburgh Ashby Apreece, Esq., eldest son of the present Sir Thomas Hussey Apreece, Bart. By his union with this lady, Mr. Davy acquired not only a considerable fortune, but the inestimable treasure of an affectionate and exemplary wife, and a congenial friend and companion, capable of appreciating his character and attainments. On the 9th of April, only two days previously to his marriage, he received the honour of knighthood from the Prince Regent, being the first person on whom his Royal Highness conferred that dignity.

We now arrive at the most important result of Sir Humphry Davy's labours, the invention of the SAFETY-LAMP for coal mines, which has been generally and successfully adopted throughout Europe. The frequency of accidents, arising from the explosion of the fire-damp, or inflammable gas of the coal mines, mixed with atmospherical air, occasioned the formation of a committee at Sunderland, for the purpose of investigating the causes of these calamities, and of endeavouring to discover and apply a preventive. Sir Humphry received an invitation, in 1815, from Dr. Gray, one of the members of the committee; in consequence of which he went to the North of England, and visiting some of the principal collieries in the neighbourhood of Newcastle, soon convinced himself that no improvement could be made in the mode of ventilation, but that the desired preventive must be sought in a new method of lighting the mines, free from danger, and which, by indicating the state of the air in the part of the mine where the inflammable air was disengaged, so as to render the atmosphere explosive, should oblige the miners to retire till the workings were properly cleared. The common means then employed for lighting the dangerous part of the mines consisted of a steel wheel revolving in contact with flint, and affording a succession of sparks: but this apparatus always required a person to work it, and was not entirely free from danger. The fire-damp was known to be light carburetted hydrogen gas; but its relations to combustion had not been examined. It is chiefly produced from what are called blowers or fissures in the broken strata, near dykes. Sir Humphry made various experiments on its combustibility and explosive nature; and discovered that the fire-damp requires a very strong heat for its inflammation; that azote and carbonick acid, even in very small proportions, diminished the velocity of the inflammation; that mixtures of the gas would not explode in metallick canals or troughs, where their diameter was less than one-seventh of an inch, and their depth considerable in proportion to their diameter; and that explosions could not be made to pass through such canals, or through very fine wire sieves, or wire-gauze. The consideration of these facts led Sir Humphry to adopt a lamp, in which the flame, by being supplied with only a limited quantity of air, should produce such a quantity of azote and carbonick acid as to prevent the explosion of the fire-damp, and which, by the nature of its apertures for giving admittance and egress to the air, should be rendered incapable of communicating any explosion to the external air. These requisites were found to be afforded by air-tight lanterns, of various constructions, supplied with air from tubes or canals of small diameter, or from apertures covered with wire-gauze, placed below the flame, through which explosions cannot be communicated; and having a chimney at the upper part, for carrying off the foul air. Sir Humphry soon afterwards found that a constant flame might be kept up from the explosive mixture issuing from the apertures of a wire-gauze sieve. He introduced a very small lamp in a cylinder, made of wire-gauze, having six thousand four hundred apertures in the square inch. He closed all apertures except those of the gauze, and introduced the lamp, burning brightly within the cylinder, into a large jar, containing several quarts of the most explosive mixture of gas from the distillation of coal and air; the flame of the wick immediately disappeared, or rather was lost, for the whole of the interior of the cylinder became filled with a feeble but steady flame of a green colour, which burnt for some minutes, till it had entirely destroyed the explosive power of the atmosphere. This discovery led to a most important improvement in the lamp, divested the fire-damp of all its terrors, and applied its powers, formerly so destructive, to the production of a useful light. Some minor improvements, originating in Sir Humphry's researches into the nature of flame, were afterwards effected. Experiments of the most satisfactory nature were speedily made, and the invention was soon generally adopted. Some attempts were made to dispute the honour of this discovery with its author, but his claims were confirmed by the investigations of the first philosophers of the age. The coal owners of the Tyne and Wear evinced their sense of the benefits resulting from this invention, by presenting Sir Humphry with a handsome service of plate worth nearly two thousand pounds, at a publick dinner at Newcastle, October 11, 1817.

In 1813 Sir Humphry was elected a corresponding member of the Institute of France, and Vice-President of the Royal Institution. He was created a Baronet Oct. 20, 1818. In 1820 he was elected a Foreign Associate of the Royal Academy of Sciences at Paris, in the room of his countryman Watt; and in the course of a few years most of the learned bodies in Europe enrolled him among their members.

Many pages might be occupied with the interesting details of Sir Humphry Davy's travels in different parts of Europe for scientifick purposes, particularly to investigate the causes of volcanick phenomena, to instruct the miners of the coal districts in the application of his safety-lamp, to examine the state of the Herculaneum manuscripts, and to illustrate the remains of the chemical arts of the ancients. He analysed the colours used in painting by the ancient Greek and Roman artists. His experiments were chiefly made on the paintings in the baths of Titus, the ruins called the baths of Livia, in the remains of other palaces and baths of ancient Rome, and in the ruins of Pompeii. By the kindness of his friend Canova, who was charged with the care of the works connected with ancient art in Rome, he was enabled to select with his own hands specimens of the different pigments that had been formed in vases discovered in the excavations, which had been lately made beneath the ruins of the palace of Titus, and to compare them with the colours fixed on the walls, or detached in fragments of stucco. The results of all these researches were published in the Transactions of the Royal Society for 1815, and are extremely interesting. The concluding observations, in which he impresses the superior importance of permanency to brilliancy in the colours used in painting, are especially worthy the attention of artists. On his examination of the Herculaneum manuscripts, at Naples, in 1818–19, he was of opinion they had not been acted upon by fire, so as to be completely carbonized, but that their leaves were cemented together by a substance formed during the fermentation and chemical change of ages. He invented a composition for the solution of this substance, but he could not discover more than 100 out of 1,265 manuscripts, which presented any probability of success.

Sir Humphry returned to England in 1820, and in the same year his respected friend, Sir Joseph Banks, President of the Royal Society, died. Several discussions took place respecting a proper successor, when individuals of high and even very exalted rank were named as candidates. But science, very properly in this case, superseded rank. Amongst the philosophers whose labours had enriched the Transactions of the Royal Society, two were most generally adverted to, Sir Humphry Davy and Dr. Wollaston; but Dr. Wollaston, who had received from the council of the Society the unanimous compliment of being placed in the chair till the election by the body in November, declined any competition with his friend Sir Humphry Davy. Sir Humphry retained his seat as President till the year 1827, when, in consequence of procrastinated ill health, in great measure brought on by injuries occasioned to his constitution by scientifick experiments, he was induced, by medical advice, to retire to the continent. He accordingly resigned his seat as President of the Royal Society, the chair being filled, *pro temp.* by Davies Gilbert, Esq., who at the Anniversary Meeting, Nov. 30, 1827, was unanimously elected President.

During his retirement on the Continent, Sir Humphry continued to communicate the results of his labours to the Royal Society, and at the anniversary meeting of the year 1827, one of the royal medals was awarded to him for a series of brilliant discoveries developing the relation between electricity and chemistry.

Sir Humphry Davy was in every respect an accomplished scholar, and was well acquainted with foreign languages. He always retained a strong taste for literary pleasures; and his philosophical works are written in a perspicuous and popular style, by which means he has contributed more to the diffusion of scientifick knowledge than any other writer of his time. His three principal works are, "Chemical and Philosophical Researches," "Elements of Chemical Philosophy," and "Elements of Agricultural Chemistry," and the two last are excellently adapted for elementary study. His numerous pamphlets and contributions to the Transactions of the Royal Society have the same rare merit of conveying experimental knowledge in the most attractive form, and thus reducing abstract theory to the practice and purposes of life and society. The results of his investigations and experiments were not therefore pent up in the laboratory or lecture-room where they were made, but by this valuable mode of communication, they have realized, what ought to be the highest aim of science,—the improvement of the condition and comforts of every class of his fellow creatures. Thus, beautiful theories were illustrated by inventions of immediate utility, as in the *safety-lamp* for mitigating the dangers to which miners are exposed in their labours, and the application of a newly-discovered principle in preserving the life of the adventurous mariner. Yet splendid as were Sir Humphry's talents, and important as have been their application, he received the honours and homage of the scientifick world with that becoming modesty which universally characterizes great genius.

Apart from the scientifick value of Sir Humphry's labours and researches, they are pervaded by a tone and temper, and an enthusiastick love of nature, which are as admirably expressed as their influence is excellent. We trace no mixture of science and scepticism, and in vain shall we look for the spawn of infidel doctrine. The same excellent feeling breathes throughout "Salmonia, or Days of Fly-fishing," a volume published last year, and one of the most delightful labours of leisure ever seen. Not a few of the most beautiful phenomena of Nature are here lucidly explained, yet the pages have none of the varnish of philosophical unbelief, or finite reasoning. The work is arranged in a series of conversations, and we are told in the preface, that "these pages formed the occupation of the author during several months of severe and dangerous illness, when he was wholly incapable of attending to more useful studies, or of following more serious pursuits. They formed his amusement in many hours, which otherwise would have been unoccupied and tedious." "The conversational and discursive style was chosen as best suited to the state of the health of the author, who was incapable of considerable efforts and long continued exertion." The volume is dedicated to Dr. Babington, "in remembrance of some delightful days passed in his society, and in gratitude for an uninterrupted friendship of a quarter of a century:" and the likeness of one of the characters in the conversations to that estimable physician above-named, has been considered well drawn, and easily recognisable by those who enjoy his acquaintance.

This great philosopher closed his mortal career at Geneva. He had arrived in that city only the day before, having performed his journey from Rome by easy stages, without feeling any particular inconvenience, and without any circumstances which denoted so near an approach to the last debt of nature. Sir Humphry had been for some months a resident at Rome, where he had had a serious and alarming attack of a paralytick nature, but from which he was apparently, though slowly, recovering; but his most sanguine friends hardly ventured to hope that his valuable life would be much longer preserved. Lady Davy had joined him in Rome, on hearing of his alarming state, as had also his brother, Dr. John Davy, physician to the forces in Malta.

Sir Humphry having died without issue, his Baronetcy has become extinct.

[*Gent. Mag.*

Religious Intelligence.

THE BIBLE.

The Bible is the source to which all the pious and benevolent institutions and enterprises of the day, may and ought to be traced—They are all streams which flow from this inexhaustible fountain of divine benignity. Bible Societies and Bible operations, therefore, may justly claim to make the first and paramount demand on Christian attention, zeal and liberality. The British and Foreign Bible Society is the prolifick parent of almost every other; and it still maintains a parental superiority and efficiency in doing good, and justly merits a parent's gratitude and love. We are glad to be able to find, ready prepared to our hand, a summary view of the last annual report received, of this noble Institution—We are indebted for it to the report of the American Bible Society. It is as follows—

View of Foreign Bible Societies.

It is a pleasing reflection that, while the American Bible Society is endeavouring, to the extent of its means, to spread the Bible through the world, kindred Associations in other parts of Christendom, are co-operating in the same great object. England, France, Netherlands, Germany, Denmark, Prussia, Sweden, and Russia, have all their Bible Societies, and, with few exceptions, all are increasingly prosperous.

The last report of the British and Foreign Bible Society is one of more than ordinary interest. The income of the past year amounted to £78,943, nearly equal to that of the preceding year. The issues of books were 336,270, being an increase of more than 42,000 copies over those of the former year.

The distributions in Ireland were greater than in any previous year. The translation of the Bible into the Irish tongue, is now completed.

Dr. Pinkerton and the Rev. R. W. Sibthorp had paid an interesting visit to the Continental Societies, the result of which was to remove misapprehensions and fears on account of the exclusion of the Apocrypha, and to prepare the way, to some extent at least, for the circulation of the unmixed Scriptures.

The last Report of the Paris Bible Society is of a cheering character. Two new Auxiliary and 45 Branch Societies had been added during the year, and books had been issued in the same time, to the number of 14,622. The demand for the Word of God is evidently increasing in almost every part of that nation.

The distributions made under the superintendence of Professor Keiffer, the past year, amounted to 56,000 copies, an increase of 10,000 over the distributions of the preceding year. The Turkish Bible, which this gentleman had been preparing with much labour, is now completed. The Breton New Testament is also finished, and ready for distribution.

The Syriack and Carshun New Testaments had also been issued from the press. The publications of this work was inspected by Baron De Sacy, who is eminently qualified for such a task.

In Netherlands the circulation of the Scriptures continues from the Depot of the British and Foreign Bible Society. One individual, the Rev. Mr. Nee, has been instrumental, since 1815, of distributing 50,000 copies of the New Testament, chiefly among Catholicks in, and on the border of France.

The Prussian Bible Society, though still opposed to the circulation of the Bible without the Apocrypha, manifested the most cordial feeling towards the British and Foreign Bible Society, and received from it, with great thankfulness, the New Testament. "We rejoice," says the Prussian Society, "that a connexion is thus preserved, by which we remain united with the great chain of Bible Societies, spread over the whole earth."

In Poland the distribution of the Scriptures continues. An individual at Warsaw, circulated, the last year, 2,177 copies, many of them among the Jews. This same individual has solicited 400 Hebrew Bibles of the British and Foreign Bible Society, for the purpose of further distributions among the Israelites. Many of that people are represented as now willing to receive the word of God, unaccompanied by the commentaries of their Rabbies.

In Denmark 4,324 copies of the Scriptures were distributed in the year 1827, through the Holstein Society. This Society has contributed 80 rix dollars towards printing the book of Proverbs, and some of the minor prophets, in the Greenland language, where the Christian Greenlanders are desirous to obtain them.

The Danish Bible Society at Copenhagen has issued, since its commencement, 142,310 copies of the Word of God.

The Swedish Bible Society, from whose worthy President your Board have frequently received friendly communications, distributed, in 1827, Bibles and Testaments to the number of 21,165, and the revenue of the Society surpassed that of any preceding year.

In Russia a Protestant Bible Society has been formed, of which Prince Lieven is President, and which is sanctioned by the Emperor. By the last accounts 20,000 copies had been prepared, and were ready for distribution.

In Iceland 8,652 copies of the Sacred Scriptures have been put in circulation. Not a family, it is said, is there destitute of the Word of Life.

In Spain, Portugal, and Italy, says the British and Foreign Bible Society, opportunities increase for introducing the Bible. A supply has also been sent to Corsica.

At Constantinople the Rev. Mr. Leeves was enabled, in the course of 1827, to dispose of 5000 copies of the Holy Scriptures, and in most instances by sale. This gentleman states, that 50,000 copies had been distributed from that place since 1821. It is matter of regret that the recent commotions in that quarter of the world, have obliged Mr. Leeves to quit his important post.

Mr. Barker is still permitted to remain at Smyrna, and to continue his labours in the Bible cause. Since September, 1824, no less than 12,000 copies have been put in circulation from that point; 4,661 volumes were distributed in 1827. Opportunities frequently occur for despatching small cases of Bibles to Cesarea, Angora, and other places in the interior of Asia Minor. The Greeks and Armenians are both represented as desirous to obtain the Word of God.

In Syria the distribution of the Bible was effected to some extent, especially in schools, by the American Missionaries, until they were driven from their post at Beyroot by the war. They wrote to the British and Foreign Bible Society for a quantity of Arabic Psalters, which were forwarded to Malta for their use. Whether these books were received and distributed by the Missionaries is not known to your Board. It is hoped that they were put in circulation, as $800 were contributed, two years since, by a gentleman in Massachusetts, to aid in giving the Scriptures to the descendants of Ishmael. This money was forwarded by your Board to the British and Foreign Bible Society, and the Missionaries referred to, authorized to draw on the Depository of that Institution for Arabick Scriptures.

The account of distribution in India is of a character increasingly interesting. The Calcutta Bible Society distributed, in 1827, Bibles and Testaments to the number of 3,458. The Report of that Society says, "that every family in the Armenian community of Calcutta, is possessed of a copy of the Holy Scriptures." "The Report of that Auxiliary," says the British and Foreign Bible Society, "shows, in a delightful manner, how the Bible Society is the sincere friend and willing handmaid of all religious and benevolent Institutions."

From Serampore, as appears from the communications of Dr. Marshman, the prospects of circulating the Bible in India are truly encouraging; "whole editions have been exhausted in Bengalee, the Sangscrit, the Hindu, the Mahratta, and the Orissa versions, and the desire for the Scriptures is evidently increasing."

At Madras the demand for the Word of God also continues with unabated anxiety, particularly in the Tamul tongue.

At Bombay there has been a distribution of 8,257 copies. Those in the Mahratta and Goojurattee languages were mostly circulated by the American Missionaries resident in that country. At Ceylon, Malacca, Singapore, and New South Wales, a door is continually opening for the circulation of the Bible, and in several different languages.

At Tahaa, in the South Seas, 4,000 copies of the Epistles, from Galatians to Philemon, have been reprinted, and the remaining part of the New Testament will soon be ready for the press. The greater part of the Old Testament is also in a state of forwardness, so that the entire Bible may soon be expected in the Tahitian language.

In various parts of Africa, and in the island of Madagascar, the Word of God is beginning to find its way. The four Gospels in the Ethiopick and Amharack languages, have been printed by the British and Foreign Bible Society, and forwarded through Missionaries to Abyssinia. From the traditional knowledge which the Abyssinians have of the Bible, and from the great eagerness with which individuals of the nation have received the above Gospels, there is ground to hope that soon an effectual door will there be open for the Sacred Oracles."

After this pleasing survey of what is doing in so large a part of the world, to diffuse abroad the volume of inspired truth, it is our high privilege to see our own happy land taking, in some respects, the lead of all others, in giving a free course to the word of life—Let us all pray that it may "run and be glorified." No nation, except our own, has, as yet, a plan in operation and a pledge given, to place a Bible in every family within its territory. This is our honour, and it is one of which we may well be—not *proud* but—*humbly thankful* to the God of the Bible, that he has been graciously pleased to put it into our hearts to engage in this holy enterprise, and to furnish us with abundant means, if zeal and activity be not wanting, to carry it into complete effect. It is known, we presume, to all our readers, that the American Bible Society is under a solemn pledge, to put into every family in the United States, that will receive it, a copy of the Sacred Scriptures, within two years from May last: And it is with very lively pleasure that we observe the ready contributions which are made in various places to the necessary funds, which must of course be large, to enable the society to redeem the pledge which it has given to the publick. New Jersey has the honour of setting the first example of an entire State engaging to supply its whole population with the Sacred Scriptures; and that example, we hope, will extend its influence to the whole of Christendom, and eventually to the world at large. Pennsylvania soon followed the example of her neighbour and sister State, and has already nearly accomplished her heavenly work. More than six and thirty thousand dollars have already been expended, in the purchase and distribution of Bibles among her own inhabitants. In some counties her pledge has already been redeemed, and in all without exception—and the number is no less than 51—its redemption, within the allotted period, is as certain as any future event of a moral kind can be certain—It is indeed very nearly accomplished. As the State is large, and a considerable part of the population poor and scattered, the benevolent individuals who have contributed, or can be expected to contribute, to the diffusion of the Holy Scriptures, have been pretty heavily taxed already—Perhaps they have furnished a full proportion of all the funds necessary to supply the whole population of the United States with the word of life—and they have yet to cancel a debt of between two and three thousand dollars. But after this debt is discharged, and their own undertaking completed, we hope and trust they will not be backward in giving all the aid in their power, to the great and noble enterprise of the National Institution. Patriotism, as well as piety, is concerned in the success of this enterprise; for we firmly believe, that no one thing, nor all other things united, will form so sure a guard to the lasting freedom and happiness of our country, as to enable every citizen to read the Bible, and to give to each a Bible to read.

FOREIGN.

The Missionary Chronicle of the London Missionary Society contains much information of a very interesting character. Our space permits us to make but a few selections, and we have taken the following, both because they give an animating view of some foreign missions, in regard to which less is known in this country than of some others; and also because the articles are in themselves important, as coming from three great fields of missionary enterprise, viz:—The Society Islands of the South Sea, Western Asia, and South Africa.

SOUTH SEAS.

HUAHINE, &C.

Extracts of a Letter from Mr. Barff, dated Huahine, March 13th, 1828; addressed to the late Secretary.

Progress of the Natives of the Island of Huahine.

The good work of God continues to flourish within our own more immediate sphere of labour in Huahine. The congregations continue to be large and attentive, and the schools are well attended. The writing-school has particularly suffered from my frequent absence in visiting other stations. The people are all busy; some are making plantations; some are building boats. Some of the boats are large, being about 80 tons burden; they are intended chiefly for missionary voyages. If a suitable captain can be obtained, we may be enabled to answer the expectations of the Directors, in visiting different islands. One vessel belonging to Hautia will be launched in a few weeks, and it may probably convey Messrs. Pritchard and Simpson, with a number of native teachers, to the Marquesas. One native and his wife from Huahine, and another with his wife from Maiaoiti, are to accompany our friends on their mission. Several houses erecting for the reception of visiters, are almost finished. Three, 60 feet long each, are thatched; one is plastered; and two others, more than 96 feet long each, are ready for thatching. After finishing these houses, the natives will repair and rebuild their old houses for themselves.

Translation of the Scriptures, &c.

I continue to employ every spare moment in carrying forward the works I have in hand. I have written the book of Isaiah three times over; I have the greater part of the book of Jeremiah nearly ready for the inspection of the brethren. The former received their corrections some time ago. I have looked carefully over the books of Samuel and Judges, translated by our brethren Williams and Platt, and they are nearly ready for the press. I believe brother Platt is translating the 1st book of Chronicles. In the correction of some parts of the New Testament, we exerted our feeble powers. I am glad to say that the intelligent natives pronounce the translation correct Tahitian. I suppose the book of Isaiah would have been printed before this time, had not Mrs. Bourne's indisposition compelled brother Bourne to remove to the colony of New South Wales. I heartily hope, with the Directors, they will be able to return. If however, Mrs. B.'s indisposition should render this impracticable,* we must endeavour, when brother Williams returns, to make some arrangements among ourselves for commencing the printing of some of the books of the Old Testament, which are ready. I am happy to say that Mrs. Barff, with our dear children, continue to enjoy tolerably good health. Mrs. B. unites with me in kind regards to all the Directors.

Extract of a Letter from Mr. Platt, dated Aug. 8th, 1828.

Notice of Tahiti.

I have been supplying the churches at Eimeo for a month, and have visited most of the stations on Tahiti. Those who have embraced the truth at all the stations, continue apparently steady; and though there are a few difficulties and perplexities in the Mission, yet the prospects are pleasing. Large and attentive congregations attend at almost all the places of worship. I think there is much ground for hope. There are, or rather, there have been, a few little things discouraging—and little things we must call them, when we consider the great rage which the adversary of souls must feel at such a breach in his kingdom, as has been made here, and which, by all his wiles, he has not been able to prevent. Faith and patience in the workmen will overcome. I trust the good work is advancing; and I hope that all who are disposed to find fault, will find that even now, nothing in the state of this Mission is contradictory to former reports respecting it, of which some enemies are making use, to charge us with deception; but on that score I trust we shall not be afraid to meet them before the Great God and our Lord Jesus Christ. With much respect I remain,

Your's affectionately,
(Signed) GEORGE PLATT.

ULTRA-GANGES.

CHINA.

Extract of a Letter from the Rev. Dr. Morrison, dated Canton, 25th February, 1829; addressed to the Treasurer.

Considerable agitation at the Court of Peking still continues. There seems a shaking of the empire, although the rebel Changhibur has been subdued. The last Gazette contained an imperial order to the Officers of the Empire to worship and sacrifice to the heavens, the earth, his ancestors, and the Gods; also to sacrifice to the *Five Mountains*, and Four Great Rivers of China; to sacrifice at the tombs of all kings and emperors that can be found throughout the empire, and to Confucius. This is to be done as an expression of gratitude for the destruction of Prince Changhibur. Let us pray for happier days, when China shall worship Jehovah alone, for he is God alone, and beside there is none else.

SOUTH AFRICA.

NEW LATTAKOO.

Letter from Messrs. Hamilton and Moffat, dated New Lattakoo, 6th March, 1829, addressed to the Directors.

Esteemed Fathers and Brethren in the Gospel—

It is with peculiar feelings that we now take the pen to address you; for through the tender mercies of our God, we feel called upon to write in a strain rather different to that which has hitherto been the burden of our communications.

Spiritual Revival among the Natives.

From these preliminary remarks, we trust that you will not be induced to expect more than what we are now about to communicate. From former letters, you would learn that for nearly the last twelve months, the attendance of the natives on divine service was not only pretty regular, but continued imperceptibly to increase; and our hearts were often gladdened to see that rivetted attention to the speaker, which to us seemed a prelude of something real. Our congregations also began to assume that decorum and solemnity which we were wont to behold in our native land. Whether this arose from respect to their teachers, or the force of truth, we were for a time, at a loss to know. A few months ago, we saw for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general (and in individuals too the least expected), till it became demonstrative that the divine blessing was poured out on the word of grace. To see the careless and the wicked drowning the voice of the Missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men (natives), the most sedate in the station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost condition. One of these was a chief of the Bashutas, a tribe, which was first driven from their own country by the Caffres, and afterwards plundered of all by the Mountaineers.

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* We are sorry to state that this is the case.—*Ed.*

About eight months ago, Aaron Yosephs,* who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerably extensive knowledge of divine things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism. On Sabbath last, he and his three children were publickly baptized. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentot* (Younker Swartboy), and a Mochuan who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former in particular, for a time seemed inconsolable. On Monday last we held our Missionary prayer-meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time, are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping. Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labour. It has often happened lately, that before the bell was rung the half of the congregation was assembled at the doors.

Experience of Converts, &c.

Reflecting on what has taken place, we cannot but feel a lively sense of the goodness of our covenant God and Saviour. To pour the balm of consolation into wounded souls, has hitherto been to us a strange work, but we look by faith and prayer to Him who giveth liberally and upbraideth not. We lay our account with disappointments. Satan, our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us on fresh ground: but the Lord omnipotent reigneth. The Lamb shall overcome while the prayer of the church is,

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* This is the runaway slave mentioned by Mr. Campbell. Having procured some ivory with a view of purchasing his liberty, brother Moffat took it with him to the Cape, and, by the kind interference of Mr. G. Thompson, author of "Travels in Africa," his manumission was obtained for 1500 rixdollars. Previous to his leaving the colony, while in the service of Mr. Kircherer, he learned to read. He is a clever industrious man.

* He was with Mr. Campbell in his first journey.

"Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light, &c."

The experience of some of those who are but just emerging from heathenish gloom, is of course very simple, and great discrimination on our part, is necessary on receiving members into the church, at a season when there is so much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state: a young man of volatile disposition, came and stated that he knew and felt that all was wrong with him, but what was the matter he could not explain. One man said that he had seen for some time past that he must be the greatest sinner, for every sermon applied to him, and brought to his mind sins which he thought he had for ever forgotten. While conversing with the Bashuta chief, he remarked, with great feeling, that when he reflected on his past life, and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the old Hottentot before mentioned sent his son with a Bible, requesting that Mrs. M. might point out the chapter (Hosea xiv.) which she had read to him the day before. When we see and hear these things, we cannot but recognise the workings of the Spirit of God. Among those under spiritual concern, there are Batlapís, Barolóngs, Mantatees, (Bakuens), and Bashutas. Let us hope and pray that the present may be but the beginning of a glorious day of grace.

We have been so much struck with the following article, taken from the Monthly Extracts from the Correspondence of the British and Foreign Bible Society, for the month of September last, which have just reached us, that we cannot withhold it from our pages—We earnestly hope that some of our female readers, after perusing the article, will resolve, in reliance on divine aid, "to go and do likewise." The article is from St. Petersburgh, the capital of the Russian Empire, and the scene of operation is that great and very profligate city.

The Influence of Pious Women in promoting a Revival of Religion.

One of the most interesting persons among my Christian acquaintance, is Mrs. ———; a woman of little stature, but of uncommon sprightliness and energy of mind. It was the peculiar privilege of this devoted Christian to be brought up by a lady distinguished for benevolence; who sometimes took her as her companion, when she visited the abodes of misery and wo; and at other times sent her as the almoner of her bounty, to relieve their distresses. By this means she acquired a talent for conversing with the poor in various languages, in a familiar, affectionate, and instructive manner—a talent which has since proved invaluable, and which a gracious God has blessed to the good of many. Those persons who have never made the attempt can form no conception of the difficulty of conversing in this way: yet those who are beginning to engage in the delightful work should be greatly encouraged, by the assurance, that this, like every other talent, becomes brighter by being used.

About seven years ago, the excellent Princess M——— met with Mrs. ———; and after conversing with her a short time, the Princess said, "Are you not an English woman?" she answered "Yes." —"Do you ever go to chapel?" "No." —"Then come along with me," said the Princess: "step into my carriage: I am going, and I will take you thither." She consented; and it may truly be said, that *now* commenced her happiness. Before this period, she was an intelligent, industrious, and kind-hearted woman: now she became a religious one. Her labours were transformed into Christian labours; and were followed up with an ardour and perseverance I have never seen exceeded. In her visits to the poor, she now carried books and tracts, as well as food and raiment; and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and to explain what they could not understand.

I consider her prompt assistance as, in a great measure, instrumental to my becoming extensively engaged in the circulation of the Holy Scriptures. She gave me two of the first Finnish Bibles that ever passed through my hands; and when there was a great demand for the Sacred Volume in that language, *she actually sold her watch, in order to furnish one hundred Bibles to the poor, at reduced prices.* This was a noble effort in the cause of God: it augured well as to future usefulness; and the expectations which were excited by it have been more than realized. We hear of ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the word of God. I rejoice at it: we bless God for it—but this zealous woman has taken a whole city for her sphere, and perambulated it alone; and has succeeded beyond all expectations. In the course of a few months, she has sold more than *one thousand five hundred Bibles*, and Testaments and Psalters; and in this blessed work she is still actively engaged.

In labours so abundant, a variety of interesting particulars have come to our knowledge. One of the most striking and important is as follows:—She furnished a certain poor family with a Psalter: it was the first sacred book they ever possessed, and it was hoped that great good would result from it. Accordingly, in the course of a week, my friend called to see what had become of the newly-purchased volume. As she entered the room, she found a young person reading it; and after a few observations on the excellency of the Scriptures, Mrs. ——— took the Psalter and read the psalm which begins with "Blessed is the man whose transgression is forgiven and whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." A thin partition separated this family from several others; some of whom, hearing an unusual conversation, came in. Another and another followed, until seventeen persons were sitting or standing around her, listening to the words of eternal life. This was a fine opportunity, and it was not permitted to pass unimproved. She explained to them the nature of divine forgiveness, and the only way in which it can be obtained; showed them how desirable it is to possess this blessedness; and then pressed home the important question to their consciences. "Do you possess this blessedness? Do you see your need of it? Do you earnestly desire it?" At these solemn appeals, one woman began to weep, and walked away. "Stop," said my warm-hearted friend, "stop; remember that our Lord Jesus Christ shed tears over the sins of others, and it is no disgrace for you to weep over your own sins. Come back, and hear more about it." The woman returned; and the subject was continued, until the place became a Bochim, "a place of weepers;" every one was in tears: and when she arose to come away, they asked her, with much solicitude, "When will you come to see us again?"—I am happy to say, she has been to see them again, and has provided them with 50 copies of the First Book for Children; and hundreds of persons in that neighbourhood are deriving advantages from her visit: some are learning the alphabet; others are reading the Scriptures with which she has furnished them; and others are listening, perhaps for the first time in their existence, to the joyful sound, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Is not this cheering? Is not this the way to promote a revival? If only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into a fruitful field.

MISSIONARY AND EDUCATION BOARDS OF THE GENERAL ASSEMBLY.

These institutions, we are glad to inform our readers, are growing rapidly in the confidence and countenance of the Presbyterian church. We shall give a summary of the events of the past month, and some specimens of the reports received from Missionaries—For more ample information, we refer with pleasure to *The Missionary Reporter and Education Register*—a paper so cheap (50 cents per annum) that we presume the most of our readers will choose to possess it.

The Synods of Albany and New York have, in their judicial capacity, manifested their approbation of the objects and efforts of the Education Board: and the Presbyteries of Miami, Steubenville, and Cincinnati, have become auxiliary to the Board of Missions.

Reports of Missionaries.

MISSOURI.

From the Rev. David R. Preston to the Corresponding Secretary, dated St. Louis, Sept. 28th, 1829.

Reverend and Dear Sir,

I have continued to labour in St. Charles and vicinity, as formerly. While there is no special indications of the divine presence and blessing, yet I hope my labour is not in vain in the Lord. It is true, there has been no addition to the little church, but there are some, of whom the friends of Christ are led both to hope and to fear great things. There are a few, (oh! that I could say many,) who inquire what they must do to be saved. My audiences have continued to increase regularly, both in numbers and attention—particularly down on the Point. I still meet each of the Bible classes once a week—The one on the Point is still becoming more interesting, and fully answers the most sanguine expectations, I had entertained respecting it. Sir, in my vicinity there are many obstacles to the spread of the Gospel. Infidelity, and error, in all its shades and colours, abound. Their papers are circulated in great numbers in this country—The Reformer, Gospel Advocate, Miss Wright's Paper, Liberal Tracts, &c. inundate the land, and poison the moral principles of both old and young. And then comes the Popish influence, more formidable than all the rest—Indeed, Sir, without more labourers, we cannot possess this exceeding good land. We may secure a few garden spots, but then, what are they compared to the fields which are either uncultivated, or sown in tares by the enemy, while the young men in the ministry are asleep. Indeed, I fear our church has never yet felt the responsibility which rests upon her—and particularly on the sons of the Prophets.

The hopes I expressed in my last, respecting the supplying of every destitute family in St. Charles' county, with the Bible, have not been realized. The principal difficulty has been to get an agent, who would make a sufficient sacrifice of time and labour, to visit all the families—we have the requisite Bibles ready—if I had not made arrangements which required me to be absent from the county, I should have volunteered my own services. As it was, I thought it best to make no attempt till there was a prospect of effecting it certainly.

During the present month I have preached ten times—had my pulpit supplied once by a brother, and have been once prevented by the rain—made 26 visits, and travelled 128 miles.

OHIO.

From Rev. F. Washburn to the Corresponding Secretary, dated Worthington, September 23, 1829.

I have forwarded a report every month, but lest some of them should have miscarried I will here give a summary of the whole time. During six months I have travelled 1651 miles, preached 127 sermons; attended 41 prayer-meetings; visited 180 families; attended 11 communions, at which 101 were added on examination; baptized 24 adults, and 48 children.

My success in collecting has been less than I had hoped. I have received from Marion County, 12 dollars and 6 cents; from Blenden, Franklin county, 25 dollars. This is all that I have received in cash or otherwise.

The region where I have been preaching is now wholly occupied; that is, Mr. Allen, one of your missionaries, is employed in Madison and Union counties; and Marion county and the destitute congregations in Delaware and Franklin counties are occupied by the A. H. M. S.

ILLINOIS.

From Rev. Benjamin Spillman to the Corresponding Secretary, dated September 30, 1829, at Shawneetown.

Dear Sir,—Being in a state of uncertainty whether I should be longer your missionary, I have postponed reporting until two months have passed. And as I am informed by your interesting communication of the 11th August, that my commission has been extended, I now report, that during the two months past I have travelled 480 miles; made 32 visits; preached 47 sermons, and delivered several exhortations; visited the Sabbath School in Shawneetown twice; baptized 1 adult and 6 infants; administered the Lord's Supper twice; ordained one elder and installed another; and received into communion 7 persons. I have neglected the Carmi church for the sake of attending more to that of Golconda. (1) Because of an unusual attention to preaching, &c., at Golconda, and (2) because there were active exertions making (thus far with but little success) to spread the Unitarian sentiments there. Our four-days' meeting there, including the second Sabbath of this month, was interesting, and we think will long be remembered. On Sabbath, in particular, the congregation was large, attentive, and solemn; and three sat down at the Lord's table for the first time. During a part of the meeting I was assisted by brother William Hamilton, from Kentucky.

Sharon church also, enjoyed an interesting season of this kind, including the first Sabbath of August. Three were added there, and we trust some good impressions were made. At this four-days' meeting, I was without any assistance from any one but the Head of the Church. One more has lately been added to Shawneetown church, and a few appear to be anxiously inquiring after the right way. Equality still exhibits encouraging prospects.

Our hearts were cheered with the information that you have appointed a missionary to Carmi and Sharon churches. We trust that it is through the smiles of the Head of the Church. Our prayer is, that he may come "in the fulness of the blessing of the gospel of peace." Those churches are anxiously waiting his arrival.

OHIO.

From Rev. J. L. Belleville, dated Miamisburg, October 5th, 1829, *to the Corresponding Secretary.*

Dear Brother,—It rejoices my heart to see the Presbyterian Church at length waking up from her slumbers, and realizing her responsibility as the guardian of truth, and putting forth her exertions in her individual capacity. Vigorous efforts are manifestly made to sap the very vitals of our branch of the church of Christ, and this certainly calls loudly upon the friends of the Presbyterian cause to maintain their rights, by acting in her individual character, in promoting the missionary spirit among her sons, and causing their benevolence to flow through their native channel into the Lord's treasury. May the Lord prosper your exertions, and crown them with abundant success.—Presbyterianism has been attended with great success in this region of country within the last two years, notwithstanding the formidable opposition it has had to struggle with. When I first came into the bounds of the Miami Presbytery, a little more than two years ago, there were but eight ministers: there are now sixteen, and there yet remains much land to be possessed: Still, as a people, we are a heterogeneous mass; but, all things considered, we can scarcely realize the change. Let God have all the glory.

GEORGIA.

MISSIONARIES WANTED.

Extract of a letter addressed to the Corresponding Secretary; from a gentleman residing in that state, dated September 29th, 1829.

Reverend and dear Sir,—It was my desire to present to you, and to your board, the deplorable deficiency of missionary labours in Georgia.—We have about 25 ministers of our church in the state, several of whom are engaged in teaching and other employments, which prevents their preaching much—We have, I think, between 50 and 60 churches, and might soon have a large number more organized, had we labourers in the vineyard—The subject of religion is assuming, daily, additional interest in the minds of the people, and they are just now in that state that allows them to be moulded into almost any form.

The interests of our church seem to depend very much upon the efforts we shall now make, and the number of labourers we can employ. We think the claims of the south are somewhat overlooked in the attention which the Christian publick are giving to the west—Not but that the west is of far more importance from its prospects, and the immense extent of country—But still we have a large territory of destitute population; and a very large tract of fertile and healthy country, in the west of Georgia, is rapidly settling by an active and enterprising population—If the west is twenty times as important as the south, at present, for missionary operation, it appears to receive forty times the attention from the missionary societies—We regret, what we think, the overlooking of our comparative claims—The religious excitements which now prevail in the south, and the strong calls for missionaries seem to urge the necessity of a very special effort—We look with anxiety and confidence to the General Assembly's Board to aid us.

I regret that it is not now in my power to state, definitely, where missionaries are most wanted among us—I could tell you better after returning home and conferring with my brethren—I can state in general, that the counties lying between the Oakmulgee and Flint rivers have a number of interesting young churches unsupplied, and offer a wide field for missionary labour—Many churches in that region might be organized with good prospects, had we missionaries employed.

NORTH CAROLINA.

From Rev. William Quillin to the Corresponding Secretary, dated Morgantown, September 3d, 1829.

Reverend and dear Sir,—From Rutherford, where I wrote my third report, I came directly to Burke, where I preached the next Sabbath, The first part of this week, I spent principally in visiting in a skirt of the congregation, and preached once. On Friday, (August 14th,) our four-days' meeting commenced, on Silver creek, six miles from Morgantown. This meeting, though precious to many souls, was not so interesting as one we held, at the same place, last fall. And one of the principal causes, no doubt, is the discovery of numerous gold mines in the county, within a few months past. Immediately on the discovery of these mines, the most of the citizens seemed to be seized with what is here denominated "the gold fever;" and which, in some respects, appears to paralyze all our efforts to do good. But the Presbyterian cause is, notwithstanding, still gaining ground. Three were added, at this meeting, and every communion adds some to the church of

Christ. The church is becoming more firmly settled; the tone of piety more elevated, while there is a growing desire in general, to hear Presbyterian preaching.

The Rev. John Silliman is the only located Presbyterian clergyman in the county; but Mr. Josiah Kilpatrick is now labouring as a missionary in two small congregations in the western part of the county, where they have, in each, a promising Sabbath School.

Wednesday, Aug. 19th, the Rutherford County Bible Society held its anniversary meeting, at Rutherfordton. Brothers Silliman and Kilpatrick, and myself, from Burke, attended, as corresponding members. Among other resolutions, the society resolved, in reliance on divine aid, to supply every destitute family in the county with a Bible in two years. And voluntary agents immediately assumed the responsibility of supplying about one half the county. We hope this example will soon be followed by other counties. From Rutherfordton I went to Lincolnton; and from what I learned from brother Sparrow and the people, our hopes, with regard to the success of our late labours there, were not visionary. Then I went to Sherill's meeting-house, 20 miles from Lincolnton. Here are a few Presbyterians belonging to Concord congregation, in Iredell county, not only 10 miles from their church, (Concord) but separated by the Catawba, a considerable river, which forms the line between Lincoln and Iredell counties. To this destitute people I preached three times on the Sabbath; and once, sometimes twice, every day, except one, through the following week. The Sabbath following, assisted by the Rev. H. N. Pharr, I held a sacramental meeting in the same place, which was truly interesting. Although they have had no Presbyterian preaching for more than a year, (for Concord is now vacant) except an occasional sermon, there was not only much solemnity, but deep and pungent feeling. Nothing, however, that can be said, I presume, would give you a more correct idea of the state of feeling than merely to mention the fact, that immediately after dismission, on the Sabbath, three men, two of whom were blossoming for the grave, came to me suffused in tears, and affectionately shaking my hand, said, "O! if we could only have such preaching." (viz. Presbyterian preaching.) And such were the prospects, and such the solicitations—that I promised to visit them again in two weeks, having to leave them now, to attend to other engagements. From this place I came to Morganton, where I now am, resting a little from my fatigue. During this month, I have travelled 255 miles; delivered 22 discourses, besides exhortations; attended the anniversary meeting of one Bible Society, and visited 36 families. And yet, when I look abroad and see what is to be done—what difficulties to be overcome; and when I hear, as I often do, from different neighbourhoods and counties, to go no farther, repeated solicitations for assistance, I feel that I am an unfaithful servant, and can only pray the Lord of the harvest to send more labourers—even such as he himself may choose, into his vineyard.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October last, viz:

Of Rev. George S. Woodhull, per James S. Green, Esq. the annual collection in the Church in Princeton N. J. for the Contingent Fund,	$11.00
Of Rev. John W. Scott, a quarter's rent for do.	87.50
Of Rev. Thomas J. Biggs, on account of his subscription, for the Professorship of the Synod of Philadelphia,	30.00
	$128.50

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of October, 1829.

Port Byron, N. Y.	Donation from Rev. Wm. Williams - - -			$1 50
Shaver's Creek, Huntington Co. Pa.	Ann. sub. per Rev. Mr. Thompson			15 00
Hartmik, N. Y.	Donation from Rev. J. H. Prentice - - -			50
Centre Church, Robison County, N. C.	Donation from the Female Benevolent Society, per Eliza Jane M'Nair, Cor. Sec. - - - - -			8 00
Philadelphia.	Monthly coll. in Sixth Presbyterian Church - - -			6 43
Pittsburgh, Pa.	Coll. in First Presb. Ch. per Rev. Mr. Campfield, Ass. Sec. - - - - - - - -		$169 59	
Do.	Do. Second Presb. Ch.	do.	110 50	
Greensburg, Pa.	Do. Presb. Ch.	do.	27 00	
Slippery Rock, Pa.	Do. do.	do.	22 50	
Beaver, Pa.	Do. do.	do.	13 25	
Charteirs, Pa.	Do. do.	do.	2 25	
Do.	Additional do.	Rev. W. C. Anderson	106 31	

Washington, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	$44 00	
Do.	Additional	do.	Rev. W. C. Anderson	5 00	
Wheeling, Va.	Do.	1st do.	Rev. Mr. Campfield, Ass. Sec.	9 50	
Cross Roads, Pa.	Do.	do.	do.	28 00	
Cross Creek, Pa.	Do.	do.	do.	35 00	
Buffalo, Pa.	Do.	do.	do.	11 50	
Do.	Additional	do.	Rev. W. C. Anderson	46 63	
Mercer, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	25 25	
Erie, Pa.	Do.	do.	do.	15 11	
Do.	Monthly conc.	do.	M. Selden	12 39	
North East, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	2 50	
Meadville, Pa.	Do.	do.	do.	42 81	
Do.	Monthly conc.	do.	Mr. Bushnel	22 00	
Butler, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	11 50	
Mount Prospect, Pa.	Do.	do.	Rev. W. C. Anderson	20 50	
Lower Bethel, Va.	Do.	do.	do.	22 67	
Claysville, Pa.	Do.	do.	do.	6 00	
Pigeon Creek, Pa.	Do.	do.	do.	7 00	
Canonsburgh, Pa.	Donation from the Students of Jefferson College, per Rev. Mr. Campfield, Ass. Sec.			26 00	
Washington, Pa.	Donation of Miss Jane Orr, in behalf of the Female Praying Society of the Presbyterian Church, per do.			6 00	
Do.	Donation from Rev. Andrew Wylie, D. D., President of the Indiana State College, per do.			5 50	
					856 26
New York, N. Y.	From an individual with the initials A. E., for the purpose of purchasing Tracts, to be distributed by a missionary of the Assembly's Board in Florida, per Rev. Dr. Green				5 00
Jamaica, N. Y.	Donation from Eliphalet Wickes, Esq. per Rev. Dr. Ely				50 00
Bridgeton, N. J.	Additional ann. subs. of Presb. Ch. per do.				6 47
Newburyport, Mass.	Donation from Rev. Daniel Dana, D. D.				1 00
Northumberland, Pa.	Ann. coll. in Presb. Ch. per Rev. W. R. Smith			$20 00	
	Monthly concert			10 00	
	Annual subscriptions			11 25	
Sunbury, Pa.	Annual subscriptions			8 75	
	Donation from Mrs. Hannah Gray			5 00	
					55 00
Germantown, Pa.	Missionary Box kept at the Manual Labour Academy, by Rev. Mr. Monteith				1 00
Philadelphia, Pa.	Received of E. S. Ely, D. D. balance of account				1 00
Pittsburgh, Pa.	Add'l coll. in 2d Presb. Ch. per Rev. E. P. Swift			$24 45	
	Ann. sub. of Mr. Samuel Thompson of do			20 00	
					45 45
South Salem, Westchester Co. N. Y.	Donation from Mrs. Molly Northrop, per Rev. Stephen Sanders				10 00
Utica, N. Y.	Collection in Presbyterian Church, per Rev. J. Burckard				1 75
New Lisbon, Columbiano Co. Ohio.	Collection, per Rev. J. Barr			$24 63	
Pleasant Valley, Do.	Do.		do.	5 00	
Yellow Creek, Do.	Do.		do.	7 00	
Youngstown, Trumbull Co. Ohio	Do.		do.	1 25	
Poland, Do.	Do.		do.	3 00	
Hopewell Congregation, Mercer Co. Pa.	Do.		do.	8 75	
					49 63
Missionary Reporter.	Amount from sundry subscribers				53 33
					$1167 32

Solomon Allen, *Treasurer*,
No. 18, *South Third Street.*

View of Publick Affairs.

Intelligence from Europe, of the 30th of September, and the 1st of October, is the most recent which the publick papers have announced, at the time we write. Nor does this intelligence, except in a single article, add much to that which we chronicled in our last number. We shall, therefore, make our statement for the present month, shorter, and more general, than we are wont to do in common—We know, that not a few of our readers, look with considerable interest into this department of our work, and we endeavour to gratify them as often as we can; but we cannot *make* news. This is a kind of manufacture, of which there is indeed, a good deal occasionally in the market, but it is one, in which our hands shall, if we can help it, never be employed.

The important article of news to which we have referred, relates to the victorious progress of the Russian armies—They continue to be victorious both in Asia and Europe. In our last number, we offered a conjecture, that General Diebitsch would march on Constantinople, and leave Adrianople in his rear. Our conjecture was founded on the expectation, that there was a formidable Turkish force in the latter place, which he would wish to draw into the open field, rather than attack it in strong military works. But the wily Russian, by publishing a proclamation, that his army should do no injury to those who manifested no hostility, gained the Turks themselves to his cause; and it appears, that the inhabitants of Adrianople, who had been extremely harassed by the Asiatick soldiery of the Sultan, and even many of the troops themselves, really wished for the arrival of the Russians. This doubtless became known to Diebitsch, and he rapidly marched to Adrianople, was met with a welcome by the authorities of the place, and entered it, as he states himself, in his official dispatch, "without a shot." He immediately detached a strong corps of his army towards the fortresses on the Dardanelles, and pushed forward the advance of his army, with the terrifick Cossacks in front, to menace the Sultan's capital: In the mean time, there had been an attempt at insurrection in Constantinople, by some remnants of the old Janissaries and their friends, which was with some difficulty subdued, after shedding much blood; and the Sultan probably perceived that his own head was in danger, if he continued the war—Indeed, it was palpable, that he was completely in the power of his enemy; for even a retreat into Asia, would not long have afforded him safety. He sued for peace, under the mediation of the British and French ambassadors. Diebitsch insisted only on the terms which his master declared he would obtain, when he published his war manifesto: And at one time, the advices received from Europe, led to a confident belief in this country, that the preliminaries of peace were actually settled. The last accounts however, show, that this was not the fact—That the Turkish plenipotentiaries would not agree to the amount of indemnities that the Russian general insisted on, for the expenses of the war—had retired for new instructions to Constantinople, and that Diebitsch had given notice, that if his terms were not complied with by the 14th of September, he would march for Constantinople. Such was the posture of affairs according to the despatches from the theatre of war, as stated in the papers from London and Paris, which have been received by the last arrivals. The whole business is probably settled before now; but we must wait to know in what precise manner it has been terminated. One thing is evident—The Ottoman power, humanly speaking, can never again be formidable. It does not appear, that any of the Christian powers have, as yet, taken that animated interest in favour of the Turk, which we had anticipated, and which it seems to have been the expectation of all Europe, would be manifested, if Russia was likely to be triumphant.

The British Parliament had been prorogued to the 15th of October, and, of course, was in recess, when the last vessels which have arrived from London and Liverpool, left those places. It now appears, that the crops of the last harvest in England, have been from a fifth to a fourth less, than in common years; and, that unusual falls of rain have laid the low lands under water, to the great distress and loss of the farmers.

France is still greatly agitated, in consequence of the appointment of the new ministry—insomuch, that by some, a renewal of the scenes of the revolution is apprehended, if a change in the ministry is not speedily made. Our country's friend, La Fayette, is now the most popular man in France—What a changeful world do we live in! He had lately an occasion to make a long journey, and in the towns through which he passed, he was received with much the same enthusiasm and manifestation of attachment, that attended him wherever he went, in the United States An article before us says—"La Fayette could mount the throne of France with the utmost ease." We question this; but we have no question that he is both too wise and too good to make the attempt.

The past month has been barren of domestick news. The foolish expedition of the Spaniards against Mexico, has terminated, as every man of any sense expected that it would—except that the Spanish capitulating army have obtained better terms than it was believed by many that the Mexicans would grant them. They are to leave the country, and to take with them what they brought—A large number have died of the diseases of the climate.

ERRATUM IN OUR PRESENT NUMBER.

Page 519, line 27 from bottom, for *More than six-and-thirty thousand*, read, *Nearly thirty thousand.* This error was occasioned by mistaking the number of Bibles distributed, for the number of dollars expended in their purchase.

THE

CHRISTIAN ADVOCATE.

DECEMBER, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLIV.

In our last lecture I endeavoured to show that the fourth commandment of the decalogue is *moral*, in the highest and strictest sense of the word; and that it is, of course, of perpetual obligation—requiring us to keep holy to God all such set seasons as he hath appointed in his word, and especially to consecrate to his exclusive service one whole day in seven. Which day of the week ought to be thus consecrated to God, we are now to consider. On this point the statement of our Catechism is, that—"From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath."

There are some, my young friends, who explicitly deny the truth of the first part of this statement; that is, they deny that the obligation to observe the seventh day of the week as a sabbath, was coeval with the completion of the work of creation, or from the beginning of the world. They insist that it had no other or earlier origin, than the time when the command before us was delivered to the Israelites at Mount Sinai. But this opinion, although adopted and defended by some men of eminence in the church, appears to me to be in direct opposition to the sacred record, (Gen. ii. 2, 3,) where it is said, "And on the seventh day, God ended his work which he had made; and he rested the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Those who deny the primeval institution of the sabbath say, that the blessing here pronounced on the seventh day, and its sanctification as a day of holy rest, was *proleptical*; that is, God *then* ordained that at some future time—and according to these interpreters, that time was then more than two thousand years distant—the seventh day should be kept holy, and that a blessing should then attend its observance. I must say, that this appears to me one of the harshest and most forced interpretations of a plain passage of scripture that I have ever seen. The reason assigned for God's blessing the sabbath day is, that on it he rested from all his work, and the text distinctly implies that *at that time* he blessed and sanctified it. His resting from his work, and his blessing and sanctifying the day of rest, are represented as cotemporaneous. The language in which both facts are announced relates to one and the same period. Yet those from whom we differ in this matter, construe the language in relation to the fact *literally*, in the present time, and the language relative to the benediction and sanctification of the day *figuratively*, as referring to future time—future by the space of two thousand five hundred years. This, my dear youth, is taking such a liberty with the language of sacred scripture as I deem altogether unwarrantable: and I feel it to be my duty to warn you, not to listen to any such interpretation of any part of the oracles of God, let it come from whomsoever it may. Its direct tendency is to discredit divine revelation, by exhibiting it as a doubtful and uncertain guide. Beside, in the present instance, if resting from his work on the seventh day was the reason that God sanctified and blessed it—and this is affirmed in the fourth commandment, as well as in the passage I have quoted—this reason was as powerful for the religious observance of the day, before the time of Moses, as after it. God had a church in the world, as really then as afterwards; and without some specified time for his worship, it would soon have fallen into general, and at last, into total neglect; for the whole experience of the world establishes the position, that religious worship, whether private or publick, will not long be continued, unless set seasons be appointed for its performance. Nor is it at all reasonable to suppose, that through the long period of the patriarchal dispensation, the people of God were denied the inestimable privilege of that sabbatical institution, which his church has ever since enjoyed.

The only reason assigned by those who adopt the strange opinion to which I have adverted is, that the scripture is wholly silent, in regard to the observance of the sabbath, from the time of the creation till the Exodus from Egypt. Suppose the fact to be exactly as this objection states, and we may still maintain that it is wholly without weight. We do not read of any observance of the sabbath, during the whole time of the Hebrew judges—a space of about four hundred and fifty years; and yet our opponents themselves do not question that it was observed through the whole of that period. The truth is, the history of the church, in the early ages of the world, is so brief and summary, that its silence in regard to a particular fact, is no conclusive evidence that such fact did not take place—It is not even a strong presumption against the existence of any fact, which is rendered probable by other evidence.

But brief and comprehensive as are the records of the Pentateuch, we do by no means admit that it contains no intimations, or evidence, that a sabbath was observed, even from the days of our first parents. We read, Gen. iv. 3, 4, that "in process of time," Cain and Abel brought their offerings to the Lord. The phrase "process of time," when literally rendered from the Hebrew is, "at the end of days;" and this is the marginal reading in our common translation. Now "the end of days," here mentioned, appears to refer to some period by which time was then measured; and it is highly probable, as many judicious criticks have observed, that it refers to the end of the week, or the day on which the week terminated, which was the seventh—reckoning weeks from the day on which God rested from his work.

Again. In Gen. viii. 6—12, we have a remarkable account of the sending forth of a raven, and a dove, by Noah, to ascertain whether the waters of the flood had so subsided as to permit his leaving the ark. Three experiments were made, and it appears that there was an interval of seven days between each. On this the judicious Scott remarks —"The repeated mention of seven days, seems an intimation of the observance of the sabbath in the ark; after the ordinances of which, the dove was sent out."

Farther—There is positive evidence that a sabbath was observed by the Hebrews before their arrival at Mount Sinai, and the giving of the decalogue, of which the fourth commandment is a part. When the Israelites were in the wilderness of Sin, which was some time before they entered the wilderness of Sinai, we find that the sabbath was observed. There is a particular account of this, with an especial reference to the gathering and preservation of the Manna, in the sixteenth chapter of the book of Exodus, which you may read at your leisure. Scott's commentary on this transaction is as follows—"It is remarkable that three miracles were wrought every week in honour of the sabbath, even *before the promulgation of the Mosaick law.* Double the quantity [of Manna] fell the day before; none fell on the sabbath day; nor did that stink which they kept for that day. This confirms the supposition that the institution of the sabbath was from the beginning." If it be alleged, as it has been by some, that the sabbath was first instituted at this very time; that is, while the Israelites were in the wilderness of Sin, we reply, that the allegation is made, not only without evidence, but in opposition to all the evidence which exists in the case. There is no intimation whatever of a new institution or ordinance then appointed and introduced; but on the contrary, the language of Moses most naturally imports, that he reminded them of a divine appointment, of which they had before been apprized. In Egypt they had no doubt been compelled by their tyrannical prince, and his rigorous task-masters, to violate the sabbath, and perhaps had so long neglected its appropriate duties, as to be in a great measure ignorant of them—They had doubtless been accustomed to perform servile labour on this sacred day, and needed to be particularly instructed and guarded on this point. This was done by the divine dispensation in regard to the Manna, and at the same time Moses took occasion to teach them, that the whole day was to be spent in the immediate service of God.

Once more. "The division of time into weeks, or periods of seven days, which obtained so early and almost universally, is a strong indication that *one* day in seven was always distinguished in a particular manner. WEEK, and *seven days,* are in scripture language synonymous terms—This septenary division of time has been, from the earliest ages, uniformly observed over all the eastern world. The Israelites, Assyrians, Egyptians, Indians, Arabians, and Persians, have always made use of a week, consisting of seven days. Many vain attempts have been made to account for this uniformity; but a practice so general and prevalent could never have taken place, had not the septenary division of time been instituted from the beginning, and handed down by tradition. It has been supposed by some, that the heathens borrowed the notion of the *sacredness* of the seventh day from the Jews. But this opinion will not readily be admitted, when it is considered that the Jews were held in the greatest contempt by the surrounding nations, who derided them no less for their sabbaths than for their circumcision. All sorts of writers ridiculed them on this account."*

On the whole, therefore, there is satisfactory evidence, that the law of the sabbath was, with other moral laws, revealed to our first parents at their creation in innocence; that it was observed by them even in Paradise, as well as after their fall; that the patriarchal church regarded it, and partook of its inestimable benefits; that it was inserted, with a clear specification of its requirements and prohibitions, in the moral code which was delivered to the Israelites at Sinai; and to show its high rank in the scale of moral obligation, as well as for its better preservation, it was, with three other precepts of a similar character, inscribed by the finger of God on the first table of moral duties: And if this be so, it puts to rest the question in regard to its being a part of the Jewish ritual. Being in its origin no part of that ritual, but an institution appointed by the Creator from the beginning of the world, and of an inherently moral kind, its observance is obligatory at all times, and among all people.

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* Encyclopædia—article *Sabbath.*

The answer of the catechism under consideration also states, that "fromthe beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath." There have been those, however, who have maintained with much ingenuity, learning and plausibility, that the first day of the week was the day of sacred rest originally appointed by God; that this appointment continued till the time of the Mosaick dispensation; and that the seventh day of the week was then appointed to be observed as the sabbath by the Israelites, for two powerful reasons, in addition to that which was given at the beginning—first, that their sacred day might be different from that of the idolatrous heathens, who had learned by tradition that the first day of the week was to be set apart for religious worship, and who observed it for the worship of the sun, and the other heavenly luminaries—and secondly, in commemoration of the deliverance from the Egyptian bondage, which is particularly mentioned by Moses in the fifth chapter of Deuteronomy, as a special reason why the Hebrews should remember the sabbath and keep it holy. It would follow from this hypothesis, that the day which Christians now regard as the sabbath, is that which was originally appointed by God; and that the Jewish sabbath was a part of their ritual, and a departure from the primitive order, which was restored when the work of our redemption was completed by the resurrection of Christ. The learned and distinguished Selden is the principal advocate of this system; but as he was a member of the Assembly of divines that framed our Catechism, he either did not lay his reasonings and opinions on this topick before that Assembly, or if he did, the answer before us shows that they were not adopted.

The question, you will observe, relates merely to a *circumstance,* in no wise affecting the great doctrine that a seventh part of our time is to be regularly and exclusively devoted to religious duties—This was required of the patriarchs and the Jews, and this is what is still obligatory on Christians. Dr. Doddridge has well observed, that as morning, noon and night, vary in different parts of our globe, this of necessity makes a variation in the reckoning of time, as to the beginning and ending of a day; and that of course the sabbath does not begin in one place till some hours after it has begun in another. Yet it is one whole day in seven, in regular succession, which all the inhabitants of the earth, according to their own reckoning of days, are required to keep holy—In this consists the essence of the duty: and it has been justly remarked, that the benediction of the fourth commandment is not pronounced on the *seventh day* from the creation, but on the *sabbath day,* wheresoever, and whensoever, it is properly observed. The opinion which has led to these remarks was adopted by the learned Dr. Kennicot—I shall lay before you his short statement, to which you will yield or withhold your assent, as you may think proper.*

The concluding part of the answer before us states, that ever since the resurrection of Christ, till the end of the world, the first day of the week is to be observed as the Christian sabbath. This position is denied by a sect of Christians denominated *Sabbatarians*, on the ground that there is no explicit command in the New Testament for the observance of the sabbath on the first day of the week; and therefore that the seventh day, or the Jewish sabbath, is still to be held sacred. But we believe that no principle is more obviously reasonable and just, than that which is recognised in our Confession of Faith, that what is "deduced from scripture by good and necessary consequence," is of the same validity as that which is "expressly set down in scripture." The Bible would have been far too large a book for popular use—it would have extended to many volumes instead of one—if every duty, with all its circumstances, had been made the subject of an explicit command. Beside, it was manifestly the design of God in the revelation of his will, to afford scope for the exercise of the human faculties, and even to require their diligent and candid exercise, in order to the discovery of the real mind of his Holy Spirit, in various parts of the sacred scriptures. Now we assuredly believe, that we can deduce from the New Testament, by good and necessary consequence, that it is the appointment of God our Saviour, that the first day of the week is to be observed, from the resurrection of Christ to the end of the world, as the Christian sabbath. To be convinced of this, consider—

1. There is evidence that our Saviour himself met repeatedly with his disciples, when they were assembled together on the first day of the week, and pronounced a blessing on them in their collective capacity. We read, John xx. 19, "that the same day [on which our Saviour rose from the dead] at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst of them, and said, peace be unto you." And in the 26th verse of the same chapter, we find that "after eight days [that is including the day on which this occurrence took place, which was the usual method of reckoning time among the Jews] again his disciples were within; then came Jesus, the doors being shut, and stood in the midst and said, peace be unto you." Although in both these instances, it is said that the doors of the place where the disciples were assembled were shut, and the fear of the Jews is assigned as the cause, yet this does not appear to be the reason of their meeting together; since they could much more easily have concealed themselves by keeping separate than by coming together. The doors, it is plain, were shut, after they came together, to conceal the place of their meeting. The meeting itself appears to have been for religious worship, and to commemorate the resurrection of their Lord: and he sanctioned this procedure, by appearing among them in person, and pronouncing a benediction on them, in two instances, and these the first, in which they adopted this practice.

2. It was on the first day of the week, when the primitive disciples "were all with one accord in one place," and probably employed in acts of religious worship, that they received that great and special gift, the miraculous effusion of the Holy

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* See note at the end of the lecture.

Ghost, by which they were not only enabled to speak at once various languages, which they had never learned, but fully to understand the spiritual nature of the Redeemer's kingdom, and thus to be qualified to publish the gospel in its purity throughout the world; and by which, also, three thousand converts were made in one day, as an earnest of what might afterwards be expected. We are expressly told that this wonderful event happened on the day of Pentecost, a day which received its name because it occurred fifty days after the second day of the Jewish Passover, or rather of the feast of unleavened bread. From this time they were to reckon seven weeks, or forty-nine days, to the commencement of the Pentecost—This would bring them to a Saturday evening, preceding the Lord's day morning, so that on this morning—the morning of the fiftieth day—the day of Pentecost, in the accurate language of the sacred historian, "was fully come." On this morning, we accordingly find the Holy Spirit was miraculously poured out, producing all the astonishing effects, of which we have an account in the second chapter of the Acts of the Apostles. Now, the gift of the Holy Ghost, after the gift of the Saviour himself, is the greatest ever bestowed on our sinful and ruined race: and when we consider that this most remarkable and miraculous instance, or exhibition of the gift, was made on the weekly return of the day of our Saviour's resurrection from the dead, and made when it is highly probable that the disciples were in the actual observance of that day, as a season sacred to their risen Lord, it seems strongly to indicate that this, in perpetuity, was to be the Christian sabbath: that in the religious observance of this day Christians might ordinarily expect that the special influences of the Holy Spirit would be peculiarly imparted—would be more commonly experienced than on other days—to give a saving effect to the institutions and ministrations of the gospel: Nor ought it to pass without notice, that the history of the church and our own observation demonstrate, that the fact has corresponded with such an indication—The Christian Sabbath has ever been the harvest season, in which, under the influences of the Holy Spirit, souls have been gathered to the Saviour; and the people of God have been refreshed and animated in their Christian course.

3. We have unequivocal evidence that the apostle Paul observed the first day of the week for religious worship, and directed the churches which he had planted to do the same. It is said, Acts xx. 7, that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." You will find by consulting the preceding verse, that at Troas, where this occurrence took place, the whole time of the apostle's stay with the church there, on this visit, was seven days. Now, as it is particularly mentioned that he was "to depart on the morrow," he must have arrived among them in the beginning of the preceding week; and to me it seems highly probable that, although he was in great haste to reach Jerusalem by the day of Pentecost, he consented to remain with them over the sabbath; that he might have an opportunity to preach to a greater number than could be assembled on any other day, and at the same time administer to them the sacrament of the Lord's supper. At any rate, it is clear from the text, that it was a *usage* in this church, to come together on the first day of the week, to celebrate the Eucharist, and for other religious services.

Again. In 1 Cor. xvi. 1, 2, we find this record—"As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is evident from this passage, that on the first day of the week, in a large number of the churches gathered from among the Gentiles by the apostle Paul, a religious duty was, by his order, to be statedly performed—the duty of making a charitable provision for the poor saints in Judea, then suffering both by famine and persecution. The distance was great between the churches of Galatia, in the north-eastern part of Asia Minor, and the church of Corinth, in Peninsular Greece; and here is a duty which was to be regularly performed, by apostolick command, on the first day of the week, in all these Christian churches, and probably in many others, if not in all, that had been planted by this apostle. The specifick duty was a contribution for the poor; but the reason why it was to be done statedly on the first day of the week, is well explained by Dr. Doddridge, in the following paraphrase of the passage—"When you hold your Christian assemblies *on the first day of the week*, in commemoration of the resurrection of our Lord, which has made that day sacred amongst us, *let every one of you lay something by, in proportion to the degree in which*, by the divine blessing, *he hath been prospered* in his affairs; and let him bring it with him to the place of your publick worship; then *treasuring it up* in the common stock, *that* so it may be ready in one sum, and *there be no* necessity of making any particular *collections when I come.*" The original words, which in our common version are rendered "let every one lay by him in store," Doddridge, you perceive, translates "treasuring it up," and in a note he says—"We render it, 'let every one of you lay by him in store.' But the following words show, that it was to be put into a common stock. The argument drawn from hence for the religious observation of the first day of the week, in these primitive churches of Corinth and Galatia, is too obvious to need any farther illustration, and yet too important to be passed by in entire silence." Now as this epistle to the Corinthians is directed, not only to them, but to "all that in every place call upon the name of Jesus Christ," it may fairly be considered as intimating, that the first day of the week is to be regarded as the Christian sabbath, among all people and "till the end of the world."

4. In Rev. i. 10, we find the apostle John using these words, "I was in the Spirit on the Lord's day." Does any one, I ask, entertain a doubt which day of the week the beloved apostle meant by *the Lord's day?* It is manifest that there was *then* in the church a day, which was so well known and discriminated by calling it *the Lord's day*, that no other explanation was needed to point it out. In fact, it appears that the Christians *then*, knew as well as we do *now*, what day a writer or speaker intended, when he mentioned *the Lord's day* —and it is equally palpable that they, as well as we, could mean by this designation no other than the first day of the week. It doubtless was called *the Lord's day*, because on this day he rose triumphantly from the tomb, completed on this day the work of our redemption—a work more arduous in itself, and more important to us, than the work of creation; and because, for these reasons, he claimed that this day should be regarded as *his property*, and should be observed thenceforth as "the sabbath of the Lord," in all succeeding generations. If then the example of the whole apostolick church, originating, we cannot doubt, in a command from the Redeemer himself—either in the forty days which he

spent with his apostles after his resurrection, "speaking of the things pertaining to the kingdom of God," or in a communication made to them miraculously by his Holy Spirit—for without such authority we cannot suppose they would have established an observance for the whole church—if, I say, the example of the entire apostolick church, thus originating, and fortified by such reasons as I have now, in several particulars, laid before you, is to be an authoritative guide to us, as it indubitably ought to be, then is the first day of the week to be observed, till the end of the world, as the Christian sabbath.

Note—to which there is a reference at page 533. "There is great reason to believe, that the sabbath of the Israelites was altered with their year at their coming forth from Egypt, and a short attention to this point may not here be improper. The case then seems to be this. At the finishing of the creation, God sanctified the seventh day. This seventh day being the first day of Adam's life, was consecrated by way of first fruits to God, and therefore Adam may reasonably be supposed to have began his computation of the days of the week with the first whole day of his existence. Thus the sabbath became the first day of the week. But when mankind fell from the worship of the true God, they first substituted the *Sun* in his place; and preserving the same weekly day of worship, but devoting it to the Sun, the sabbath was thence called Sunday. Thus the sabbath of the Patriarchs continued to be the Sunday of the idolaters, till the coming up of the Israelites out of Egypt, and then, as God altered the beginning of their year, so he also changed the day of their worship, from Sunday to Saturday. The first reason of which might be, that as Sunday was the day of worship among the idolaters, the Israelites would be more likely to join with them, if they rested on the same day, than if they were to work on that day, and serve their God upon another. But a second reason certainly was—in order to perpetuate the memory of their deliverance on that day from Egyptian slavery. For Moses, when he applies the fourth commandment to the particular case of his own people, (Deut. v. 15,) does not enforce it (as in Exod. xx. 11,) by the consideration of God's resting on the seventh day, which was the sabbath of the Patriarchs; but binds it upon them by saying—"Remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out of thence through a mighty hand, and by a stretched out arm; therefore the Lord thy God hath commanded THEE to keep THIS SABBATH DAY."—*Kennicot's Dissertation on Cain and Abel*, p. 184.

"VICTORY OVER THE WORLD."

(*Continued from page* 491.)

It here deserves, especially, to be remarked, that it is by faith that we plead and rely on the *promises* of God, as divine realities; and thus become invested with superior strength. Nothing damps the spirits and prevents exertion so much as despondence. This is as true in the business of religion as in any other concern. Now faith, by giving the mind a full belief in the power, providence, and promises of God, inspires it with a strong and well founded confidence of success. Trusting that divine aid will really be afforded, "to help in every time of need," the believer is encouraged to make resistance with vigorous and determined resolution. Confiding in the declaration that "all things work together for good to them that love God," he is not over solicitous about the consequences of any action which it is plainly a duty to perform. Realizing that his heavenly Father has the hearts of all men in his hand, he fears not "what man can do unto him," and cheerfully attempts every incumbent duty, trusting and looking to the divine power and Spirit to crown it with a blessing.

Faith is the reliance of the soul upon God, and it is to this that the promise is made—"Whatsoever ye ask, in my name, *believing*, ye shall receive." As it is an exercise manifestly suitable and proper in itself, so God is pleased with seeing the creature trust and depend upon him; and therefore really gives those aids which, without these acts of trust and confidence, would be withholden—He gives strength, he gives resolution, he gives courage, he gives comfort, he animates and quickens, he supports and upholds—He giveth more grace—more faith. He enables the believing mind to view still more fully, and realize still more sensibly, the great truths and objects which have been described. He gives the comfortable and sweet recollection of the effects of this grace; till, at length, a victory over the world is rendered, in a great measure, habitual; and the Christian is enabled to "live by faith and not by sight." He acquires a kind of sacred habit of looking to eternity, for the motives and the reward of all his actions. Faith surrounds him with the realities of a future world, and presses them on his view. The light of eternity seems to shine on every thing he beholds, and it appears little or great, valuable or worthless, desirable or detestable, just as by this light it is represented.

Let us now very briefly advert to a few particular instances, in which the truth of our statement is exemplified, that thus it may be, at once, the more clearly illustrated and rendered the more practical.

1. An excessive attachment or devotion to the lawful business or possessions of the world, shall furnish one example. These, as already intimated, are most dangerous enemies to our spiritual prosperity—They are apt to engross those thoughts and affections which ought to be employed on higher and more desirable things. But when viewed in the light of faith, they lose their fascinating charms. They appear, not as our portion, but as our trial. Faith represents to us the present life only as "a pilgrimage" Let this be made a reality to the soul, and the riches of this world will appear desirable, chiefly as they may serve to increase our usefulness, and thus contribute to forward our journey heavenward, and to help our fellows on the road. They will appear dangerous—awfully dangerous—as far as they have a tendency to make the believer forget his destination. He will, therefore, view wealth as he views a doubtful friend, and will be jealous how he trusts it with his affections. The high and unspeakable glories of the heavenly state, which faith presents to his mind, tarnish the most splendid possessions of time—Their value is sunk; they appear unworthy of high affection:—they are seen to be base and mean, in comparison with the possessions to which the believing mind aspires. In the light of heavenly glory they appear like the atoms which quiver in the noontide blaze. And even when he who is in the exercise of faith, is using his lawful endeavours to obtain a competency of the world, he will have his heart and affections on a higher object. Hence, although he will be active in his proper calling, because it is ornamental to religion, and necessary to his support and usefulness in the world, yet he will be careful not to be absorbed by it, because he realizes that it is not his portion, nor the source of his best enjoyments.

2. It is equally true, on the other hand, that faith gives its possessor a victory over the wants of the world. As it substantiates eternal things to the soul, it must of course make the want of those which are so infinitely inferior appear inconsiderable. Oh! how little, in the vision of that soul which has an unclouded prospect, and an humble confident expectation of the high and holy and endless enjoyments of the heavenly state, do the dross and the dregs of time appear. Then it is seen that there is but a little—little space—indeed, before present circumstances will be a matter of no consideration;—

before it will be found, that to have loved God and trusted in the Saviour, was all that was essential. Nor is it any exaggeration to say, that the poorest Christian, in the exercise of faith, actually and often looks with pity on the affluent sinner, whose heart is set supremely on the pageantry of time; and thanks his God, who by assigning to him a different lot, has taught him to prefer a better portion. This is beautifully illustrated in the close of the 73d Psalm, where St. Asaph describes the manner in which he obtained a complete and triumphant deliverance, from a temptation to be envious at the prosperous condition of the wicked.

3. The exercise of faith enables the Christian to get the victory over the opinions of the world. When we can have a deep and impressive sense that we are acting under the immediate eye of God, who approves the action, and have a firm and unshaken trust that he will shortly vindicate and reward it, in the view of angels and men, the breath of our fellow worms affects us no more, than the passing stream affects the rock against which it breaks. The soul is absorbed in God:—It is acting for him, and not for man. It is looking for approbation from heaven, and not from earth. Man loses his importance, and God becomes all in all—Yes, verily, in the lively exercise of faith, we may go about the discharge of duties against which the world clamours ever so loudly, or reproaches ever so keenly, with an easy and cheerful mind. We may discharge them not only with composure, but with comfort. We may stand unmoved by the torrent of fashion, the dignity of station, the glitter of wealth, and the awe of power. Single and alone, shall he who feels the influence of this faith, withstand the rudest onset from the most numerous foes. Firmly and perseveringly shall he plead the cause of virtue, and act the part of integrity, in any circumstances in which Providence shall have placed him, or to which duty shall have called him. In no situation will he be ashamed of the name, and the character, and the conduct of a Christian; for he values these, and knows that God values them, infinitely more than any other objects of human estimation. To *be reproached for the name of Christ* he will account happiness—*To suffer as a Christian* he *will not be ashamed, but will glorify God on this behalf.* Note the declaration of the apostle Paul—"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." Read, too, the whole of the eleventh chapter of the epistle to the Hebrews, which begins with that striking description of faith already illustrated, and which, throughout, contains a forcible and direct testimony in favour of the doctrine inculcated in this essay.

In the recollection of what has been suggested, it will probably be suitable for many a professing Christian to indulge such a meditation as this—"Here I perceive both the cause of that lamentable short coming in duty with which my conscience accuses me, and the only way in which it can be removed. I have failed so much and so often, because my faith has been so weak, and so little in lively exercise; and I must endeavour to act a more becoming part, by seeking for greater degrees of this excellent grace. Alas! how excessively has my heart been attached to the world? How much have my affections been wedded to it? How solicitous have I been about it?—how desirous to obtain it?—how fearful of losing it? How have I suffered my mind to be burdened with sinful care, and embarrassed, torn and perplexed, by the anxieties it has produced? To the want of a lively faith, I am to attribute this. Had I seen the importance of eternal things, in all their vast extent; had I duly considered how earthly possessions and concerns will appear in the hour of death and at the day of judgment, they could not have acquired such an ascendancy over me. I should have been diligent in business, because it was my duty, but the world would not have stolen away my heart. 'Lord increase my faith.' Then shall the possessions of the world, and all its business and pursuits, lose their unlawful empire over my affections, and I shall "use the world as not abusing it, knowing that the fashion of this world passeth away."

FOR THE CHRISTIAN ADVOCATE.

"*Thine eyes shall see the King in his beauty.*"—ISA. xxxiii. 17.

I.

ALL glorious is my King,
Immanuel's his name!
His wondrous love I sing,
His wondrous grace proclaim;
'Tis wondrous grace indeed to me,
I "in his beauty" Jesus see!

II.

Directed by His Star,
A heavenly babe is found;
A manger is His bed,
With swaddling clothes He's bound:
Transcendent beauty here I see,
My God assumes this form for me!

III.

From sacred Olivet,
What truths his lips impart!
Blessings unnumbered pledged
To all "the pure in heart:"
Behold the grace! to me, my God
Points out the "straight" the heav'nly road.

IV.

Astonish'd I behold
Thy pow'r, Almighty Lord;
I see the leper cleans'd,
The palsied man restored
"And stand erect!" Thy word he hears,
And to his house his bed he bears:

V.

The filmed eye, which ne'er
Receiv'd a beam of light,
Is open'd by thy pow'r,
To all the bliss of sight;
I see the lame man, leaping home,
And hear the praises of the dumb!

VI.

E'en terror's king himself,
Confesses Thee his Lord;
And yields his victim up,
Whene'er he hears thy word
"Arise! come forth;" the dead revives;
He quits his shroud—again he lives!

VII.

And yet Thy love, my King,
Is equal to thy pow'r;
My sympathies awake!
My trembling soul adore
Jesus!—a man of griefs for thee,
The Godhead's fulness bodily!

VIII.

How tender to his friends!—
In condescension sweet,
The Lord of glory stoops
To wash his peoples' feet!
Lord, I am all defil'd with sin,
Oh wash me too and make me clean.

IX.

What sorrows him beset!
What agony profound!
He swet "great drops of blood"
Fast falling to the ground,
And all for me; and watch'd and pray'd,
And "had not where to lay his head!"

X.

But lo! a crown of thorns
Circles his sacred head!
With robe and sceptre mock'd,
He's to the judgment led;
Why is that shout? the words decide—
"Let Israel's King be crucified."

XI.

Then what terrifick sights
My staring eyes appal!
Stretch'd on a bloody cross
I see the Lord of all,
Taunted, revil'd, by friends denied,
Wounded his hands, his feet, his side!

XII.

Nature beholds the scene
With wonder and affright;
Earth trembles, groans, and quakes;
The sun withdraws his light;
The temple's vail is rent in twain;
Dead saints arise and walk again!

XIII.

In agony, He prays,
(What love and beauty too!)
"Father! forgive the sin,"
"They know not what they do;"
And "it is finish'd," now he cries!
And for me "bows his head" and dies!

XIV.

But vain thy efforts, death!
Vain all thy mighty bars!
"The dead revives again;"
Silenc'd be all my fears!
I now a glorious vict'ry tell—
King Jesus conquer'd death and hell!

XV.

He rides upon a cloud,
In sight of gazing friends:
Open ye gates of light!
For he to heav'n ascends;
And there he reigns and intercedes;
For me and all his people pleads.

XVI.

All beautiful to me,
As Prophet, Priest, and King!
Let all thy beauty see,
That all thy grace may sing;
To see thy beauty, "still there's room,"
"And whosoever will may come."

THEOPHILUS.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 499.)

London, June 8, 1828.

Sunday.—I did not expect to find this day much regarded in this vast metropolis; and though it is certainly less outwardly respected, than in our own city, yet upon the whole, so far as the *morning* is concerned, there is but little difference in those parts of the town through which I passed. Here and there you see a huxter of eatables, or a hawker of canes and other small articles in the street, but the shops are closed as much as with us, and most of the people seem going to church. I determined to worship at Rowland Hill's chapel, and as this is at some distance from my lodgings on the Surrey side of the Thames, I had an opportunity of seeing something during my walk. The first thing I noticed was the Sunday school children. I met a number of companies of them, both of boys and girls. Each school had a peculiar uniform, as I have before mentioned, and they marched in regular double file after their teachers, from the school-rooms to the church. I saw also a funeral passing by; the train of black carriages drawn by black horses, with great black plumes on their heads, and strips of black cloth hanging from their backs, brought to my mind a similar exhibition mentioned by Pope:

> "They bear about the mockery of wo,"
> &c. &c.

On my way I passed through Temple Bar and the Temple. Temple Bar is a heavy stone archway, which crosses the street and separates the Strand from Fleet street. Besides the great arch for wheeled carriages, it has two posterns for foot passengers. It is the only gate in the old city boundaries now remaining. When you pass from the Strand to the East through this gate, you enter *the city;* though the largest and finest part of *the town* is on the west of Temple Bar. Stone statues of distinguished persons are in niches over the gateway. Here, in other times, was exhibited the horrible spectacle of the reeking heads of persons executed for high treason. The Temple—thus called because the houses were formerly occupied by the Knights Templars—is a vast assemblage of buildings, between Fleet street and the river, and as you know, are occupied principally by lawyers. I crossed the Thames by Blackfriar's bridge, a noble stone structure. The citizens of London unanimously voted that this bridge should be called William Pitt, but scarcely any one knows it by that illustrious name. It commands a fine view of St.

Paul's cathedral, the Monument, the Tower, and several other publick edifices. Surrey chapel, which is near half a mile from the river, is an ugly angular building, but will contain a very large number of worshippers: I found it full to overflowing. Though sorry to learn that Mr. Hill was absent, yet I was glad to find that the celebrated Mr. Jay of Bath was to take his place. The first part of the service, which was in the form of the English church, was read in a very indifferent manner by some young man in white robes. The prayer before the sermon was extemporaneous, and by Mr. Jay: it was excellent—short, fervent and appropriate. The sermon afterwards was good, but I did not think it very extraordinary. Mr. Jay did not read his notes: he was a good deal monotonous and used little or no gesticulation. In the afternoon, before *meeting*, I took a walk to Hyde Park, where I understood I should see all the nobility, gentry and rabble collected, in their best looks and attire. I felt however somewhat scrupulous, at making this desecration of the Sabbath.

If the morning in the city exhibited some symptoms of attention to the religious observance of the Sabbath, the afternoon, at the court end of the town at least, seemed devoted exclusively to pastimes and sports. Hyde Park contains about 400 acres of ground, has an artificial pond of water in it called the Serpentine river, and abounds in fine trees and gravel walks. There is a wide dusty road round part of it, for carriages and horsemen. Here the nobility and gentry drive their equipages up and down some half a dozen times, apparently for the mere purpose of exhibition, though under the pretext of "taking the air in the Park." It seemed to be a point of the utmost moment with them, who should display the finest coach, and the greatest number of liveried servants that could hang upon it on the outside. Besides a footman extra on the coachman's box, I saw three or four holding on behind, all in cocked hats, and bedizzened in gold fringes and lace. The cockneys and *noble* dandies who rode on horseback after some of the carriages, were truly ridiculous, in their affected manners and extravagant dress, and the huge bunches of hair, called mustachios, which hung under their noses. Some of the gigs or phætons were driven by females: these seemed to have laid aside, with the decorum and delicacy of their sex, as much of their female attire as possible, being dressed in broadcloth, and small, round beaver hats—their position in the carriage, their manner of holding and managing the reins, and their style of cracking the whip, was all *secundem artem.* May such false and masculine manners be always confined to high life in London! The pedestrians which thronged Hyde Park and Kensington Gardens presented a motley group. The men, women and children, like the tea-pots at Blenheim, were of all shapes, sizes and colours; though the fat, short and rosy seemed to predominate: in the parks, and the ways leading to them, there were many ragged, dirty, drunken, disgusting objects—all London seems to have disgorged itself—

> "Her myriads swarming thro' the crowded
> ways,
> Master and slave, old age and infancy,
> All, all abroad to gaze——."

The profanation of the Sabbath by persons in high life is notorious; and this, like all other profaneness, proceeds from one degree of enormity to another; until at last it shows itself in such outbreakings, that publick authority and a regard to publick morals interpose, to repress the wickedness. Bishop Porteus, I think, once felt himself obliged to interfere, when the nobility, by their balls and concerts, shamelessly violated the sanctity of the Lord's day. Spiritual wickedness in high places, alas! is not confined to England. If the nobility of the country thus set a bad example, what can be expected from the common people.* I could not help whispering aloud, "Vain pomp and glory of this world, I hate you." I hastened from this place of abomination to a chapel near my dwelling, and heard a good, plain, practical discourse from the pastor. The chapel was but very thinly attended, and from what I can learn, the chapels generally are not so well filled as the churches of the establishment.

Monday, June 9th.—I spent all the morning with my kind and obliging friend, Mr. Gray, at the British Museum. I examined slightly the library of MSS. which appears to be very extensive: most of them are very handsomely bound, and neatly arranged in a saloon erected for their reception. We thence passed to the room just finished for the reception of the books collected by his late majesty, George IV. It is the largest and most magnificent apartment I have seen. I saw also at this time the chambers containing the antique vases: among the number is the celebrated Portland vase, which has elicited so much ingenious speculation from Darwin, in his Botanick Garden. You will find his remarks in a note on the lines

> "Here bid Mortality rejoice and mourn
> O'er the fine forms on Portland's mystic
> urn."

This vase was found about the middle of the sixteenth century near Rome, in a sepulchral chamber: the material of which it is formed is glass; the figures on it, in bas relief, are white, raised on a ground of blue glass. It is supposed that the figures have been made by cutting away the external crust of white opaque glass, in the manner that fine cameos are produced; if so, it must have required the delicate labour of years to finish. No satisfactory elucidation, with regard to the subject of these figures, has yet been given.

I examined also a variety of organick remains, supposed to be of antediluvian origin, particularly the celebrated fossil human skeleton imbedded in limestone, from Guadaloupe. A high antiquity has been denied to this skeleton by some geologists. Cuvier and Jamieson both consider it a petrifaction of comparatively modern formation; while others conclude that the skeleton is as genuine and ancient a fossil as any shell or bone in existence. Some of the bones are dislocated and broken. What a scene of terrifick and awful desolation does the narrative of the deluge in the Bible convey! Who does not tremble when he contemplates the scriptural character of this dread transaction! In examining these reliques of a primeval world, they almost seem reanimated —the bony fossil starts to life, and conjures us in mysterious mutterings to flee from the wrath to come. How solemn to walk through this valley of death! The very stones cry out "The Lord reigneth; righteousness and judgment are the habitation of his throne."

From the Museum I went with Mr. Gray to the Royal Institution, celebrated throughout the world as the scene of Sir H. Davy's experiments on the alkalies. I was here introduced to Mr. Faraday, whom I found exceedingly affable and communicative. Mr. Faraday has enriched chemical science with many brilliant discoveries; and I was now as much pleased with his gentlemanly manners, as I before had been interested by his philosophick researches. He showed me, at my request, some of the original instruments in electro-magnetism, which he had invented, and which first turned my attention to that curious subject. I saw also, in ruins, the great galvanick battery, which has made so much noise in the chemical world—Mr. Children's famous calorimotor, and the original instrument with which Cavendish ascertained the composition of water. Other contrivances of this great man were also shown me: they are all of a rude construction. The laboratory of the Institution is much smaller than I expected to find it: it is, however, very convenient. The general lecture room is the best I have yet seen. The apparatus is by no means so extensive as it is in many of our own institutions.

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* There is a colossal statue of Achilles, cast from the guns taken at the battles of Vittoria, Waterloo, Salamanca and Toulouse, standing at the entrance to Hyde Park: it is dedicated to Lord Wellington, and the other persons who fought at the places mentioned on the pedestal. This, I thought with the preacher, "is also vanity and a great evil on the earth."

I went also to-day to see a large bazaar, in which all kinds of merchandise is exposed on tables for sale: females are the superintendents at every stall. A vast many ladies daily throng this place, and render it, of course, a fashionable lounge. This bazaar is in Soho Square, in the centre of which there is a large area planted with trees and shrubs, and ornamented with a statue of Charles II.

The Burlington Arcade, in Piccadilly, is another place worth looking at: though more extensive, it resembles the arcades in America. Regent street, which is near this last place, is perhaps the most magnificent street in the world: the houses are built in various styles of architecture, and are all covered with a kind of cement, which gives an uniformity to the whole. Being now somewhat familiar with the west end of the town, I may say a word with regard to its general appearance. As for the variety and splendour of the shops, I cannot say I was struck with them. Indeed I think that some near St. Paul's exceed any here in magnitude and beauty. It must be the *number*, and not the peculiar beauty of any one, which has thrown so many travellers into such raptures on this subject. Though London cannot boast of fine streets, it is adorned with many large and beautiful squares: these are plots of ground, generally with spacious and handsome houses built on every side: in the middle there is a garden enclosed by a handsome fence, within which there is always fine shrubbery and gravel walks, and sometimes little fish-ponds and statues. These gardens are visited by the inhabitants of the neighbouring houses and their friends. These squares are delightful places of residence. Why are they not introduced into the towns of the United States?

Tuesday, June 10.—This morning, at 9 o'clock, I went to hear a lecture at the Royal Institution, by T. W. Brande, esq. successor to Sir H. Davy. It was one of the last of his course on chemistry, and was illustrated with but few interesting experiments. Mr. B. is a fluent but not a very agreeable lecturer: his class consisted of about one hundred students.

In walking through a multitude of streets to-day, I did not find the number of beggars to be as great as I expected. There are, however, certain contrivances to get a few pence, which are unknown to us: for example, in almost every place where there is a pathway across a street, a man or woman stands, like Macbeth's witches, with a broom, with which some of the dirt from the path has been swept; and you are accosted, if you cross over in that place, with "Sir, remember the *sweeper*." In a muddy day, the demands of this kind on your purse are almost incessant. Again, when you get into a hackney coach, a man opens and shuts the door, for which you must pay any thing "your honour pleases." The hackney coaches are under excellent regulations, but in neatness and speed they are inferior to our own: the floors are not carpeted, as with us, but covered with straw, which, even if *uninhabited* by vermin, is very unpleasant for light shoes and silk stockings.

In the evening, near my lodgings, I observed a crowd surrounding two little ballad singers. Singing is a method often resorted to here, for obtaining a pittance. The musicians on this occasion were a boy and girl, both looking wretchedly poor; their voices were sharp but not unpleasant. I thought they seemed more in a humour to cry than to make merry. As the crowd passed by these little singers in the street, inattentive alike to their lightsome or melancholy strains, the following scripture passage seemed happily illustrated, where the children in the market place sang, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

Wednesday, June 11.—To-day, in company with my friend Mr. S. from Philadelphia, who had parted from me in Derbyshire, I visited Westminster Abbey. The exterior of the Abbey is in some respects very much like that of York Minster, though by no means so sublime and commanding. On entering the building we first—that is, after paying the porter our fee—examined the Poet's corner, and then in succession, under the direction of a guide, the other objects of curiosity. In the Poet's corner is a monument in memory of that great natural philosopher and divine, the celebrated Dr. Hales. He first led the way to the beautiful and brilliant discoveries in *pneumatick chemistry*. On more occasions than one, he refused high preferment in the church, in order that he might attend to his humble parochial duties, and at the same time continue his scientifick pursuits. The annals of biography cannot furnish perhaps a character more marked by the union of great humility with the active virtues.* As you have Irving's glowing description of this wonderful place, I will only detain you a few minutes in it. There is such a variety of objects here, that it would be impossible for me to give you any correct description, even of those which are the most worthy of admiration. I soon became bewildered and confused. The impression made on my mind by one monument, was soon effaced by a succession of others, which were equally worthy of notice; so that I at last left the Abbey with a complete jumble of imperfect thoughts and images, and with but very few distinct ideas of any thing. As I wandered up and down the long aisles of the cathedral, surrounded by the tombs of princes, prelates, poets, historians, statesmen and warriors, men distinguished for great talents and patriotick valour, the thought in the words of Pope was forced upon my mind—

"How lov'd, how honour'd once, avails thee not,
To whom related, or by whom begot:

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* What Christian in contemplating the character of Dr. Hales, does not feel a glow of enthusiasm, as he perceives the holy influences of religion triumphing over a mind vigorous by nature, elevated by genius, and refined by cultivation. What has been said of the great Boerhaave, another Christian philosopher and chemist, may be applied to him, "There is something very imposing in the control which a strong intellect exercises over every thing with which it comes into contact, in the extent of its researches, and the boundlessness of its aims. Men struggle long against subjection to physical force, but they yield a ready obedience to the power of genius. When genius, therefore, submits to the silent and persuasive influence of religion, when the man of learning no longer boasts of his intellectual riches, but magnifies that Power which is above every power, and lays his treasures at the foot of the cross; we seem to find, in this triumph of Christianity, a most convincing evidence of its truth, and a strong inducement to acknowledge its obligations."

A heap of dust alone remains of thee:
'Tis all thou art, and all the proud shall
be."

The finest monument, in my estimation, is one to Lady Nightingale. It represents, in white marble, a tall figure of Death, coming out of a tomb: he is in the act of throwing his dart at this lady; and her husband, with outstretched arms, is endeavouring to avert the blow. The expression of the countenances is affecting indeed: I never thought before that marble could be made to *speak*. The monument to Major Andre is pretty: the head of Washington, and that of some of the other figures has been broken off. I know not how it is in reality with others, but for myself I did not feel those thrilling emotions, while gazing upon these mementos of the departed great, which I expected to experience. I was not indifferent; but then I could not help saying to myself, "Is this all." Under the flagging, in the centre of one of the aisles, are deposited, side by side, the remains of the two great rival statesmen, Pitt and Fox: two plain slabs of stone cover their mouldering bodies; on one is merely the initials C. J. F.; there is no inscription on the other—For on inquiring of the guide where Mr. Pitt was buried, he replied that I was standing over his grave—Scott's appropriate lines on this subject came into memory:

"Drop upon Fox's grave the tear,
'Twill trickle to his rival's bier.
O'er Pitt's the mournful requiem sound,
And Fox's shall the notes rebound.
The solemn echo seems to cry,
Here let their discord with them die."

The tomb of Mary, queen of Scots, and that of Queen Elizabeth, were interesting. In one apartment there are wax representations of some great personages, in their *identical robes*. I was taken with that of Lord Nelson, in the clothes he had on when he received his mortal wound: a pin is stuck into the coat sleeve, to mark the place where the fatal ball entered. There were a vast many old and ragged *flags*, taken by the English on several occasions, hanging about, and disfiguring many parts of the grand cathedral.

From the Abbey we went to the House of Lords, and heard Mr. Brougham (pronounced Broom) make a speech before the Lord Chancellor: he spoke fluently, but I thought there was nothing remarkable in his address—perhaps the subject would not admit of it. The wigs and gowns of the lawyers and the chancellor, were to me quite ridiculous. Mr. Brougham frequently addressed "their *Lordships*," though no one but the chancellor was present in the court. The hall of the House of Lords is quite a common looking place; by no means so showy or convenient as the senate chambers, in many of our state-houses. The throne, however, because it is a *throne*, was interesting to me as a republican. In the evening I stepped into Covent Garden theatre, where a few minutes sufficed to convince me of the absurdity of calling such places schools for morals. I left the place in disgust, some time before the piece was over.

Thursday, June 12th.—I passed the morning in viewing various parts of the town. At the Museum, where I spend a few minutes almost every day, I examined some of the antiquities, particularly two immense sarcophagi of stone, covered within and without with hieroglyphics. Near these stand two colossal heads of Egyptian sphinxes, which must have cost great labour and expense to transport. I saw on this occasion also, the original of the great Magna Charta, in the library: the person who wrote it was certainly not more of a *penman* than myself. At 6 o'clock I dined with the Royal Society, and had the honour, as I was afterwards told to consider it, of being at the head of the table next the president, with a nobleman below me. I found Mr. Gilbert, the president, who is also a member of Parliament, a very affable man, and highly curious about every thing relating to America. He said that he rarely saw an American without blushing for his country: he was always reminded of the wanton destruction of our publick property at Washington city, during our late unhappy war. The behaviour of the English soldiery on that occasion was worse, he said, than Gothic or Vandal barbarism. Mr. Gilbert is highly distinguished as a mathematician and natural philosopher, and succeeded Sir H. Davy as President of the Royal Society: he was one of the first patrons of Sir Humphrey, before he was known to the world. Sir Everard Home was also very agreeable and polite: he unfortunately, however, *swore* now and then. We had a long talk together on the *doubtful reptiles* of America: he gave me his card, with a request that I would call on him, as his age and occupations prevented him from making visits. There were a number of eminent men at the table. A clergyman, the Rev. Mr. Connybeare, returned a very short grace after meat, just before we drank the health of the king, which is always customary on these occasions. Dr. Wollaston and Sir H. Davy were both absent. After dinner, at about half past eight, we all adjourned to Somerset House, where are the rooms of the Royal Society. Here I had the pleasure of witnessing one of their sessions. An ingenious, though dull paper, on friction, was read. The room is hung round with a number of the portraits of great men: that of Dr. Franklin held a conspicuous place among them. Before the Society met, I was introduced by my friend Mr. Children, who is deservedly held in high estimation here, both as a man of science and as a gentleman, to the Society of Antiquaries. The business of this association, from the papers I heard read, seems to be, to preserve all the ancient records, and to notice all the ancient ruins of Britain. Our publick meetings to-night ended, as usual, with something to eat and drink; tea, coffee, and sandwiches were the refreshments.

Friday, June 13.—I went to-day to see my old American acquaintance Mr. W., who has accumulated a considerable fortune by medicated vapour-baths. His establishments, both in town and country, are very commodious. As his house in the country is near Kensington Gardens, about three miles from town, I had an opportunity during our ride, to see what may be called the outskirts of London. There are many fine publick buildings near the New Road, along which we passed for some distance. The London University is in this direction: it will be a grand edifice when finished, and it is now almost completed. There is a strong opposition to this institution, by some of the nobility and the members of the established church. They have organized a college, to be erected in London, in opposition to it. The Duke of Wellington is one of its principal supports. A friend told me that he heard the Duke's speech at a dinner, which was made to consult on the ways and means of establishing it. The Duke commenced his address by saying, "Religion is the basis of all sound education."* The deficiency in the religious instruction of the pupils is the ostensible reason of the opposition to the London University. It is established by dissenters, and instruction in religion forms no part of their plan.

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* The late duel of the Duke of Wellington, and his publick violation of the Sabbath, by attending, in company with the Earl of Dudley, a concert given by the Countess of St. Antonio, on the evening of that day, seem to imply that he has either had a very unsound early education, or has miserably misimproved one founded on religion.

The environs of London differ very much from the environs of our American towns. Here the finest dwelling houses are to be seen: the rabble and the low and the abandoned, inhabit, for the most part, the central portions of the city, which you know is the reverse with us. I visited the king's palace at Kensington, and the gardens. The palace is paltry, as an establishment for a king: he, however, never resides here: it is now occupied by one of his royal brothers. The gardens, or rather grounds, are picturesque, and beautiful indeed. I was delighted with a walk under the deep shade of the large elm trees, which stand on each side of broad gravel paths, some serpentine and some straight, extending in every direction for miles, from the centre of the grounds. I saw but few flowers, though there is a fine hot-house.

Saturday, June 14.—This day I devoted to the Tower, and that part of the town in its neighbourhood, which I had not yet visited. After passing through Temple Bar, I had the pleasure of seeing the two large semi-human figures, of which I had often heard, at the clock of St. Dunstan's church: they were in the act of striking the hour on the bell, with their clubs. Passing by St. Paul's and getting into Cheapside, I stood under the sound of Bow bell, and I hope you will find on my return that I am not thereby converted into a *Cockney;* an effect, which it is said it produces on many Londoners, who live near Bow church. Going by the Mansion House into Lombard street, which is full of the houses of private bankers, I turned to the right towards the river, and then passed through little Eastcheap, to see the Boar's Head, the celebrated resort of Falstaff, and what are called his merry companions. Near this is the *Monument*, built after *the great fire:* it is a fluted pillar, built much after the fashion of Pompey's pillar near Alexandria. It did not strike me to be as beautiful as the column in Blenheim Park. It is constructed of Portland stone, the material commonly used for the publick buildings here. In elevation it is more than 200 feet, and therefore exceeds in height the famous pillars of Trajan and Antoninus. Though unfortunately located for effect, it stands on the very spot where the fire broke out in 1666, which destroyed a great part of "this protestant city."

From the Monument I went to the famous, or infamous, fish market, close by, called Billingsgate. I expected to hear and see that which would not be very agreeable; but the visit was much the same as going into our fish market at Philadelphia, except that there were more drunken women. Here I may add, that I now see more drunken women in one day, and every day, than I ever did in my whole life before. Drunkenness generally, I have no hesitation in saying, prevails more extensively among the labouring class here, than within the United States. The English, therefore, have quite as much need of temperance societies as we have at home. Near Billingsgate, on the banks of the Thames, is the new Custom House, a large splendid building of stone; and a little further down the river, is the Tower. I was somewhat disappointed to find *the Tower* a collection of old houses—in fact a small town, enclosed by a wall and ditch, rather than one or two large edifices. What is called the White Tower, and which is the old place, connected with so many interesting facts in history, is quite small. I entered the open space near the White Tower, by a gateway, furnished with a portcullis, one of the few remaining articles of defence of this kind yet extant in this country. It is nothing more than an iron grate, with sharp points at the bottom, which moves up and down before the gate, like a window sash. Here I was met by one of the warders of the Tower, who offered to be my guide. I was disposed to laugh at the oddity of his dress, for he seemed as if just escaped from some theatre, or mountebank exhibition. His round flat cap, with party coloured ribands, his red petticoat-looking coat, marked with G. R. on the back, his broad laced girdle, and the quantity of lace with which he was bedizzened, made him truly ridiculous. This dress, however, has antiquity in its favour, for it is said to have originated with Henry VIII. I cannot find time to describe the lions, and all the other wonders of this place. Those which interested me most were, the Spanish armoury, the Bloody tower, where Richard III. strangled the two royal children, and the chamber which contains the crown jewels. The present king's crown, said to be the *richest* in Europe, cost about a million sterling; there is no very large diamond in it, but it has a most magnificent ruby and sapphire; besides being absolutely *covered*, or frosted, with small diamonds, rubies, pearls, and emeralds.

The sapphire is two inches long, and nearly as broad; and the rock-ruby once belonged to Edward the Black Prince, and was worn by Henry V. very foolishly, I should think, at the battle of Agincourt. This splendid crown is placed on a pedestal, under a glass cover, which is made to revolve, so as to display every part of it in succession. There are a number of other crowns among the regalia, most of them rich in jewels. The golden orbs and sceptres, the chalices, dishes, tankards, spoons and salt cellars, are all wonderfully fine. If one should judge of the quantity of salt used by the people in old times, from the size of their golden vessels for holding it, their consumption of that article must have been enormous. The apartment in which these jewels are displayed, has no windows, but is very well lighted by a number of large Argand lamps. All the fine things are behind large sashes of glass, so that no second Colonel Blood shall be able to snatch them away. The old lady who presided at this exhibition, began to tell in measured mood, her oft repeated story respecting each article, as soon as I entered. After making several fruitless inquiries of her, I let her talk on to the end, without interruption or further attention, while I gazed at the royal gewgaws. As a mineralogist, I was delighted with this splendid display of precious stones. In many cases, the difference in the colour of the jewels is very ingeniously and happily contrasted; the rich red of the ruby, the brilliant blue of the amethyst, the glowing yellow of the topaz, and the pale green of the emerald, were all beautifully relieved by the pure white of pearls, and the transparent splendour of diamonds.

As to the lions, and other wild beasts confined in the Tower, I can say nothing in praise either of the animals themselves, or the manner and place of their exhibition. The whole concern I think disgraceful. If there must be a royal menagerie, it ought certainly to be in far better style than it is, in this confined and dirty place. On the whole, I left the Tower a good deal gratified, if not instructed.

After dining at a chop house in the neighbourhood, I sauntered homeward about dusk, regarding but little the busy crowd by which I was constantly surrounded. The Tower and its various objects completely engrossed my thoughts. The figure of Queen Elizabeth, in the *very* robes worn at Tilbury camp, the thumb-screws, and other instruments of torture taken from the Spanish armada, and the axe by which Anne Boleyn was beheaded: these, and the images of a thousand other *trophies*, with their historical connexions, came up in review before me; but most of all I pondered on the crown jewel room, and its unrivalled splendours. A few hours before I left you all in America, I wrote for the Album of a young female friend, the following lines; and the recollection of them at this time, was calculated to suppress any disposition, I might have had to covet—

THE PEARL.

There is a treasure richer far
Than all the jewels of the earth—
With it the diamond can't compare,*
And coral loses all its worth.

The gold of Ophir, glowing bright,
The onyx and the sapphire blue,
The ruby, with its rosy light,
The Ethiopian topaz too—

Oh, these are all but light and mean,
When weighed against this radiant stone;
A favour'd few alone have seen
This precious PEARL, of price unknown.

Its name is Wisdom—but its worth
The proud and worldly wise condemn;
The meek and lowly of the earth
Alone secure this heavenly gem.

One glorious ray of light divine
Will show thee where it sparkling lies:
Then haste to make the treasure thine,
Delay may rob thee of the prize.

KITTREDGE'S ADDRESS.

(*Concluded from p.* 502.)

But, Sir, the vender tells you again that he withholds the cup from the drunkard. So perhaps he may. He will furnish the cup till the wretch is made drunken, and then refuse him till he is sober again. But, Sir, this is too late; and his refusal comes when it can do little or no good. The crime is already perpetrated. The guilt is already incurred, and in vain does the vender attempt to escape. But it is not true, that he withholds the cup from the drunkard. Every retailer does sell to the drunkard, and however well meaning he may be, he cannot carry on this trade without contributing to the support of intemperance. And, Sir, this traffick should be abandoned by the Christian publick. Conscience should be allowed a triumph over interest and custom, and the merchandise of spirits should be classed with the merchandise of blood. No Christian should contaminate his hands and his soul, with this most destructive and demoralizing commerce. And, Sir, I am happy to say that many merchants have lately viewed this subject as they ought, and forsaken the trade as being a curse, revolting to the feelings of patriotism and Christianity. They have given a noble example of the triumph of principle, and one that deserves the universal approbation of the Christian community.

But the retailer is not alone. He is but a subaltern in that mighty army of the agents of intemperance, which is scattered through the land. He is the immediate instrument of the ruin which spirituous liquors occasion, but the wholesale dealer, although one grade above him, is equally a partaker of the guilt. He supplies the numerous streams which issue through the land, laying waste every thing in their course. Sir, could the vender learn the history of a single hogshead of this liquid; could every drop return to him, and give a faithful account of the effects it had produced, he would shudder at the narration. Could he collect before him, and be enabled to see the crime, the disease and death, the poverty and distress, to count the tears and hear the groans which every cask of spirits occasions, he would revolt with horror from the trade. But he may conceive it. Let him learn the history of intemperance, and then let him reflect that he is constantly engaged in spreading its horrors—that he is supplying, from day to day, the liquid fire that is scattered by an army of retailers through the land, scorching and destroying every thing within its reach, and he will be constrained to pronounce it an unholy and unchristian occupation. And let the distiller remember that he stands at the head of the stream, and lets loose the flood-gates to deluge and destroy; that his occupation is to poison the land, and that the more he does, the more wretched is the world, and he will not find one consolation to cheer and support him. Sir, if all the distilleries were for ever closed, and this business were to cease, the intemperance of the land would be at an end. And who would not rejoice to see that day? What benevolent, what Christian heart would not exult? And shall it not be done? Let publick sentiment be arrayed against it; let the traffick be reprobated by the Christian world, and in a short time, it will assume its proper character. None will engage in it but the vile and abandoned. No man would furnish his fellow with the means of drunkenness, but such as would steal or rob. And this is its true character. Publick opinion has hitherto rendered it a respectable employment. —But publick opinion must be changed, and I rejoice that it is changing, and that the future prospects of this Society promise a glorious triumph over the monster intemperance.

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* In the book of Job, chap. xxviii. v. 16, 17, 18, and 19—of which these stanzas are a paraphrase, the Hebrew word translated crystal, I have no doubt means diamond. It is by no means certain what the words really mean, which are here rendered corals, pearls, rubies, and topaz. Such names are often ambiguous even in Greek and Latin, and no wonder if they be more so in Hebrew; but that precious stones are meant, there can be no doubt. Arabia, we know, abounds with them, and they were the chief commodities in which the Arabian merchants, from Sheba and Raamah, trafficked with the inhabitants of Tyre. (See Ezek. xxvii. 22.)

But it is not intemperance alone, that should be condemned. All agency whatever, in the procuring and use of ardent spirits, should be laid under the ban of publick sentiment. What has been done should be forgiven; but for the future, ardent spirits should receive no quarter in any shape, from the Christian community. They should be laid under a curse as they issue from the distillery; they should be cursed in their transportation; they should be cursed in the store, in the house, and in the field; and wherever found they should be marked as the thing accursed of God and man. This land, that has so long been defiled with the use of ardent spirits, should undergo a general lustration, and be purified from the plague. It will take years to wash away the stain, and restore it to its original purity. But, Sir, it can be done, and I believe it will be done. It is at this moment in the power of the temperate part of the community, to put an end to the intemperance of the day. Within one year this *may* be accomplished; and is it not desirable that it should be? Will any one refuse to lend his aid in this sacred cause? From this moment, let every temperate man abandon the distilling, sale, and use of spirits, and intemperance will cease. Let the temperate but forsake the use of such liquors, and the trade will be discontinued. It is the temperate that support the intemperance of the land, and on them rests the responsibility of this cause. It is the countenance which they give to the trader that upholds him in respectability, and enables him to sell to the drunkard. It is the temperate that supply the intemperate. No man would carry rum into the country for the drunkard alone. No man would engage in a trade that none but drunkards would support. No man could maintain a business for which they were the only customers. It would end in the ruin of his character and fortune. Let then the temperate cease buying, and the intemperate will become reformed from necessity.—On them therefore rests this awful responsibility. For them it remains to decide, whether this land shall continue to suffer all the wretchedness and wo which this vice has caused, or whether it shall be relieved from the horrors and the guilt of intemperance. For them it remains to say, whether intemperance shall end with the present generation of drunkards, or whether it shall survive, to sweep away their children and their children's children to the end of time. And will they not decide this question? Will they not save themselves and their offspring from the horrors, as it were, of the second death? Let this age be distinguished as the age of a reformation from the use of ardent spirits, and we shall have acquired for our children, a triumph as important and glorious as was the triumph of our fathers, in their struggle for independence.

But, Sir, publick sentiment is not changed in a moment. The interests, habits, and pleasures of a large part of the community, are concerned in the continuance of the use of strong drink. It is a reformation too important to be accomplished without labour. The discontinuance of the slave trade was a work of time; and the reformation which we seek must be a work of time.

But, Sir, there is a part of the community who ought to be enlisted in this holy work, and the very profession which they make should have found them prepared for this sacred enterprise. But from the church arises one of the most formidable obstacles to the success of this cause. In the church are found, at this moment, some of the strong holds of opposition. They cling to their bottles with all the perseverance of martyrs, and they seem never to have learned the doctrine of the cross. They cannot imagine that it is their duty to deny themselves a gratification, for the sake of accomplishing the reformation of the world. They seem to have overlooked the very spirit of that religion which they profess to venerate. Sir, I believe if the church were engaged as a body in this cause, the present generation would live to see that final triumph. But the church sleeps on this subject, as if it never would awake. I know not how far this is true, but so far as my acquaintance extends, a large proportion of professing Christians have lent us but little aid, and large numbers are the decided and open advocates of ardent spirits. They seem willing to entail upon their children all the evils of intemperance, for the gratification which spirituous liquors afford them. But they must awake and come forward as a body, and lend the power of religion to arrest the progress of this mighty evil.

We need Luthers, Wesleys, and Careys, to accomplish this; and God will give us Luthers, Wesleys, and Careys in this cause. He will,—he has raised up men who will preach temperance and abstinence too; "though devils are combined against them, thick as the tiles on the houses." Does the Christian pray for the spread of his religion, and is he at the same time engaged in the spread of intemperance? Does he pray for the reformation of the world, and while his prayers are ascending to heaven, is he spreading the plague, that poisons the heart and renders mankind incapable of reformation? Is he supporting the missionary in foreign lands, from the funds which he has collected as the wages of drunkenness,—and does he believe the God of heaven will smile on the labours of him, who is supported by food taken from the mouths of the children of the intemperate, for the drink that destroys them? While he is attempting to teach the heathen the way to heaven, is he binding his own countrymen in chains stronger than the bands of death, and leading them in the road to hell? Is he training them to practices and habits, which will as surely bar them from the realms of bliss as though no redemption had been provided for them.

Sir, I venerate the Christian's character, and whenever I find him acting in consistency with the principles of the gospel, I do indeed regard him as the salt of the earth. But I fear on this subject there is an awful inconsistency in the conduct of some. I believe all connexion with spirituous liquors, in the present state of society, to be sinful. Since the way, and the only way, to banish intemperance from the earth has been pointed out, it is the Christian's duty to adopt that course, whatever may be the sacrifice, and to disdain all connexion between rum and religion.

Sir, they cannot agree. Every feeling that the former inspires is hostile to the latter; and if there be any thing on earth that can eradicate piety from the heart, it is the use of ardent spirits. Its inspiration is unholy and impure; and I call upon the Christian to abstain, not only for his own sake, but for the sake of the world, for the sake of the example, as the means and the only means of effecting a reformation of mankind from intemperance. I believe the time is coming when not only the drunkard but the drinker, will be excluded from the church of our God—when the gambler, the slave dealer, and the rum dealer will be classed together. And I care not how soon that time arrives. I would pray for it as devoutly as for the millennium. And when it comes, as come it will, it should be celebrated by the united band of philanthropists, patriots, and Christians throughout the world, as a great and most glorious jubilee.

DR. ALEXANDER'S LETTER.

(Continued from p. 508.)

But I seem to be digressing from the appropriate subject of my letter—I am requested to express my opinion of the hindrances, which exist in the way of the attainment of eminent piety, by young men preparing for the ministry. This seems to suppose, that they have the root of the matter in them. I will, therefore, direct my attention to this point. The small progress made by young men in piety, during their preparatory course, is owing to many distinct causes, a few of which may now be mentioned.

1. They too commonly commence their progress with a small stock. Their piety is feeble, and even sickly, from the beginning. Much, we know, depends on having a sound and vigorous constitution of body, at our birth; but when, instead of this, we come into the world diseased, or are crippled, or rendered ricketty by bad nursing, there is little reason to expect a firm and active frame, when arrived at mature age. Somehow or other it occurs, that few Christians at this day, seem to have a deep foundation for their piety. In most, it seems to be an obscure and feeble principle, struggling for mere existence. In listening to the narratives of religious experience from many candidates for the ministry, I have been much struck with the want of clear views and strong faith, in most of them. I know, indeed, that a feeble infant may become a thriving child, and a vigorous man; but commonly, there is a proportion between the incipient principle of life and the degree of future progress. A large portion of our most serious young men are perplexed with doubts of their own interest in Christ, during the whole course of their studies. To attain eminent piety, therefore, it seems necessary to pay attention to its

commencement, and see whether any thing can be done, to radicate the principle more deeply, and to obtain a more vigorous exercise of faith, from the first existence of spiritual life.

2. This leads me to remark, in the second place, that there is, in my opinion, much error in the common mode of treating persons under their first serious impressions of religion. They are too much in publick, too much in society with each other, too much under the direction and influence of weak, hot-headed men, who push themselves forward when there is any excitement, from a belief that they can be of great service. In seasons of religious excitement, lest they should pass away without effect, there is commonly a sudden increase of external means, an unprofitable frequency of meetings, and all hands are set to work to bring home the concerns of eternity to the consciences and feelings of the people. By such means an excited state of feeling is produced in the publick mind, during which, it is exceedingly difficult to distinguish between those who are merely affected with sympathy, and those who are really awakened by the Spirit of God. But all these come to anxious meetings, or occupy the seats appropriated to anxious inquirers. There is reason to fear that often, when a large number are spoken of as awakened, a majority of them are under no special operation of the Spirit, but experience the common feelings of natural conscience, combined with lively sympathy. But all these, when once numbered among the subjects of a revival, feel themselves bound to go forward, and do commonly enter into the full communion of the church. Hence, the sad declension and coldness observable after revivals.

But these are things which the wisdom of ministers cannot effectually prevent. There is one thing, however, which demands the attention of all who may be concerned in conducting revivals: it is the practice of bringing those seriously impressed, or recently converted, so much into publick notice. Persons always accustomed to go along in obscurity, are now exhibited to view, as the subjects of something remarkable. The feelings of pride are so natural to every human heart, that they will rise, whenever an occasion is offered. Young people thus noticed, feel a self-complacency which is very repugnant to deep conviction of sin. There is an importunate desire in awakened persons, to be much in social meetings, and too little time is left for serious reflection alone. It is well known, that in the vegetable world, if you would promote the germination of a seed, you must cover it up and let it alone; the husbandman who should be forever raking up his seeds after they were sown, to see whether the work of vegetation was going on well, would not be likely to have vigorous and fruitful plants. The conclusion which I draw from these remarks is, that the spiritual health and vigour of many, are injured by too great officiousness, in those who attend on them as guides; and by injudicious treatment, the child of grace grows up like a sickly plant; or like a human being who has suffered by injudicious nursing, or unwholesome food and air. Now, as most of our candidates for the ministry, come out of revivals of religion, it is of the utmost importance, that great care be taken that the work of God be not marred, by the interference of man, in its first commencement.

3. Serious young men are too soon put upon the performance of religious duties in publick, and are often injudiciously pressed to turn their attention to the ministry, before a fair opportunity has been given to themselves, or to others, to form a correct judgment

of their religious character. I have known several instances of young men apparently destroyed, in consequence of possessing a remarkable gift of prayer. They soon found out that their prayers were admired and praised, and their foolish hearts were puffed up with vanity. The greatest caution is necessary to guard against imposition, when youth in an obscure condition offer themselves as candidates for the ministry. The prospect of rising from a low mechanick trade, to learning, eloquence and respectability, is as powerful a bait as can easily be presented to the youthful mind. Ambition may give the first impulse, but it will lead the person to assume the character which it is judged will best answer its purpose. And when a young man is once taken up to be educated, you cannot easily dismiss him, unless he is guilty of some great delinquency. You have taken him from the business to which he was brought up, and changed all his prospects, and it would be cruel to drop him, without some urgent cause. The course of preparatory studies is begun too soon after conversion, by many young men. They should be left for months, if not for years, to prove their sincerity, and to evince, that their piety is lively and progressive. During this period they should study their own hearts, and read those books, which most faithfully describe the work of grace in the heart, and furnish the most decisive marks for discriminating between true and false religion.

4. The hindrances to piety in young men, while engaged in classical and scientifick studies, arise from the books which they are obliged to read, the company with which they are associated, and the emulation which is excited by the competition in which they are engaged. The heathen authors, which are read in all our schools, cannot well be dispensed with, and yet the reading of them has been injurious to the morals, and to the spiritual health of many. A preacher of the gospel cannot remain, and ought not to remain ignorant of the mythology of the pagan world, and of the state of morals among the most refined and civilized of the nations of antiquity; and it would not be easy to devise a method of arriving at this knowledge, less exceptionable than the study of the classicks, under the guidance of a Christian preceptor. But still it is difficult for the susceptible minds of youth to pass through this course of study, without suffering some injury. The case is like that of the young physician, whose profession requires him to come in contact with diseased subjects, and even with such as are infected with contagion; but he cannot avoid it; he must run this risk;—and his only security is in fortifying his system against these impressions by strong antidotes. And the same must be the plan of the spiritual physician: he must endeavour to preserve himself in a high state of health; and must constantly have recourse to prayer, watchfulness, and the word of God. But I am persuaded, that much of the evil arising from the study of the Roman and Grecian classicks might be prevented, by a proper course of teaching. I do not mean that the plan of making excerpts of the best parts of heathen authors, or causing the student to omit those parts which are indelicate or immoral, is of much importance. What I mean is, that if the teacher would combine Christian instruction and admonition, with every lesson;—if he would take every occasion to point out the deficiencies of the religious and moral systems of the best of the heathen: and contrast with their loose morality and absurd theology, the pure and beautiful system of the Bible, these lessons would, by contrast, be placed in a more striking light. And it deserves to be re-

membered, that occasional weighty remarks, out of their common place, and singly exhibited, often make a deeper impression on the memory and the conscience, than long and laboured discourses on the same subject.

The hindrance from associates destitute of the spirit of piety, is often sensibly felt; and with some of our candidates for the ministry, I know that there is so great a conformity to the manners and spirit of the careless part of the community, that the nicest observer can discern no difference, between the professor of religion, and the youth of decent morals; except when the communion table is spread, the one is found seated among the people of God, while the other stands aloof. There is, in my opinion, much need to look after your young men who are preparing for the ministry, while within the walls of a college. If a faithful representation were given of many, during this part of their preparatory course, those on whom they depend for aid, would not be likely to patronize them any longer. As a remedy, some propose, that pious youth should be educated in seminaries by themselves: but, unless you intend to seclude them from intercourse with the world altogether—which would require them to go out of it—you must accustom them to withstand the temptation arising from the spirit and company of men of the world. And if your candidate cannot resist the current, when in the small society of a literary institution, what reason is there to hope that he will faithfully withstand the torrent, which bears almost every thing before it, in the society of the world? The way for men to attain to eminence, is not to remain ignorant of all temptation; but it is to meet and overcome it. If there were due vigilance and fidelity on the part of those who superintend their concerns, many who are in a course of education for the ministry, would never be permitted to proceed further than their *college commencement.*

5. I have already noticed the fact, that too much social intercourse is unfavourable to piety; and one of the greatest hindrances to the cultivation of an elevated piety, in theological seminaries is, that the young men are too much in each other's company; that they are too little alone, and have too little provision made for retirement, and the performance of the duties of the closet. Persons fond of conversation, and those who are of an affectionate temper, can with difficulty resist the temptation to visit too often, those with whom they are familiar, and to spend too much time in their company. This habit steals away the time which should be devoted to study, and consequently interferes with the seasons appropriated to reflection and devotion. For this evil, no effectual remedy can be devised, as long as a large number of young men are nearly secluded from other society, and inhabit one edifice, where a few steps will bring them into the presence of each other.

In my judgment, the students continue in our seminaries for too great a portion of the year. It would be better to adopt the European arrangement, of extending vacations through the summer months. During this period, the students instead of posting from city to city, and from one anniversary meeting to another, ought to bury themselves in the recesses of the country, where they might enjoy health, be surrounded with agreeable scenery, and be much in solitude and reflection. Many of our young candidates have never had a proper season for deep and long continued religious meditation, since they made a profession of religion: and what is rather an unfavourable symptom, there are among them, those who cannot bear such a state of seclusion. They have been accustomed to live in society so long, that they enjoy themselves no where else. Now, I venture to assert, that although these young men may be zealous, noisy, and active professors; and may take the lead in revivals, and in all benevolent enterprises, they will be found, on careful examination, to be shallow Christians.

6. But as far as my observation goes, no one thing more hinders the attainment of elevated piety, in theological seminaries, than a fondness for bold speculation on divine subjects, connected, as it always is, with an ardent spirit of disputation. And this is an obstacle difficult to be removed. All attempts to repress it, are viewed by the parties, to be efforts to prevent free discussion, and the unbiassed investigation of truth. In seminaries, where the students are homogeneous, and where the same theories, nearly, are adopted by all, this evil is less felt; but where students are brought together from the north, south, east, and west, and bring with them all sorts of varieties, which exist in what is called orthodoxy, there will be collision, and it is useful, if well regulated; but when contention becomes hot and fierce; when, with the zeal for a set of opinions, personal pride is enlisted, the evils produced are great, and may affect the peace of the whole seminary. But there can be no doubt that both a spirit of bold speculation in theology, and a spirit of disputation, are unfriendly to progress in piety: so effectually is this the case, that I presume, no student will pretend, that while warmly engaged in either of these, his soul has flourished in grace. Composure of mind, and freedom from the passions excited by contention, are necessary to the exercise of pious affections. But the causes just mentioned, are apt, after a while, to generate a secret skepticism, which is a worm at the root of piety. Its approaches are secret and insidious; and as the man does not yield to the doubts which are continually rising in his mind, he feels no guilt, and but little alarm; but if this process goes on long, faith will be more and more debilitated, and the soul will be like a garden without water, or a tree whose leaf is withered. And here, is the real disease of many ministers of the gospel: the life of piety has been eaten out by skeptical thoughts, which, by degrees, bring the soul into such a diseased state, that it is capable of performing no religious duty with energy and profit. When the man prays, these thoughts meet him, and he has to scatter them, before he can offer a single petition; and while he is preaching, or preparing to preach, his soul may be paralyzed with a succession of skeptical thoughts.

It is a real injury to young men to form their system of theology prematurely, as is done by many. Before they have had time to read the Bible once through, many of our speculative youth have their whole theory adjusted and firmly fixed; not that they have examined each opinion for themselves, from a careful study of the scriptures, but they have picked up the notions of others, whom they admire or respect; and what is once received, and especially, what is once contended for by a young man, he will hardly relinquish, however strong the evidence against him. But when the opinions adopted, are erroneous, the effect is necessarily unfavourable to piety. The intimacy of the connexion between truth and virtue, and between error and moral obliquity, is not sufficiently understood; or at any rate is not sufficiently attended to, by most men. I believe that no error is innocent; and that if we could trace the effects of erroneous opinions on the secret traits of human character, we should find that every shade of error had a counterpart, in the moral feelings.

7. The strained and continued exertion of the intellectual faculties, is unfavourable to a state of pious feeling. This is the fact from a law of our nature, which every man may, if he will attend to it, observe in himself. While a man's thoughts are on the stretch, to invent reasons to support his opinions; or when his memory is intent on the recollection of what has been commited to it, the emotions corresponding with the subjects of our meditations, are always low. And the case is the same, when we follow the reasonings of another, through an intricate subject; and it does not materially alter the case, that we are studying theology; for the mind may be intensely exercised about the systematick relations of a subject, and yet those qualities, by which it is adapted to produce emotion may be entirely out of view. Moreover, close study of any science occupies so much of our time, that no more than small portions are left for devotional exercises; and whenever we are engaged in any pursuit, which takes a stronger hold on our thoughts than devotion, there is very little gained by the time actually employed in this way; for the thoughts are for ever wandering off to those objects in which, at the present, the strongest interest is felt. A person who is visited by friends who have been long absent, and who are very dear to him, will be apt to have but few of his thoughts in his devotions, on the first day after their arrival.

Hence we find, that it is a common complaint among pious students of theology, that their feelings are destoyed by their daily studies; and we may lecture to them, as much as we will, about the impropriety of suffering it to be so, the effect will continue to be felt, unless one thing is done, which ought always to have been done; that is, that we make all other things small in our estimation, compared with a devotional frame of spirit. If the chief object aimed at in our seminaries was, not the acquisition of learning, but the cultivation of piety, then the student would not hurry over his devotional exercises, to get to his lesson; nor would his thoughts perpetually wander from the objects of devotion, to some speculative subject. And nothing of valuable knowledge would be lost by such a change. The intellect never performs its part so well and so pleasantly, as when sustained and directed by a tide of pious emotion. Thoughts rising out of the love of God, will be more pure and elevated, than those which enter the mind through any other channel. The plan of study then, ought to be, first, to get the mind into a proper state of pious feeling; and until this is done, not to think that the mere dry exercise of intellect is of any real value. If a student is destitute of the right frame of mind, he is disqualified for the contemplation of truth to any advantage. He is like a sick man in relation to labour; while this unhappy state continues, he is incapable of doing any thing effectually.

And what is now proposed will be found the only remedy, to counteract all the hindrances to piety, to which young men are liable in preparing for the work of the ministry. Piety must be made every thing; the beginning, the middle, and the end of their course. And if our theological schools cannot be made effectual nurseries of piety, we had better dissolve them, and dismiss our professors. If our young men lose, instead of advancing in solid piety, while in a seminary, there must be something radically wrong, in them individually, or in the system of education. I could easily multiply remarks on this subject, but you will agree with me, that room enough has already been occupied.

I am respectfully,
Yours, &c.
A. ALEXANDER.
Princeton, N. J. June, 22, 1829.

There is so much just thought, impressively communicated, in the following short essay, and the subject is so vitally important to our country at the present time, that we have determined to lay it before our readers; and we beg them to give it a very serious consideration—We earnestly wish that it were framed and hung up in the halls of Congress, and that all the magistrates and legislators of our land, from the highest to the lowest, would read and regard it. The writer was an Englishman, but what he says is even more applicable to a republick than to a kingdom.

THE INTIMATE CONNEXION BETWEEN RELIGION AND NATIONAL PROSPERITY.

By J. A. James, of Birmingham.

It is a most important sentiment, of which the evidence is abundant, and which ought to be kept constantly before the publick mind, that *religion is the most direct and powerful cause that can be conceived of, to promote national comfort, prosperity, and security:* in the absence of which, all other causes must be limited and transient in their effects. If religion were indeed a mere abstraction of devotion, confined in its exercises to the closet or the sanctuary, and restricted in its influence to the imagination and the taste, but which has no necessary control over the conscience, the heart, and the life, and which is not allowed to regulate the intercourse of society; if it were merely the temper of the convent, united with the forms of the church; beginning and ending upon the threshold of the house of God, then it would be difficult to point out what connexion such a religion has with the welfare of a country. It would in this case resemble only the ivy, which, though it add a picturesque effect to the venerable fabrick, imparts neither stability to its walls nor convenience to its apartments. But if religion be indeed a principle of the heart, an element of the character, an inseparable habit of thinking, feeling, and acting aright, in all our social relations; the basis of every virtue and the main prop of every excellence; if it be indeed the fear of the Lord, by which men depart from evil; if it be such a belief in the gospel of Christ, as leads to a conformity to his example; then we can easily perceive how such a religion as this conduces to the welfare of the country. There is not one single influence, whether of law, of science, of art, or of learning, that affects the well being of society, which true religion does not guard and strengthen. Take the summary of its duties, as it is expressed in the two great commandments of the law, supreme love to God, and equitable love to man; or take the direction of Paul—“ Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise, think of these things;” or take Peter’s comprehensive circle of Christian duty—“ Honour all men, love the brotherhood, fear God, honour the king.” Here we see that religion, though founded on a belief of doctrines, and cherished by the exercises of devotion, diffuses its influence over the whole social character of man, and through the whole range of society. It is the belief, the love, the worship, the imitation of a Deity, whose moral attributes, when copied by us, as they ever will be where piety exists, form a character, in which sound morality is animated and sanctified by the spirit of true devotion.

Such a religion contains the germ of every social excellence, the seminal principle of every relative virtue: "It maintains an incessant struggle with whatever is selfish, barbarous, and inhuman; by unveiling futurity, it clothes morality with a divine sanction, and harmonizes utility and virtue in every state of existence, and every combination of events." To man, in his individual capacity, it prescribes, not only the homage of God, but the duties of self-government and respect; it follows him into the domestick circle, the fellowship of the church, the community of the country, the citizenship of the world; binding upon him the duties which are appropriate to every station, and calling him to acknowledge the claims which reach him from every quarter. As with the smiling countenance, and the flaming sword of the cherubim, it guards all the social interests of man, protecting the throne from the turbulence and anarchy of the people; and the rights of the people from the encroachments of the throne; the rich from the invasion and spoliation of the poor; the poor from the insults and oppression of the rich; it teaches justice to the master, and fidelity to the servant; ordains equity and truth, as the rules of commercial transactions; nerves the arm with industry, and melts the bosom to compassion; carries the authority of God into recesses too deep and distant to be reached by the institutes of human jurisprudence, and makes a man a law to himself, amidst the urgency of temptation, and the privacy of solitude. In short, there is not a single duty by which man can promote the welfare of society, which is not enjoined by religion; nor is there one evil influence which it does not oppose by the weight of its authority, and the terror of its frown; it places society in the shadow of the eternal throne, draws over it the shield of omnipotence, and employs for the defence of its earthly interests, the thunder that issues from the clouds and thick darkness in which Jehovah dwells. That man must be a fool, and not a philosopher, whatever be his pretensions to learning or to science, who does not recognise in religion, the tutelar genius of his country, the ministering angel of the world.

Let it not be said, that virtue would do all this without religion; for where did natural virtue ever exist, in the absence of religion? A land of atheists, or even of deists, is a dark and frightful spectacle, which the world has never yet been fated and afflicted to witness, and in all probability never will: it is easy to conceive, however, that in the absence of all those moral principles, those standards of duty, those examples of goodness, contained in the scriptures, and which are so essential to the right formation of character, such a land must be barren of virtue, and prolifick in crime. The only attempt that was ever made to introduce the reign of atheism to a country, was productive of such enormous vice, and such prodigious misery, that it excited the horror, and was abandoned amidst the execrations of the whole social community.

No, it is religion alone that can preserve, much more extend that virtue, in which the well being of the country consists; and it is perfectly self-evident, that the universal prevalence of piety would be necessarily followed with the universal reign of virtue; for virtue, properly defined, is not only a part of piety, but is piety itself. It has been finely demonstrated by Butler, in his immortal work, that the virtue of a people necessarily increases their strength, and that the predominance in one, other things being equal, must ever be expected to produce superiority in the other. And then there is another way besides its direct influence, in which piety leads to the prosperity and security of a land; I mean by the influence which it has in drawing down the blessing of God. If there be a moral Governor of the universe, sin must provoke him, and holiness please him; if sin provoke God, he is able to punish it, for the destinies of nations are at his disposal, the balance of power is in his hand: bodies of men, as such, are rewardable and punishable only in this world, as death dissolves all bands, and reduces society to its elements, allowing the existence of neither families, churches, nor nations in eternity. God's determination to punish guilty nations, and to bless virtuous ones, is recorded on the pages of scripture, and confirmed by the details of history. Hearken to the awful denunciations of Jehovah. "At what instant, I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." And he has most awfully fulfilled these words. Where are Nineveh, and Babylon, and Tyre, and Athens, and Jerusalem, and ancient Rome? Vanished from the earth, except a few melancholy ruins, which lie, like their mouldering bones, around the grave's mouth, while the destroying angel, the spirit of desolation, still lingers on their vast sepulchre, to proclaim for the admonition of the earth—"See, therefore, and know, that it is an evil and a bitter thing to sin against the Lord." Yes, and over other lands still numbered amongst living nations, do we not see the awful "image of jealousy" arising, and do we not hear an awful voice declaring, "Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth: and I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible." It is sin, then, that ruins a kingdom, holiness that preserves it. O! my country, mayest thou have wisdom to know and value this true secret of national greatness: and to remember, that there is no kingdom so high, but vice will bring it down and lay it low, even in the dust: none so humble, but virtue may raise it to the pinnacle of prosperity. Religion is the rock of thy strength, more than commerce or the arts, or martial prowess: and mayest thou never part with this, under the wiles of any seducing spirit, whether of false philosophy, infidelity, or immorality: for then shalt thou be seen, like Samson, when shorn of his hair, a miserable captive in the hands of the Philistines, and an object of sport to those very enemies, who had so often trembled and crouched under the power of his arm.

INTERNAL EVIDENCE.

A man of subtle reasoning ask'd
A peasant if he knew,
Where was the internal evidence
That prov'd his Bible true?

The terms of disputative art
Had never reach'd his ear—
He laid his hand upon his heart,
And only answered, "HERE."

Review.

AN ESTIMATE OF THE WRITINGS OF WASHINGTON IRVING.

(*Concluded from p.* 513.)

We have spoken thus far, intellectually, of the writings of Irving, but the object of this paper is to adjust their moral worth. If we may judge of the man by the author, Irving is a man remarkably amiable. This is not always a correct standard. It is probable that Sterne was not overstocked with sensibility—that Young was not always solemn; and in reading the prudential maxims of Steele we are apt to call to mind, that his dwelling was visited more than once, by the exacters of righteousness. But in this instance the standard will not mislead us. Irving is respectful to serious things. He is attached to the ritual of his church. No page of his works contains a sneer at religion or its followers. He is possessed of a joyous spirit that revels in much of the good of this world, whilst his views of its evils are dim and refracted.

It is natural to remark, that Irving does not seem over anxious to reform the foibles of other men. He rather considers them as constituting a source of amusement; and were they multiplied, they would only make, in his view, a better ground of entertainment for those who possess dignity and genius. Dark crimes he would detest, but simple foibles he would wish unchanged. Were he more in earnest, he would throw more vigour into his satire. All believe Juvenal and Persius to be in earnest, when they attack imperial despotism. Satire may produce good, and its writers ought to look beyond mere display. In the hand of Erasmus it did good. George Buchannan, the elegant poet and profound historian, did not disdain to employ it for the chastisement of friars and monks. Gifford made a lavish use of it; and by it, Witherspoon scourged the drones of the Scottish church into activity. But we are constrained to give Irving the praise of quite as much purity in his productions, as in those of any of his contemporaries. He delights in description, especially when it turns on tranquil scenes, and gentle pursuits. He seems particularly fond of angling, and in this amusement Walton, the associate of some of the best men of the English church, took great pleasure. The best portrait we have of Archdeacon Paley, is the one in which he is taken with his fishing tackle. Boyle, the philosopher of Stalbridge, has given us a narrative of a day spent in angling, which is far before any thing that Irving has written on this favourite theme. Its sweet simplicity, its chastened morality—the quiet brook, the winding river, the dust, the unexpected shower, the farmhouse, the green woods, moralizing on worms—in short, the brief affair is replete with delightfulness. Illustrious man! in thinking of him, we are reminded of the compliment which Ben Jonson paid to Selden—

> The matter of thy prayse
> Flows in upon me, that I cannot rayse
> A moünd against it; nothing but the large round
> Claspe of nature, such a wit can bound.

As a teacher of morals, Irving cannot be considered as profound. But in his Sketch Book, the moral of a number of his papers is good. The graves of distinguished men may be frequented long after death; but in his Funeral Rites, we have a statement of the claims of private friendship, long after the object of that friendship is mouldering in the dust, when

With garlands grey and true love knots
They deck the sacred green.

In the paper entitled the Wife, though not the most felicitous in its execution, the moral is excellent. In a commercial country, especially where fluctuations in fortune are daily taking place, we can readily suppose that such a paper would be useful. In his pieces on Christmas, the writer not only amplifies too much, but the company keep up their revels too long, tempted no doubt by that season which inspires the Norwegian in his sledge, as well as the English gentleman in his Norman hall. Corregio was remarkable for his Christmas Night—but it is more than Irving will be for his Christmas Days. In May Day Rites, we have no antiquarian knowledge. Judging from Baxter's history of his own times, they must have degenerated in his day, though there must have been something quite intellectual in them, when the Troubadours convened, and the golden violet was adjudged. We can easily conceive how publick rural ceremonies might be attended with good effects. The Old Testament is full of this doctrine; and if in the harvest or the vintage, the thanks of the heathen to their gods broke out into open expression, it is a pity that Christian feelings should lie all tame at such seasons.

The moral of Bracebridge Hall is delightful. A man of letters from a distant country sojourns with an opulent family, he describes daily occurrences, associates himself with all the enjoyments of retired life, haunts the green lanes, prunes and grafts trees, and alternately interchanges kind speech with the mower or the hedger, the gardener, the herb woman, or the shepherd boy. The retreat of Sir Thomas Abney was honoured by the presence, and is now interwoven with the memory of Watts. Hagley Park, though its proprietor was a scholar and a Christian, derives many pleasing associations from the remembrance of Thomson; and Eastham draws its deepest interest from the writer of the Task, though Hayley, its owner, was thought a poet in his day. In Bracebridge Hall, its author has turned a mirror upon every part of the domain, in which we may see reflected, parks with their sauntering herds, glossy woodlands, orchards bending with fruitage, rivulets gliding through fluted marble, and Irving himself, with his sylvan Druidical hatchet, or his pruning hook, pulling the purple grape, watching the goldfinch in its flight, or clasping the lawn dove in his hand.

It would not be right in this connexion, to withhold from Irving, due praise for the reverent use he has made of the scriptures. A perversion or two of scriptural passages may be found in his works, but we do not believe that he clearly saw them to be perversions. The habit of introducing the scriptures into ordinary writing, is becoming increasingly common, and custom, so far from reconciling us to it, only renders it the more obnoxious. When we meet with passages of the sacred word, violently rent from their original connexions and transplanted into tales and romances, or profane ballads, or accommodated to passing political events, or used to adorn some effusion of a thoughtless festivity, to say the least, it is a violation of good taste, and at the same time awfully irreverent. We are sustained in these remarks, by the judicious biographer of Dennie, in reference to the use he made of the scriptures in his Lay Preacher. Of the Lay Preacher we can never speak save with affection. Those papers are associated with the recollections of youth, when we reclined near the twisted roots of the oak and the elm tree.

Irving has fallen into several common-place phrases, such as "the natural religion of the heart—and time alone being able to cure our sorrows." We regret too, that he should have soiled his Stratford on Avon, by copying the profane epitaph from Shakspeare's tomb. We lean to the belief, however, that this piece of awful levity has of late been dropped out of that otherwise interesting paper. Though not free from blemishes, we should still hope that the works of Irving place him at a vast remove from the deism of Walpole, the impurity of Montaigne, the levity of Voltaire, the incongruities of Rousseau, the bold profanity of the younger Lyttleton, and the atheism of Bolingbroke. Still, he belongs to a class of writers who seem afraid of deep and serious piety, lest it should spoil their minds or vitiate their taste. One knows not whether to weep or smile, at the apprehensions indulged by the friends of Mrs. Carter (some of them clerical friends too) lest she should become as religious as Mrs. Rowe. Mrs. Barbauld expresses her sage astonishment, that Dr. Price should ever look to the Divine mercy, seeing he had merit enough to look to the Divine justice. Southey tells us that Wesley's eloquence opened the living spring of piety, pent up in the hearts of thousands. It is rumoured, since the publication of the Epicurean, that Moore has become religious—that is, he has become an Arian and a Universalist. St. Pierre too, no doubt, thought himself abundantly stocked with his theistical religion. But how little do we hear of the holiness of the Creator, what feeble views of him as a Lawgiver, what distant hints of the mediatorial system, what a confused recognition of our accountability to the Judge of all. But we still live in hopes that the time will quickly pass away, when enlightened men will cease to display ignorance of the fundamental truths of the scriptures. When Collins was dying he had but one book, and that he pronounced to be the best of all books—it was the New Testament.

It is indeed a sentiment too common, that errors, both in life and opinion, are sanctified by genius. Dr. Channing has lately forbidden us to speak lightly of papal errors, because the church of Rome has been upheld by men of great intellectual eminence. He gives us a proud array of men who figured in the revival of Italian literature. We are perfectly aware that men of talents have upheld the stately structure of papal delusion, but we never supposed that from this circumstance we were to look with less aversion on the use of holy water, or the smoking incense, the worship of the Virgin Mary, the rosary, and crucifix. Dr. Channing often smiles at the vast multiplication of Greek and Roman gods. But this system was supported by greater men than Boccacio and Petrarch, Ariosto and Dante; yet Dr. Channing will not in consequence become a worshipper in the Pantheon, or an inquirer at the oracle of Dodona. The system of infidelity has been countenanced by great men, but we never believed that high intellectual endowments rendered their possessors less culpable, or less responsible for depravity of heart. Many smile at the astronomy of Tycho Brahe, who still believe him to have been a man of genius. It would not be difficult to show that the prophets employ irony and satire against image worship, and we can see no good reason why the same weapons should not be employed at this day. The scriptures have foretold the rise of papal delusion, and have used awful comminations against its abettors. The Papists have employed satire against the Protestants; and perhaps Dr. Channing forgot that one of their genealogical church trees is fuller of saints considerably, than of birds; and that they have shown *one Arius* falling out of the tree, like a criminal from the Tarpeian rock. Some of Dr. Channing's own list of great men poured out on the papacy the vials of their indignation. He cannot deny that in some of the stories of the Decameron, Boccacio has evinced no great respect for the monks, and other appendages of this tremendous system of error.

Religion cannot sanctify errors, because they happen to be the errors of genius. But though she cannot approve of error, there is nothing in religion that seeks to narrow the human mind, or so to fix it on the supreme pursuit, as to prevent just attention to inferior objects. He must have been at pains to acquire a taste fastidious indeed, who could turn away from such productions of the muse as the Palestine of Heber—Montgomery's World before the Flood—Hannah More's Sacred Dramas—Dale's Widow of Nain, or his Outlaw of Taurus. In reading them, we feel that there is consistency between the sentiments and lives of the writers; and though these poems do not belong to the first class of compositions, yet all through, our hearts confess the influence of a deep moral enchantment. The piety of that man is fast becoming morbid, who repudiates all the embellishments of taste. It is a pleasing and instructive fact, in the biography of Dr. Thomas Scott, that though he had filled the church with the incense of his fragrant deeds, and stood quite on the verge of heaven, he spent some of his last days in the study of the Greek tragedians.

It appears to have formed one of the designs of Pollok, to trace, in a prose work, the connexions of "Christianity with literature in all ages." This was not a design entirely novel, for Chateaubriand long since suggested it in his "Beauties of Christianity." But his mind is too erratick, and his false brilliancy is always overpowering his common sense. The subject, as stated by Pollok, is too vast and undefined, and for its execution would have called for the stores of Sir William Jones, to be deposited within the circle of Milton's comprehensive genius. But with all Christian submission to the Divine will, we may be permitted to regret that this gifted youth did not live to fulfil his design. We should then have probably seen literature traced to its elements. He would have found her in Egyptian grottoes, and in Hebrew cells, in the mountains of Greece, and the villas and shrines of Italy. He would have tracked her with a gazelle like swiftness to her Persian haunts, or to the green house which her warm hand has built on Russian snows. He would have searched her out in the castles and forests of the Rhine, or he could have climbed into her alpine retreats with a chamois-like step. He could have detected her footprints along Iberian rivers, or in the burns and braes of his native land—by the banks of Mulla or the stream of Avon. And when he came to state the superior claims of that system, which divine benevolence revealed to man, he would have worshipped in a shrine whose pavement is made up of stars, mingled with the blue skies. Into those urns of light he would have crushed the incense of his genius, whilst his temples would have leaned in meditation, long and sweet, on the throne of his Maker.

When Jubal struck the chorded shell,
His list'ning brethren stood around—
And wond'ring, on their faces fell
To worship that celestial sound.

There is something, however, better than fame and sweeter than praise. Though literature be a fountain, it may be a fountain rising only in the vernal months of life, and having its course among a few fleeting flowers. In other seasons it may show nothing but white sands, or useless pebbles, or a rock, that refuses to send out more supplies. But if any man, said the blessed Saviour, drink of the water that I shall give him, that water shall be in him a well of water springing up into eternal life.

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Literary and Philosophical Intelligence, etc.

Dr. Forster has conducted a variety of experiments to show that original and reflected light may be distinguished from each other by causing the object glass of a telescope to vibrate, so as rapidly to change the inclination of its plane to the object; in which case reflected light remains unchanged after its refraction; whereas original light becomes decomposed into its colours. The fixed stars gave coloured light; the planets white; though the latter might be decomposed like the former through a prism. The discovery will be applied to ascertain whether comets shine by native or borrowed light.

Dr. Johnson's favourite willow tree, which he always went to see when he visited Litchfield, was lately blown down. It is stated to have measured no less than twenty-nine feet in circumference.

Captain Ross has sailed on another voyage for the discovery of the north-west passage.

Tobacco is extensively planted in Ireland; and the quantity grown last year, if foreign and imported, would have yielded $140,000 to the revenue. No duty is attached to Irish tobacco, but the growth is interdicted in England.

Beet-root sugar can now be manufactured in France as low as three pence per lb. and is likely to be still cheaper.

The process of boring for water is practised with great success in Paris. Two sheets of water flow beneath the Paris basin; one between the chalk and the green sand, the other at a greater depth. From the last of these the water is discharged at St. Ouen to the height of ten or twelve feet.

M. Champollion writes from Monfalouth, "I went at sunrise to visit these hypogeums, and was agreeably surprised on finding a wonderful series of paintings, perfectly visible, even in the minutest details, on being damped with a sponge, and removing the fine dust which covered them. We set to work and gradually discovered the most ancient series of paintings in the world, relating to civil life, the arts and trades, and the military caste. The animals are painted with such elegance and truth, that we shall need the testimony of the fourteen witnesses who have seen them, to induce people in Europe to believe in the fidelity of our drawings." This abode among the tombs has produced a portfolio of drawings, which already exceed 300 in number.

The introduction of Christianity among the Hottentots has improved their character almost to a miracle. Habits of cleanliness and industry have grown up among them. They exercise useful trades: the best forge in the colony belongs to a Hottentot, who has nine apprentices and three English journeymen; and the only asylum in the colony for the sick, the aged, and the poor, was built by Hottentots, and at their expense. We bless God that these deserving men will no longer be the victims of colonial oppression; that the law at least protects them; and we doubt not there will be found just and benevolent persons to see that it is enforced for their benefit.

Oyster Trees.—The Seville, or bitter orange tree, abounds on the margin of the island of Jakel, situated in the mouth of the Altamaha river, in Georgia; and the lower branches being submerged in the waters of the river at times when it is high, thousands of oysters attach themselves to them, and thus, when the tide falls, present the curious phenomenon of that testaceous fish growing on them, as part of the fruit of the orange tree. What adds to the singularity of the appearance, says the Mississippi Statesman and Gazette—from which we learn the above particulars—is the fact, that the upright branches of the tree are frequently found abounding in their natural fruit, while the lower ones present strange looking clusters of their marine adoption.

An account of a similar phenomenon is given in the subjoined passage from a work, entitled "A Voyage to South America in 1823."

"On a branch of the river Tomboz, in Peru, a singular appearance is presented by the oysters which line its banks. The reader has heard of that extraordinary tree in Numington, so large that a coach and horses can be driven with ease through its hollow trunk!—of that wide spreading oak at Nismes, said to cover an acre of ground!—as also of the far-famed Indian Upas, so baneful in its effects that instant death would attend the temerity of that traveller who should approach within five miles of it, and whose vicinage is covered with the dead bodies of the animals, reptiles, birds, and insects, which have ventured within the sphere of its contagious influence! But has he ever heard of the oyster tree?—a tree on which *oysters* were the fruit. Nay, start not, gentle reader. This branch of the main river that I have been speaking of is so lined with trees and underwood as almost to exclude the rays of the sun. The branches of these trees, like the weeping willow, grow downward: at high water, the tide rising and falling six or seven feet every twelve hours, and overwhelming the low lands, these branches become partly immersed in the water. Thousands of oysters attach themselves to them, and at low tide they are seen suspended several feet above water, and present a curious spectacle. We plucked two boat loads of this species of marine fruit, which, though small, nearly equalled those of the Chesapeake."

In Harte's Essays the following passage occurs. It is an extract from one of Bishop Latimer's discourses, preached before Edward the Sixth, and as it relates to the Bishop's own personal history, and is also a just picture of the ancient yeomanry, and moreover shows the familiarity with which a king might be addressed in those days, it is curious.

"My father was a yeoman, and had londes of his own, onlye he had a farme of three or four pound by yere, at the uttermost; and hereupon he tilled so much as kepte halfe a dozen men. He had walke for a hundred sheps, and my mother mylked thirty kine. He was able, and did find the kynge a harnesse, with himselfe and hys horse, whyle he came to the place that he should recyve the kynge's wages. I remembre that I buckled hys harnes, when he went into Blackheath felde. He kepte me to schole, or elles I had not been able to have preached before the kynge's majestie now. He marryed my sisters with five pounde, or twenty nobles a pece; so that he brought them up in godliness and fear of God. He kepte hospitalitie for his poore neighbours, and sum almess he gave to the poore, and all thys did he off the sayd farme." This sermon was preached about the year 1550.

Rumford Premium.—The following article, from a Baltimore paper, relative to the Rumford Premium, should be widely circulated, for the information of our men of science. The reward proposed, is, both in a pecuniary and honorary view, one of the most brilliant ever offered for the competition of scientific effort.

The American Academy of Arts and Sciences, in conformity to their vote accepting the donation of Count Rumford, will at their statute meeting in May next, take into consideration the discoveries and useful improvements which may come to their knowledge, which shall have been "made and published by printing, or in any way made known to the public in any part of the continent of America, or in any of the American Islands, during the preceding two years, on heat or on light;" and will award to the author of the most important discovery or improvement the Rumford premium, of a gold and a silver medal of the value of three hundred dollars, and the farther sum of about fifteen hundred dollars in money, it being the interest of the said donation for the two years. Application for this premium, founded on any discovery or improvement, coming within the conditions prescribed by Count Rumford, addressed to the officers of the society, will of course be duly attended to.

Dry Atmosphere.—All over the south-east part of Persia, to within a few miles of the Persian Gulf, the air is so dry, that the brightest steel may be laid bare to the atmosphere, at all hours, without the slightest shade in its brilliancy. To find a rose with a sparkle of dew upon it, from March to September, would be regarded almost equal to a miracle.

Modern Authors.—It has been calculated, that at present, exclusive of occasional writers, there are upwards of 5000 authors in Great Britain, who rely solely on the productions of their brains for subsistence. Of these, a considerable number are connected with the periodical presses, in its various gradations, from the dignified quarterly and monthly publications, to the ephemeral of four pages, which lives its little hour and perishes forever. Of the aggregate number of authors, it is presumed, that not more than 500 enjoy the comfort and respectability to which they are entitled by their talents, and the industry with which these are exercised. It is also found that, as in most other occupations, those who labour hardest obtain the most scanty remuneration.

Connexion of the Atlantic with the Pacifick.—Says a Bogota paper, "The Topographical Commission appointed to examine the obstacles which oppose the opening of a communication between the Atlantick and Pacifick, through the Isthmus of Panama, have informed the government that in their opinion one considerable difficulty has vanished, in the discovery that the two seas have the same level; but, notwithstanding this, they consider the enterprise as not very easy to be accomplished. The present mode of communication would perhaps be preferable. The navigation of the river Chagres being improved by means of steam boats, and a road constructed from Cruces to Panama, which is but seven leagues, and can be made passable for carriages, the course to the Pacifick would be very short. Even as the case is at present, Senor Hurtado, going with his family as far as Panama, has travelled from Jamaica to Buenaventura, (Popayan,) in only twenty days. Whatever may be the mode, the government of the Republick is disposed to encourage the projects which may be presented to facilitate the said communications across the Isthmus, and will give to the undertaking all the favour in their power, which will be compatible with the security and defence of the country.

Cure of a Snake bite by common Hartshorn.—A physician, in a Calcutta paper, gives an account, of which the following is an extract, of an instantaneous cure, by the use of hartshorn, of the dangerous bite of the species of snake called Karaite. "A young stout Hindoo, about 20 years of age, was brought to my house, accompanied by his mother, together with a crowd of natives, in a state of insensibility, and apparently *dead*, from the bite of a snake, which accident had occurred a few minutes before my assistance was required. The teeth of the patient were firmly clenched, and to every appearance he was at the last extremity. I immediately forced his mouth open, and poured into his throat an ounce of *common hartshorn.* This medicine acted like a charm —the insensibility vanished, and he instantly started from the horizontal into an erect posture—opening his eyes, yet seeming incapable of understanding what was passing. Half an ounce more of hartshorn was administered, after which he drew a deep inspiration, inquiring where he was, and the occasion of his having been brought to my house. He then drank plentifully of water, and every unfavourable symptom disappearing, he who had half an hour before been conveyed to me while in the jaws of death, I had the inexpressible satisfaction of seeing walk forth, followed by the crowd, and return home barely supported by the persons who had brought his apparently lifeless body to my house." The wound, which was in the ankle, was also washed with Ammonia.

Straw is likely to become an article of value. Great quantities of it are now manufactured in Pennsylvania into wrapping paper. One manufacturer advertises for 1,000 tons.

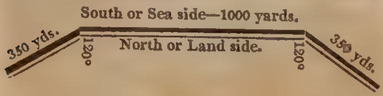
Sugar Cane.—We have received from our friend Hartwell H. Tarver, Esq. a stalk of sugar cane, of a species called the riband cane, the growth of his plantation in Twiggs county, upwards of six feet long. Notwithstanding the unfavourable season, and the very late drought, this cane will bear a proud comparison with the product of Louisiana. We are informed, by the very intelligent gentleman who brought us this cane, that it is a fair specimen of his crop, of about twenty acres. We hope that Mr. Tarver's industry and enterprise will be an encouragement to his fellow citizens.—*Milledgeville Patriot.*

Raisins.—The editor of the Troy, N. Y. Sentinel, says he has received specimens of raisins, prepared by Mr. Learned, of Lansingburg, from grapes raised this year in his own garden. They were made from the white Madeira grape, or sweet water, as it is usually called, and cost no other trouble than cutting off the clusters and putting them twice into an oven after baking bread. Dr. Spafford, of the same place, has also made excellent raisins from his own grapes this year, with very little trouble; one species of his grape is the same as that from which the bloom raisin is made.

Card-making Machine.—The invention of Mr. Amos Whittemore, of West Cambridge, Massachusetts, formed a new era in the mechanical ingenuity of this country, and the real importance of the machine can hardly be estimated. As a piece of mechanism, it has never been excelled; strips of smooth leather and rolls of wire are placed in one end of the apparatus, and the intricate process of cutting the leather to the exact size and pricking the holes is performed, while at the same moment the wire is cut, bent, and the teeth are inserted in their respective places; the cards then come out, perfectly formed, and completely finished for immediate use, occupying but a few moments in the operation.

We heard the old gentleman, a few months before his death, while confined to his house by disease, relate the particulars of the origin and completion of his design, with an enthusiasm that would awaken youthful ambition to exert itself in something more than a limited sphere. He mentioned, that three days, as well as nights, were constantly devoted to the making and completion of his model, all of which was done in his own house, and the fear of losing sight of his plan, prevented every thing like repose until it was completed: the original he preserved and exhibited to his friends in his last days, as an evidence of industry, to stimulate the young to perseverance and exertion. For a number of years previous to his decease, he was feeble and much debilitated, and the great mental efforts and the intense and close application he made in bringing the machine to perfection, impaired his constitution, and produced a premature death. The proceeds of his ingenuity produced him something, but his wealth was far from being extensive, and little was left as the result of his arduous toil and intense mechanical research.

Breakwater.—We have before us a model of the Breakwater at Plymouth (England). This noble structure is 1700 yards in length, running nearly east and west, with an average width of 120 yards at the base, and 16 yards at the top. The expense, including piers, light-houses, &c. was £1,171,000, or $5,199,240. The general figure of the Breakwater is represented by this diagram:



As the slope of the southern side is in the ratio of three yards horizontal to one yard perpendicular, and of the northern a yard and a half horizontal to one yard perpendicular, it follows that the perpendicular height of the Breakwater is 69 feet and a third, and its solid contents 72,000,000 cubick feet. That portion of the pile which is above the water presents a smooth surface, while below, the rocks are, of course, piled in with less order.

The only undertaking of the kind in this country, which will bear any comparison with the above, is the Breakwater erecting at the mouth of the Delaware. The figure will be nearly the same, the north side being 740 yards in length, the N. W. flank 440 yards, and the N. E. flank 580—total 1760, or 60 yards longer than the Breakwater at Plymouth. The angles which the flanks make with the centre are 135 degrees each. The estimated cubick feet of stone required for the undertaking is 26,908,646, and the estimated expense $2,326,627. The difference in the amount of stone required for this Breakwater and that at Plymouth, arises principally from the greater depth of water in the latter case. The mean depth of the harbour, to be created at the mouth of the Delaware, at low tide, will be 28 feet. Some portions of the walls are already within twelve feet of the surface. The slope of the interior side is to be in the ratio of half a yard horizontal to one perpendicular, and of the exterior side four yards horizontal to one perpendicular. The position of this Breakwater is near the South Cape of the Delaware, having between itself and the shore about half a mile of good anchorage. Either by the shore or the Breakwater all winds will be excluded, except those from the E. N. E. and a large space will be sheltered even from these.

Religious Intelligence.

The following extract of a letter, which we have been permitted to publish, we think interesting, as calculated to give important information, in reference both to the political and religious state of Buenos Ayres. It serves to show the real cause of those sudden and violent changes in the government, of which there have been frequent instances, and one of very recent occurrence. The mass of the people are so little sensible of the value of the elective franchise, that they do not generally even exercise it; and hence a few ambitious men are elected into office, and a convulsion ensues, from their opponents endeavouring to displace them--which it is not very difficult to effect, because the community at large care but little who are their governors. The radical cause of all is, that dreadful religious superstition and ignorance, in which the people have been educated; and a part of which is strikingly depicted, in the description contained in the following letter, of the mummery which constitutes the process of making a Nun. It will take some considerable time, before real republicans can be made of such materials. And yet this is the system which his misnamed Holiness of Rome, is labouring to introduce into the United States. Romanists may make good citizens or subjects of a free state, when the large majority of that state are not Romanists. But let them be the majority, and let their system have its full and unqualified influence, and we seriously question whether, in such circumstances, real political freedom ever can exist.

BUENOS AYRES.

An Extract of a Letter to a Lady in this Country, from a Friend in Buenos Ayres.

"So little interest do the mass of the people take even in the elections, that in order to get them to attend at all, they are always held on Sunday, and the ballot box is placed in the entrance of the principal churches, so that they can vote and go to mass at the same time. Yet even so, only a fragment of the people attend, and the votes of this fragment are invariably in accordance with the wishes of the existing authorities, or of a few intriguing men. At the last election for representatives, the party decidedly and confessedly the minority, but which happened for the time being to have the offices in their hands, gained the election, by several thousand votes.

"The majority, or rather their leaders, refused to acknowledge the election—got the offices into their own hands, and we are soon to have another election, in which, from the same voters, there will doubtless be as large a majority on the other side.

"I do not mean, however, to give you a description of the *political* condition of those around me, nor should I have alluded at all to the subject, were it not that from a wrong impression on this point, far more is expected of this people, as respects knowledge and improvement, than ought to be—viewing them as they are. I have often been surprised that the influence of superstition over their minds has been so far weakened as it is, and that the priests have not been able more completely to stifle the spirit of inquiry, which is abroad among them, and which I trust is destined, under God, to bring them eventually into the light of his blessed gospel.

"I mentioned to you in a former letter, an expected addition to one of the convents. Having expressed my desire of witnessing the ceremony, to the prioress, she promised to inform me when it was to take place, which she very kindly did, and I accordingly attended. The service was introduced by a sermon, the prominent object of which was, to illustrate and enforce the benefits and blessedness of monastick seclusion. After this, mass was celebrated. This is a Latin service, accompanied by some ceremonies of the priests over the consecrated bread of the sacrament, which they are taught is the real body of Christ, and these ceremonies a real and efficacious offering of the body of Christ, for the benefit of those to whom the priest chooses to apply it; this service is performed daily, in most of the churches. Mass being ended, the nuns descended from the gallery, and entered at the further end of the room, separated from the body of the church by an open grating, so that they could be distinctly seen. The priests also retired to the side of the church most remote from the grate, and directly in front of it, and commenced the Latin service adapted to the occasion; which consists of short sentences, chaunted alternately by the priests and the nuns; and each as they sang their respective parts, slowly and solemnly approached the grate. The victim was in front of the nuns, led between two of the oldest, and clothed in the vestments of the tomb. The death-like paleness of her countenance and her white muffler, as she advanced, formed a strong contrast to the dark complexions and large black mantles of her conductors. The sisterhood followed in pairs, each carrying a large wax candle lighted, in her hand. About a quarter of an hour was thus occupied in crossing the room, during which time, the ceremony far more resembled the conducting of a criminal to execution than any religious service. Indeed the ghastly paleness and sepulchral dress of the candidate, the slow and measured step of the procession, could hardly fail to impress the mind with the strong resemblance of the whole scene to a publick execution. As they approached the grating a small door opened, which opens only on these occasions; the subject knelt on the threshold with a candle in her hand, and the provisor, who is the substitute for the bishop, read aloud the vows, to which she gave her assent, the whole sisterhood responding amen to every answer. The prioress then placed on her head a large black veil, as the sign of her final and perpetual seclusion from the world, and separation from all duties and interests without the walls of her cloister. The priest then pronounced a short benediction, and the door closed which separated her for ever from her family and friends, several of whom stood weeping without. She was then led to the other end of the room, when the matron who had conducted her, placed on her head a crown of artificial flowers, which, though tastefully arranged, was of such an extravagant size as to give a somewhat fantastical appearance to the wearer, especially when contrasted with the broad black mantle beneath it. Thus decorated, she approached the grating, to converse with her friends, and others who wished to ask her any questions. She declared herself perfectly happy, and strove to appear cheerful. Yet there was a visible melancholy in her pale countenance, which, notwithstanding all her efforts to conceal it, showed plainly that her heart did not respond to the cheerfulness she wished to exhibit. She seemed under thirty years of age; but what has induced her to immure herself in this tomb of the living, I had no means of ascertaining. But *one* similar case has occurred for a long time; and though I do not think this is one of the forms of superstition likely to be generally embraced, I must confess that I have witnessed nothing which impressed me so strongly, with a sense of the power of that corrupt system which teaches for doctrines the commandments of men; and under the name of godliness, destroys the means of usefulness, and tears away its victims from the most sacred duties and relations of life."

WEST INDIES.

The friends of missions, many of whom are also ardent friends of the African race, are not perhaps as well informed as they ought to be, of the progress of missions among the coloured population of the West India islands, and the neighbouring district of the continent called Guiana. The devoted and self-denying Moravians, are the principal missionaries here; and in several places they are wonderfully successful. But the London Missionary Society has also an establishment at Berbice, and we take the following article from their Missionary Chronicle, attached to the Evangelical Magazine for October last—We must postpone till the coming month our domestick missionary communications, with the general remark that our home missions are doing well—we think very well.

Extracts of a Letter from Mr. Wray, dated Berbice, 13th of June, 1829.

In Berbice, we are, I trust, making some progress in the dissemination of Divine truth, though the seed springs up but slowly. The soil, indeed, is very barren and unpromising; but the Spirit of God can render the means used for its cultivation successful, so that the desert shall rejoice and blossom as the rose; yea, it shall blossom abundantly and rejoice, even with joy and singing. Since I last wrote to you, I have baptized fifteen adults from country plantations, who have publickly professed their faith in Christ and their obedience to him; also a number of boys and girls, who are making progress in learning the catechism. Last Sabbath our little chapel was very much crowded. Several were baptized; and three new members were admitted to the Lord's table for the first time. Six had been received, but three were prevented from attending by illness.

Death of a Pious Female.

Last month one of our first and most pious members, about eighty years of age, was called to her heavenly rest. She united with us in church fellowship nineteen or twenty years ago, in Demerara, and acted as a consistent Christian. Providence directed her steps to Berbice; soon after which, I came to the colony to preach the gospel of our blessed Saviour. She again united with us in commemorating the love of Jesus at his table. She has been an ornament to her Christian profession; adorning the doctrine of God her Saviour, by leading a holy life; regularly attended at all the means of grace; and devoting her heart and her life to her Redeemer, whom she sincerely loved. On Thursday mornings, at a select meeting for religious conversation and prayer, she often spake with tears, in a most affecting manner, of the love of God to her soul; and of the great happiness she experienced in the ways of religion, and the support afforded her by her heavenly Father, under the trials and afflictions of life which, for many years, she had been called to pass through. Sometimes on these occasions, she engaged in prayer, and would be very fervent with God on the behalf of her children, her minister, and the members of the church, and for the spread of the gospel. She was not able to say much during the last two or three days of her affliction, but appeared very happy. One who attended her, said she did not know how to leave her bedside, she seemed to enjoy so much happiness. She appeared to be constantly engaged in prayer; and requested Christian friends to sing hymns at her bedside, and to pray for her. In some of her last words to me, she said, "she felt herself a poor unworthy sinner; but her whole trust was in her Redeemer." By the younger branches of the family to whom she formerly belonged, she was looked on rather as a mother and a friend than a servant. She was highly esteemed by all the members of the church, and was on all occasions a peace-maker. She was a truly humble and pious disciple of Jesus Christ, always ascribing her salvation to the free grace of God. For many years, her hoary head was found in the ways of righteousness; and I doubt not she is now with her Redeemer above, singing his praises in the realms of light and glory! A day or two before her death, I repeated to her the following verse:—

> "There we shall see his face,
> And never, never sin;
> There from the rivers of his grace
> Drink endless pleasures in."

Though unable to speak, she expressed her satisfaction by the motion of her hand and a sweet smile on her countenance. She was conveyed to the silent tomb, amid the tears of many, both bond and free, who highly respected her.

Account of a Pious Leper, &c.

In visiting lately some of our people in affliction, I have also seen the happy effects of the gospel. Among them there was a poor leper, belonging to the British crown. I knew him when he was young and healthy, and an able boat-builder. He learned to read, and was baptized; but he has been confined for some years by this loathsome disease. The Lord, however, has been gracious to him, and has enlightened his mind in the knowledge of himself. He opened his Bible which he had on his bed, and read to me Rom. vi., and seemed to experience the effects of the truths contained in it. When he read, "the wages of sin is death; but the gift of God is eternal life, through our Lord Jesus Christ," he appeared to weep, and wiped away the tears from his eyes. In speaking to him on the state of his soul, he said, "Yes, massa, God is my strength and my salvation; he help me to lie down and to rise up. My pain is great; but that is nothing. I hope when I close my eyes, I shall be happy in heaven; I am wicked, but I trust in Jesus Christ." I asked him if he thought God had pardoned his sins, and if he should be happy at death. He replied, "Yes, massa: I thank God that I can read my Bible." He asked me for a hymn-book, that he might be able to sing some of the hymns he formerly learned in the chapel. I said to him, "At the last day, Jesus shall change your vile body, and make it like unto his glorious body." He replied, "Yes, massa, I hope so." His whole conversation at this, as well as at every other time when I visited him, shows that his heart is changed by Divine grace, and that he is looking forward to a place of rest and happiness:—

> "Salvation! O the joyful sound!
> 'Tis pleasure to our ears;
> A sovereign balm for every wound,
> A cordial for our fears!"

I feel thankful to God that our chapel continues to be well attended, and that many of the country slaves in particular seem to be seeking the salvation of their souls. They are very anxious to be instructed, but they need line upon line and precept upon precept. This makes our progress appear slow, particularly as it respects their being admitted to baptism and the Lord's Supper; but the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain; so must we wait, till it shall please God to pour out his Spirit upon the hearts of sinners.

* * *

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of—

The collection after the sermon before the Synod of Philadelphia in Carlisle, from the Rev. Dr. E. S. Ely, for the Board of Missions, being - - $34 77

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of November, 1829.

Bellefonte.	Collection in Presbyterian Church		$15 00
Chambersburg.	Do. do. do. Rev. D. Denny		15 00
Lexington, Ky.	First annual payment of Auxiliary Society of First Presbyterian Church		15 56
Mifflinton and Lost Creek.	Collection in Presbyterian Church, per Rev. J. Hutchinson		21 50
Princeton, N. J.	From Session of the Presbyterian Church, per Rev. G. S. Woodhull		30 00
Philadelphia.	Donation from Mr. W. F. Geddes	$3 16	
Do.	Do. do. do.	3 20	
Do.	Do. do. do.	3 20	
Do.	Monthly Concert coll. in Second Presb. Ch.	30 01	
Do.	Do. do. Sixth do.	5 98	
Do.	Do. do. Seventh do.	18 02	
Do.	Do. do. Eighth do.	14 00	
Do.	Collection in Third Presbyterian Church in aid of the Swiss Evangelical Mission to Liberia, in Africa, by Rev. Dr. Ely	86 00	
Do.	Received from Rev. Ashbel Green, D. D. his subscription for 1829	100 00	
Do.	Received from the Union Society, in aid of the Indian Missions, by Mr. J. P. Engles, Treasurer	54 50	
Do.	Donation from Rev. Wm. L. M'Calla	1 50	
Do.	Received from Wm. F. Geddes, publisher of the Philadelphian, for one subscription, obtained by the Corresponding Secretary	1 00	
			320 57
Taneytown, Md.	Received from Auxiliary Soc. per Margaret Birnie, Sec.		35 00
Upper Octorara.	Subscriptions in Presbyterian Church under the pastoral care of Rev. James Latta, by Rev. J. H. Kennedy		16 00
Washington City.	Coll. in Fourth Presb. Ch. by Rev. Mr. Danforth		10 00
Missionary Reporter.	Received from sundry subscribers		29 00
			$507 63

Solomon Allen, *Treasurer,*
No. 18, *South Third Street.*

View of Publick Affairs.

EUROPE.

No later advices from Europe than to the 24th of October have reached us, at the time we write.

Britain.—The British Parliament has again been prorogued and is still in recess, and the political state of the country remains much as it was when we last described it. Our minister, Mr. M'Lane, had arrived in London, had been ill for a short time afterwards, but had recovered, been presented at court, had a long conference with the Earl of Aberdeen, and done business with Mr. Stratford Canning at the office of Secretary of State for Foreign Affairs. There had been a most destructive storm of rain and wind, about the middle of October, which had strewed the British shores with the wrecks of vessels, occasioned many deaths, and caused inundations from the overflowing of rivers, that had destroyed much property.

France is still greatly agitated, by the discontents produced by the appointment of the present administration, but no events of importance have recently taken place. The king will probably be obliged to yield to the voice of the people, demanding the dismission of his ministers now in office.

Spain affords no news more important than that the monarch is about to take to himself another wife, for whose splendid nuptials great preparations were in making; and that an ambassador from the usurper of the throne of Portugal, Don Miguel, has been received and accredited at the Spanish court. Ferdinand and Miguel have a great sympathy for each other—*par nobile fratrum.*

Portugal seems to be yielding to the sway of the usurping and perjured tyrant now in power. There has been lately what is called *a run* on the bank of Lisbon, and fears are entertained that it will not be able to stand the shock; and that its failure will increase the mercantile distress already very great, and annihilate the little commerce that still exists. Seventeen Americans, taken in a vessel going to Terceira, have been carried to Lisbon and cast into prison—one account says put in irons. Will our government do nothing in such a case? We are persuaded the British would not endure such an insult.

Russia and Turkey.—Peace is at length concluded between these mighty belligerents, and all apprehensions that the general quiet of Europe was to be disturbed are laid to rest. Peace now reigns throughout Europe, unless the civil broils of Portugal, and the petty warfare of Spain with her former American colonies, form a slight exception. Indeed, the world at large has seldom been as tranquil as it is at present. The issue of the Russian conflict with the Turk has disappointed the world. The emperor Nicholas, we doubt not, has been agreeably disappointed, in the uninterrupted, brilliant, and complete success of his armies, both in Europe and Asia. Politicians have been disappointed, at finding that Britain, France, Austria, and Prussia used no interference, to stay the progress of the Russian victories; and the greatest disappointment of all has been, that the Russian emperor, when he had every thing in his power, should have shown an example of moderation towards a fallen, insolent, and inveterate foe, such as history, we believe, has not heretofore recorded; and the Sultan Mahmoud has been bitterly disappointed and humbled, in being obliged to beg a peace, and disappointed again, in finding that his conqueror granted him terms far more favourable than he did or had any right to expect. It now appears probable, however, that all *the great powers*, as they are commonly denominated, had an understanding with the Emperor of Russia, in which they agreed not to interfere in his quarrel with the Ottomans, on a solemn stipulation on his part, that, whatever might be his success, he would neither dethrone the Sultan, nor exact from him more than had been claimed in the manifesto by which war was proclaimed against him: and it is highly creditable to all the parties concerned, that they appear to have paid a sacred regard to their engagements. The following statement, taken from London papers, will give our readers as good a general view of the treaty of peace—we cannot publish it in detail—as we are able to present:—"Considering the circumstances under which the treaty of peace was dictated, the conqueror has more than made good all his professions of moderation. Turkey in Europe is not circumscribed by a single foot of its territory, or rather, it will not be, after the payment of the indemnities. And the territory ceded by the Turks in Asia, is very insignificant in extent, consisting merely of Anapa, a very narrow and barren line of coast at the foot of the Caucasus, and a portion of the Pachalik of Akhaltzik. This territory contains no important towns, nor any fortresses of strength. The most remarkable feature of the treaty, is the specification of immunities which the Russian subjects are to enjoy in Turkey. They are to be entirely free of Turkish jurisdiction; to be governed only by the Russian Ministers and Consuls; and Russian merchant ships are to be entirely free from search, even in Turkish ports. Their vessels are not to be visited, and their merchandise may be landed, warehoused, transferred, or shipped, without giving notice to the local authorities, or saying, 'by your leave.' In fact, they are to enjoy rights which they do not possess in their own country. The passage of the Dardanelles, the Canal of Constantinople, and the unconditional freedom of the Black Sea to the ships of all nations at peace with the Porte, is an important stipulation, in obtaining which, the Russian Emperor has most disinterestedly negotiated in behalf of the whole commercial world. Merchant vessels are not to be checked or detained, under any pretence whatever, and any violation of this solemn engagement is admitted beforehand to be an act of hostility, and a just ground for war. With respect to the indemnities, we have not yet full information. Two only are mentioned in the Treaty—The commercial one of 1,500,000 ducats, stipulated and granted by the Convention of Akerman, which is to be paid in the course of eighteen months; and a larger one for the expenses of the present war, the amount of which is to be regulated by mutual accord. The amount of the latter indemnity is stated, in the French and German papers, at 10,000,000 ducats. But the Courier discredits the statement, as too exorbitant; and it is elsewhere mentioned that a less sum will ultimately be demanded—Turkey being unable to pay so much—and the arrangement being left open to the interposition of the mediating powers. Another very important article is, the accession of the Sultan to the Treaty of the 6th of July, 1827, and the London Protocol of the 22d of March, 1829, respecting the independence and limits of Greece. Immediately after the exchange of the ratifications of peace, the Porte is to appoint Plenipotentiaries, who, in conjunction with those of Russia, England, and France, are to settle the execution of those Treaties. This is most fortunate for Greece, as by the Protocol of March, 1829, the larger boundary is exacted—the line from the Gulf of Arta to Volo. The line running thus north of Thermopylæ, includes part of Thessaly and Epirus.

"Such is a brief outline of the principal features of the Treaty of Peace. But the London Times declares that it has got 'what is of much more importance than the Treaty itself,' viz. the substance of the supplementary and separate articles, or rather, the separate treaties referred to in that document, and explanatory of some of its principal provisions. The Times proceeds to give the following—

"By one of them, the sums which the Porte is to pay to Russia, as indemnity for the expenses of the war, and for the losses of the Russian merchants, are assessed, the former at 10,000,000 of ducats, nearly £5,000,000 sterling: the latter at 1,500,000 ducats, about £750,000,—sums which it should appear to be entirely out of the power of the Sultan to discharge.

"They are to be paid in instalments—the greater sum in ten equal annual instalments of about half a million each, and the smaller in four instalments of unequal magnitude, increasing as they go on, and at smaller intervals.

"Upon the payment of the first of *this latter class* of instalments, Adrianople is to be evacuated; on the second being paid, the Russians retreat beyond the Balkan; on the third, beyond the Danube; and when the fourth and the whole of the sum of ten millions of ducats has been discharged, they are to quit the Turkish territory altogether.

"By these articles it should indeed appear that Russia has in fact secured to herself the perpetual possession of the principalities, unless some extraordinary gift of Providence should enable the Sultan to raise the sum of five millions in ten years. We will, however, here just observe, that in securing indemnity to his subjects for their private losses—as the Emperor Nicholas was perhaps obliged to do by his duty, making their payment the condition of a series of retreats—he has left the publick indemnity, both as to amount and times of payment, subject to the remonstrance and interposition of the Great Powers of Europe.

"By the other supplementary treaty, the regulations for the internal government of the principalities are settled on such a footing—by giving Russia an equal voice with Turkey in the nomination of Hospodars, and depriving the Sultan of the arbitrary power of deposing them, together with other provisions in a similar spirit—that there is no danger of Russian supremacy in Moldavia and Wallachia suffering any material diminution, even if, by the immediate payment of the sum demanded from Turkey, the Russian troops were obliged to pass the Pruth immediately."

We perceive that several of the London paragraphists intimate, that the Sultan will not be able to pay the indemnities which are essential to secure the retreat of the Russian armies; but a letter, written by an Englishman now in Constantinople, gives a different representation. He says the tax will be only on *the avarice* of the Sultan—that wealth has been hoarded for a long series of years in the Seraglio, which will suffice to pay the sums first demanded, and perhaps a large part of the remainder. It is clear, however, that the Turkish power is broken—The Sultan sees, and the world sees, that Russia can do with this empire what she pleases. We greatly rejoice that Greece is emancipated, and hope the powers that have interposed for her deliverance, will not themselves again enslave her.

The two distinguished Russian commanders, Diebitsch aad Paskewitch, have received the highest, or nearly the highest honours, which their sovereign can confer. The former, agreeably to a Russian as well as a Roman usage, has received a surname from a distinguished military achievement. For having triumphantly crossed the fearful Balkan mountains, the supposed impregnable rampart of Turkey, he is to be called count Sabalkansky; and Paskewitch, for the capture of Erivan, will take the title of Erivansky.

ASIA.

It appears that there are numerous piracies, of a very shocking character, committed among the spice islands of this continent: and on the continent itself the annual thunder storms of the Denkhan, during the current year, have been unusually numerous, violent, and continued, and deaths from lightning have been frequent. In Burmah, we rejoice to observe that the missions of our Baptist brethren are prosperous and highly promising—Measures are in progress to establish a bank at Calcutta. It is said in a letter from Smyrna, which is copied without comment in the English papers, that Baron Rothschild, the great European Jew banker, has purchased Jerusalem of the Grand Senior—that he has engaged to furnish the Sultan with the enormous sum of 350,000,000 of piastres, (a piastre is little more than a third of a dollar) at three instalments, on condition of the Sultan's engaging, for himself and his successors, to yield to him the sovereignty of Jerusalem, and the territory of ancient Palestine, which was occupied by the twelve tribes. Here he proposes to call around him the wealthy Israelites of Europe, and the scattered tribes of his nation, and with these materials to renew the strength of that people, which we have the authority of scripture for believing will again be collected together. A part of the plan is to establish Seigniories, to distribute portions of land to all settlers, and to give them as far as possible their ancient laws: and a little army being judged necessary for the restored kingdom, measures have been taken for recruiting it out of the wrecks of the Jewish battalion raised in Holland by Louis Buonaparte—The expenses of the journey of those who remove are to be paid them in advance. Such is the statement. We should utterly discredit it at once, were it not that we live in an age of wonders. On the other hand, if we yielded it our full belief, we should have many remarks to make on so extraordinary an event—The wealth of Baron Rothschild is believed to be fully equal to the payment, by instalments, of the sum mentioned—about twice the present national debt of the United States.

AFRICA.

A merchant vessel of the United States has been on a trading voyage to Alexandria, in Egypt—the first, it is said, that has ever been on such an errand to that port. It is stated that the Pacha visited and examined her with much attention. Our commerce is extending to every accessible place on our globe. But what, in our view, is of unspeakably more importance than commerce, we hope that our country is likely to be instrumental in extending the blessings of the gospel, to the benighted inhabitants of this vast continent. Within the last month, we have seen and conversed with three missionaries from Basle, in Switzerland, who are going out to our colony at Liberia, in a vessel probably now on her way to that place. Their purpose is to endeavour to establish themselves in one of the neighbouring heathen tribes. One of the missionaries has already spent some time in the place to which they are destined—He is now accompanied by his wife. All of them appear to possess a truly evangelical and missionary spirit. They hope to receive some aid from this country, as their resources at home are not abundant. A collection was taken up for them in this city, and the treasurer of the General Assembly's Board of Missions, with the approbation of the Executive Committee, has consented to be the depositary of any donations that may be offered them. The object is a noble one, and we hope it will receive the patronage of liberal Christians in our country.

AMERICA.

No very material changes have recently taken place in the States which cover the southern portion of our continent. The United Provinces, of which Buenos Ayres is the chief, have concluded a peace among themselves. Lavalle, who so cruelly put to death the Governor Dorrego, has not been permitted to succeed him—Villemont has been appointed to that office, and according to usage was inaugurated on the Sabbath. Lavalle still retains a military command—By an order from Don Pedro, which it is said was prompted by the present Pope, the African slave trade is prohibited in the Brazils—Let both the Pope and the Emperor have due credit for this—The emperor's new wife was on her voyage from Europe, and on her crossing the line a frigate was despatched to announce her approach, and the information was received with great rejoicing. The Spaniards, it appears, had landed a small corps of men on the western shore of Mexico, intended to co-operate with the expedition on the opposite shore at Tampico; but on hearing of the defeat and capture of Baradas, they re-embarked. Mexico has set the noble example of an entire abolition of slavery, throughout the whole of its extended territory. In Colombia, a feeble attempt at insurrection was lately made, but without any prospect of success. Bolivar is triumphant, and we hope that peace will ere long be restored to the distracted republicks of the South. But a government really and permanently republican and free, cannot exist, while the population remains in the ignorance and superstition in which it is involved. No government can be really free, where the rights of conscience are controlled, and men are not permitted to worship their Creator, without restriction, in such manner as they believe to be most acceptable to him.

United States.—The Congress of our country are to convene on the 7th of the present month; and as that will be the day of a monthly concert for prayer in a large portion of the churches of our land, it has been recommended in some of our religious periodicals that special and earnest prayer be then offered to God, in behalf of the rulers and legislators of our nation. In this recommendation we most heartily concur. In the approaching session of Congress two important subjects, intimately and deeply connected with our moral character, our honour, and our prosperity as a people, will probably come before Congress—We refer to the questions, whether the Sabbath shall continue to be desecrated, by the regular carrying of the mail and opening of the Post offices on that holy day; and whether our treaties with the poor Indians shall be regarded, or they be compelled to abandon their lands, the sepulchres of their fathers, and the schools and churches which have been established among them, and remove into a wilderness—to begin all anew, or to abandon themselves to despair. Unless, in answer to the prayers of God's people, an influence from on high shall descend and rest on the councils of our nation, we do most seriously fear that these subjects will be so disposed of, that the judgments of Him who is jealous for his glory, and the avenger of the oppressed, will come upon us. A truly fearful conflict is at hand—more fearful, in our estimation, than if half the nations of Europe were arrayed against us. The friends of religion and of Christian institutions, are at issue with infidels and formalists, and those who care for nothing but their god Mammon; and it is to be decided which of these parties shall direct the measures and rule the destinies of this nation. Let those who are on the Lord's side take their stand, and be as active and united as their enemies are, and we shall not fear the result. It is the want of prayer, of activity, of unanimity, and of energy, that we dread. We fear too that our friends—for friends we have—on the floors of Congress, will not come forward in that open, firm, and yet temperate manner, which the crisis demands. We know not how it happens, but so it does happen, that our members of Congress seem to be far more reluctant than the members of the British Parliament are, to avow religious sentiments, and openly and distinctly to advocate a cause connected with the vital principles of Christianity, and because it is thus connected. Let us fervently and unitedly pray that all who are called to speak and act in this concern may do it firmly, fearlessly, wisely, guardedly, temperately, and in the fear of God; and then we may hope that our prayers will be answered, and our country be saved.

⁂ While the last half sheet of our present number was in the hands of the printer, we received the prospectus of the publication announced below. It is one exceedingly needed, and we earnestly recommend it to the attention and patronage of our readers.

James B. Requa, proposes to publish on the second day of January, 1830, *a weekly paper, entitled,*

THE PROTESTANT.

The Protestant will include—Narratives displaying the rise and progress of the Papacy; its spirit and character in former periods; its modern pretensions; and its present enterprising efforts to recover and extend its unholy dominion, especially on the Western Continent.

Biographical notices of Martyrs, Reformers and Popish Persecutors.

Essays describing the doctrines, discipline, and ceremonies of the Romish Hierarchy; and its desolating influence upon individual advancement, domestick comfort, and national prosperity.

Illustrations of Sacred Prophecy relative to the Mystical Babylon.

A faithful expose of the moral and religious condition of Lower Canada, as debased by the prevalence of the Roman Supremacy.

And a notice of all interesting religious occurrences.

Conditions.—The Protestant shall be issued weekly in quarto, containing eight pages. *Price Two Dollars per annum*, payable at the expiration of *six months.* Persons paying for *five* copies of the Protestant, shall have *the sixth gratis.* Ministers of the Gospel, and other Christians, who will kindly undertake to procure subscribers, are requested to transmit their lists of names and address by the middle of December, directed to *the Editor of the Protestant, 245 Spring street, New York.*——N. B. All letters must be *post paid.*

GENERAL ASSEMBLY'S MISSIONS.

(List of Annual Contributors continued.)

☞ Our subscribers are requested to observe, that every quarter of a sheet which we thus publish, is entirely *extra*. The pages of our work never have been, and never will be diminished, in consequence of these appendages.

The following list of contributors in the Churches of Centre, Ash Pole, Laurel Hill, Red Bluff, Bethel and Little Pedee, in North Carolina, have been transmitted by the Rev. Colin M‘Iver, Treasurer of the Presbytery of Fayetteville, together with the amount of money subscribed, viz.

Of Centre Church.

Alex. Sutherland	$10 00
Mrs. Sutherland	0 50
Roderick M‘Neill	5 00
John Watson	1 00
John M‘Lean	5 00
Matthew Watson	4 00
John M‘Lean, S. M.	2 00
Daniel Leach	2 00
Archibald M‘Kay	2 00
Daniel Kelley	1 00
Daniel M‘Lean	1 00
Archibald M‘Eachin	1 00
Allan Smith	0 50

Of Ash Pole Church.

Old Men's Benev. Soc.	10 00
Young Men's do.	10 75

Of Laurel Hill Church.

Angus M‘Nair	1 00
George M‘Intosh	1 00
Gilbert M‘Millan	1 00
John Fairly, John Blur	2 00
John Buchannon	1 00
Alexander M‘Millan	1 00
Robert Campbell	0 50
William Buchannon	0 75
John Campbell	0 50
James M‘Donald	2 05
John K. Buie	0 50
Duncan M‘Callum	0 25
Effy Blue	0 25
Hugh C. Stewart	0 30

Of Red Bluff Church.

John M. Kay	2 00
John M‘Rae	1 00
John L. M‘Laurin	1 00
Robert M‘Call	1 00
John M‘Curru	1 00
Margaret M‘Curru	1 00
Christian Shaw	1 00
Gressel M‘Kennon	0 50
Alexander M‘Kae	0 50
Hugh M‘Arthur	0 30
Daniel M‘Cormick	0 35
Archibald M‘Rae	0 50
Alexander M‘Kennon	0 50

Of Bethel Church.

Archibald M‘Eachin	1 00
Daniel Patterson	1 00
John Graham	1 50
Sarah Jane Buie	1 00
Eliza Gilchrist	0 50
Alexander Graham	0 50
John Stewart	0 50
Mary M‘Kennon	0 25
James Smith	0 75
Malcolm M‘Neill	0 50
Margaret Graham	0 50
Margaret M‘Phaul	0 25
Margaret B. Currie	0 25
Jenny Prentice	0 10
John Currie	0 50
Peter Shaw	0 25
William M‘Laughlin	0 25
John Peterson	0 50
Edward M‘Eachin	0 50
Neill M‘Duffie	0 50
Archibald Smith	0 50
Catherine Kay	0 50
A Friend	0 50

Of Little Pedee Church.

Randal M. Donald	0 50
Malcom Carmichael	0 50
Charles M‘Arthur	1 00
John Carmichael	0 20
Coll. at M‘Lean's ch.	20 00
Rev. John M‘Intire	5 00
Rev. Duncan M‘Intire	3 00
Rev. Arch. M‘Queen	4 00
	125 20

The following contributions were added to make up the difference of exchange:

Hugh M‘Call	0 50
Malcom M‘Innis	0 60
Angus M‘Pherson	0 45
Normand M‘Rae	0 25
Sundry Friends	2 00
	129 00
Paid for the enclosed draft	3 75
Amount of draft	125 25

Contributors to the Board of Missions, in the 7th Presbyterian Church, Philadelphia.

Subscriptions of 50 *cents a year.*

Wm. M. Engles, *Pastor.*
Otis Ammidon, *Rul. Eld.*
Wm. Shufflebottom, do.
Robt. Hamill, do.
Wm. Sheepshanks, do
James Dunlap, sen.
James Dunlap, jun.
Sallows Dunlap
Sarah Dunlap
Mary Dunlap
Mary Penington
Ann Wilson
Charlotte Stone
Sarah M'Clenachan
Miss Forbert
Mary Hamill
Wm. E. Hamill
James Schott
Rebecca Schott
Charlotte Schott
Janet Shufflebottom
Meeker Hinds
Mrs. Hinds
Margaret G. Williams
Sarah Nephys
Ann Engles
Martha Engles
Miss Hoff
Charles Woodward, sen.
Charles Woodward, jun.
Louisa Woodward
Mary Woodward
Ann Woodward
Sarah Woodward
Mrs. Mary Woodward
Samuel Woodward
Mrs. Ann Woodward
Elizabeth Campbell
Wm. Wright
Sarah Ann Sheepshanks
Joseph Mort
Wm. P. Mort
Sarah Mort
Mrs. Mort
Mrs. E. Martien
Miss E. Martien
Mr. Martien
Mrs. D. Martien
Mrs. Camm
Mrs. Skelly
Rebecca Hudson
Wm. Rush, sen.

Wm. Rush, jun.
Elizabeth Rush
Susan Rush
Sarah Rush
Elizabeth Rush
Mrs. Eliza Bent
David J. Bent
Rebecca H. Bent
Mary R. Bent
Elizabeth Reynolds
Abigail Ammidon
Deborah Dempsey
Stephen Ammidon
John Earle
Esther Rogers
Thomas Armstrong
Mrs. Armstrong
Mrs. Gibbs
John Young
Ann Young
Elizabeth Hood
Mrs. Cochran
Joel Fithian
Sarah D. Fithian
Elizabeth M‘Ilvaine
William Roland
Mrs. Roland
Mary Marsh
John P. Schott
Mrs. Mandeville
Cornelia Mandeville
Martha Hamilton
Charlotte M‘Allister
Sarah M‘Allister
Margaret M‘Allister
Thomas Lyle
Maria Lyle
Wm. H. Hamilton
Elizabeth Hamilton
Maria Kennedy
Sarah Culver
Elizabeth Pierce
George Sharswood
Esther Sharswood
Eliza Dunn
Sarah Dunn
Mr. Burt
Alice Burt
A. L. Ball
Ellen Ball
Mrs. Taylor
Mrs. Brown
Dennis Cragg
Ann Cragg
John Mansell
Miss Finney
Washington Hood
Mary Hood
Ann Hardy
Alexander Ferguson
Mrs. Ferguson
Harriet Rea
Mrs. Earnest
Sarah Ann Kid
George Van Amringe
Mrs. Van Amringe
Matilda Van Amringe
Nathaniel Potts
Sophia B. Potts
Catherine Steinhart
Hannah Steinhart

Young Persons paying 25 *cents a year.*

Elizabeth Roland
Mary Ann Roland
Sarah Roland
Wm. Roland
Benjamin Roland
James Roland
Henry Mandeville
George Mandeville
Gavin H. Woodward
Thomas Woodward
Charles W. Woodward
Matilda M‘Allister
Emily M‘Allister
Edwin J. Bent
Emeline Bent
Bartle J. Stone
Mary Pierce
Catherine Pearce
Mary Burt
Caroline Martien
George Cragg
Sarah White
Horace Chambers
Sophia Potts
Mary Elizabeth Potts
Alexander M. Potts
Mary Johnson
Rachel Macomson
Jane Graham
Maria Wardle
Mary Harvey
Juliana Dunlap
Susan Dunlap
Georgiana Boyle
Ann M‘Clenachan
Elizabeth Warner
Mary Warner
Mary Ommarla
Elizabeth Brown
Caroline Ommarla
Catherine M‘Crosson

Donations.

Cash	$2 00
A Child	0 12½
James Schott	20 00
Monthly Concert.	
In 7th Presb. Church	22 41
Total.	
50 cents subscription	$61 50
25 cents do.	10 25
Donations	22 12½
Monthly Concert	22 41
	$116 28½

The Executive Committee have received through the General Agent, from the Third Presbyterian Church in this city, of which he is pastor, the following sums, viz.

Margaret Carswell	$25 00
Lemuel Lamb, Esq.	12 00
William Linn, Esq.	10 00
Elisha W. Cook	10 00
James C. Thompson and wife	10 00
Robert Thompson and wife	10 00
Wm. R. Thompson and wife for 1828 and 1829	20 00
John W. Thompson, Esq.	4 00
Robert Steele	5 00
Robert Mercer	3 00
Jos. B. Mitchell and family	3 00
Thomas Sparks	5 00
Maria M‘Clure	5 00
Henry Tumbleston and wife	2 00
Fred. Myerle and wife	2 00
Widow Mary Hunter	2 00
Margaret Thompson	1 00
Robert O'Neill	1 00
Mary Barry	50
Frederick A. Raybold	50
Sarah A. Raybold	50
Sophia Donaldson	50
Mrs. M‘Ginley	50
Christiana Meeker	50
Hannah, (a servant woman)	50
Elizabeth Cunningham	5 00
Mr. Maximilian M. Towsk	50
Alfred Landsburg	50
Catharine Lafferty	25
Other contributors of 50 or 25 cents each, whose names have been published	105 50
Amount	$245 25

This sum added to $342.92, paid to the Board of Missions since June last, by other members of the congregation, will make a total of $588.19. It is proper to remark, that this congregation contains comparatively little wealth: and that should our

Churches according to their ability follow the example of this, there would be no lack of missionary funds for the support of all the competent missionaries that could be obtained.

The following subscriptions have been made to the Board of Missions, in aid of a feeble Presbyterian Church in Oxford, North Carolina, viz.

Ezra Stiles Ely	$20 00	Edward Burd	5 00	Rev. Samuel B. Wylie, D.D.	5 00
Robert Ralston, Esq.	20 00	David Lapsley, Jr.	5 00	Joshua Tevis	5 00
William Brown	10 00	Elihu Chauncey	5 00	D. Winebrener	2 00
Solomon Allen	10 00	Robert Ralston, Jr.	5 00	Wm. Nassau, Sen.	2 00
Chs. Chauncey, Esq.	10 00	Thomas Biddle	5 00	J. M‘Alpin	5 00
J. R. Ingersoll, Esq.	5 00	Thomas Elmes	5 00	Abner Elmes	5 00
Cash	5 00	John K. Kane, Esq.	5 00		
Cash	5 00	John Wurts, Esq.	5 00		
Cash	5 00	Rev. Thos. H. Skinner, D.D.	5 00	Amount	$164 00
Elisha W. Cook	5 00				

The committee have received from the Rev. David M‘Kinney, of Erie, Pa. $10; from Messrs. Towar & Hogan, for the privilege of printing an edition of the Confession of Faith, $15; from the Fourth Church in Philadelphia, under the care of Rev. George C. Potts, $42.25, in addition to $8 before paid, making $50.25; from the Church under the care of Rev. George Chandler at Kensington, in addition to $6.50 before paid, $10, making $16.50; and from the Second Church, Philadelphia, from annual subscribers, $99.50; and $9.48, collected at the Monthly Concert in that Church; from Rev. Alexander Heberton's congregation, at Allentownship, Pa. $22; from Rev. Dr. Herron's Church, Pittsburg, Pa. $53; and from the Sixth Church in Philadelphia, under the care of Rev. J. H. Kennedy, $200, with the promise of $200 more from two individuals of that congregation.

The Executive Committee have received $20, in addition to $4.50 before paid, from annual contributors in the Hart's Log Church, Huntingdon County, Pa. The subscribers in that congregation, whose names have not been before published, are the following, viz. *Of fifty cents:* John Crothers, H. Dorsey, John Gahagan, Joel Isenberg, Thomas Johnston, Willliam Johnston, Thomas J. Keating, John Lansimore, Charles Lansimore, John M‘Kim, James Murphy, William D. Shaw, George B. Young, Mrs. E. Dorsey, Mrs. M. Dorsey, Mrs. Mary Johnston, Mrs. M. W. Neff, Mrs. M. Roler, Misses M. Cunningham, C. Fisher, S. Haller, M. Lockard, E. Scott, M. Tussey. *Of twenty-five cents:* M. Shaw, S. M‘Bride, A. L. Walker, and Mrs. N. Dean.

From the Third Presbyterian Church in this city, in addition to former sums announced, the Committee have received from Mr. Robert Coburn, $5; from Mr. John Little, $2; and from eleven 50 cent contributors, $5.50.

At a meeting in the First Church in this city, Mr. Ashmead gave one of the Committee a donation of $2; and Mr. George D. Porter, of Mifflin, in remitting to Dr. Green payment for the *Christian Advocate*, gave the overplus of change remitted, fifty cents.

From the Monthly Concert in the Church in Salem, New Jersey, by the Rev. John Burt, $5.18.

The persons whose names are under written, belonging to the First Presbyterian Church of Baltimore, have expressed their purpose to pay, on or before the 25th of December, annually, the sums respectively annexed to their names, for the Board of Missions of the General Assembly; and have paid for the last year accordingly, viz.

Roswell L. Colt	$50 00	Rev. W. Nevins, *Pas.*	1 00	J. Scarborough	50
Alexander Fridge	10 00	Mary L. Nevins	1 00	R. I. Finley	1 00
Wm. F. Murdoch	50	Wm. R. Nevins	50	Henry Bird	50
Mary E. Murdoch	50	Anna K. Nevins	50	Eleanor Bird	50
Mary Ann Murdoch	50	James Inglis	1 00	Henrietta V. Bird	50
A. Fridge Murdoch	50	David S. Courtenay	50	W. Nevins Bird	50
Alice Murdoch	50	Thomas Philbrook	1 00	Trueman Cross	25
Alex. Murdoch	50	John M‘Keen, jun.	1 00	Isabella Cross	25
Susan Murdoch	50	Mrs. Tumbrill's fam.	2 50	Catharine Stricker	1 00
Wm. T. Murdoch	50	H. W. Tumbrill	1 00	Juliana Rankin	1 00
James Campbell	5 00	John Welsh	50	James Swan	10 00
James M. Campbell	1 00	Samuel Elder	50	for 1828 and 1829	
Mary Campbell	1 00	J. P. Coulter	50	George Morris	1 00
J. A. Buchanan's fam.	5 00	John Haskill	50	Ann Morris	1 00
Sidney Buchanan	1 00	John H. Haskill	50	Elizabeth Morris	1 00
Peggy Buchanan	1 00	G. P. Woodward	50	Isabella Morris	1 00

Ann Morris	1 00
Charlotte Morris	1 00
Ann Pannel	50
Maria Falls	50
Jane Mactier	50
Grace Mactier	50
Eliz. Sterling	5 00
Ann Forman	50
Francis Forman	1 00
Eliza Wilson	50
E. A. Clark	50
Sarah Brown	50
Ann S. Wilson	50
Wm. L. Gill	50
S. M. Courtenay	50
C. D. Bartholt	50
Ellen Scott	50
G. M‘Dowell	50
S. M‘Dowell	50
Eliz. M‘Dowell	50
Susan M‘Dowell	50
M. A. M‘Dowell	50
S. M. M‘Dowell	50
John Hamilton	50
S. J. Stewart	50
Susan M. Inglis	1 00
James Armstrong, jun.	50
Mrs. Armstrong	50
Mrs. Monroe	50
James D. Armstrong	50
S. J. Armstrong	50
M. E. Armstrong	50
R. R. Armstrong	50
J. A. Armstrong	50
Elizabeth Pogue	1 00
Evelina Forman	50
Sarah Williams	50
Letitia M‘Creery	1 00
Mrs. Alex. Robinson	50
Mrs. A. Waters	50
Peter Neff	50
Isabella L. Neff	50
Wm. H. Neff	50
Mrs. A. Brown	1 00
Mrs. Dr. Brown	50
Jane Brown	25
Mary Ann Edes	50
Mary Jane Edes	25
Sarah Y. Edes	50
Martha Edes	50
Mary Torrance	50
Juliet A. Moale	50
Mary Anderson	50
Robt. Anderson	50
Anne Anderson	50
Mrs. S. F. C.	50
Ann M‘Keen	50

Donations.

Ann Buckler	5 00
A. Thomae	50
W. W.	1 00

Persons of Colour per ann.

Adam Barker	25
Eliza Barker	25
James P. Walker	25
Harriet Walker	25
Sam. I. Douglas	25
Riley Draper	25
Garretson Draper	25
Charlotte Draper	25

GENERAL ASSEMBLY'S MISSIONS.

(List of Annual Contributors continued.)

Annual Subscriptions in the First Church, Baltimore.—Additional.

Anonymous	$10 00
Robert Purviance	1 00
Mrs. F. Purviance	1 00
G. F. Cole	50
E. Taylor	50
Thomas Finley	50
Michael Knight,	50
Mrs. M. A. Knight	50
Miss E. A. Knight	50
Elizabeth Scobey	50
J. N. Brown	50
S. M. Wilson	50
Mrs. I. Williams	50
P. Williams	50
Esther Harris	50
Margaret Prentice	50
Mary Prentice	50
Sarah Jackson	50
M. Copeland	50
	$20 00

Acknowledgments.

May 7. Mon. Con. Col. Trenton, N. J. for Indian Missions, by Rev. J. W. Alexander	$60 00
Do. 8. An. col. 3d Church, Newark, N. J.	7 55
Do. An. col. in Presbytery of New Brunswick, N. J., by Rev. G. S. Woodhull	49 65
Do. 11. Don. from Mr. Coleman, Mercer co. Pa. by J. Montgomery	3 00
Do. Mon. con. col. Nashville, Tenn. per Rev. O. Jennings	22 50
Do. An. sub. in Rev. J. Proudfit's cong. Newburyport, Mass.	135 00
Do. An. sub. Mount Carmel cong. Ohio	1 25
Do. do. Hopewell do.	7 87
Do. do. Bath do.	1 06
Do. do. Halton, additional	7 87
Do. do. Reading do. do.	6 75
Do. do. Somerset do. do.	1 50
Do. do. Pleasant Ridge do. do.	30 25
Do. do. Springfield do. do.	13 75
Do. do. 1st Church, Baltimore, additional	20 00
Do. Donation, amount of service rendered as Agent, by Rev. J. Proudfit	25 00
Do. 19th. On the Annual Subscription from the church in Pennington, N. J.	4 00
Do. Church in Cranbery do.	9 12½
Do. Upper Freehold do.	10 50
Do. 20th. 1st annual subscription of John A. Brown, Esq.	100 00
Do. The 1st annual subscription of John Stille, Esq.	100 00
Do. Don. from Charles Chauncey, Esq.	100 00
Do. Annual subscriptions from the church in Kingston, N. J.	3 50
Do. do. by the Rev. Mr. Weed, from the 1st church in Albany, N. Y.	100 00
Do. By the same gentleman, from the 3d church of Albany	35 37½
Do. Annual subscription from 1st church in Trenton, N. J.	2 50
Do. do. Neshaminy, Pa.	12 25
Do. An sub. and col. Belle Air aux. cong. Md.	27 50
	$925 75

The Cor. Sec. and General Agent of the Board of Missions acknowledges the following receipts:—

May 20th. Cash collected in Morgantown, Va. by Rev. S. Garley	$20 00
Do. do. Waynesburg, Pa. do.	4 58
Do. do. In Pres. of Louisville, Ky. by Rev. J. Hawthorne	21 22
Do. do. From Utica Congregation, by J. Campbell	39 40
Do. 21st Col. on sub. list, Pittsgrove, N. J. per Rev. Mr. Janvier	2 00
Do. do. Cash received from Rev. Mr. M'Cartee's Church, N. Y.	119 18¾
Do. do. Dr. Rowan's Church, do.	14 00
Do. do. do. Champlain Pres., by Rev. Mr. Crosby	10 60
Do. do. Col. from Mt. Pleasant cong., by Rev. E. T. Hughs	46 80
Do. do. Slippery Rock, Rev. Mr. Semple	6 00
Do. do. Youngstown, Rev. H. Harned	4 00
Do. do. Amount of collections from various places, donations from different individuals	15 03½
Do. do, Annual subscription of the Congregation of Cross Roads, Washington co. Pa, per Dr. Wylie	88 44
Do. do. Congregation of the Flatts, Washington co. Dr. Wylie	16 00
Do. do. An. col. Pesbytery of Watertown, N. Y.	29 37½
Do. 22d. Col. from the church in Crawfordsville, Indiana, by Rev. S. R. Alexander	16 62½

Do. do. An. col. of the Presbytery of Susquehanna	12 00
Do. do. An. col. from West Union cong. Ohio	11 37
Do. do. Annual collections from the Presbytery of Chilicothe, by the Rev. Mr. Burges	44 16
Do. do Col. and sub. from the cong. of Long Run, New Salem, by Rev. Wm. Reed	40 40
Do. do. Don. from cong. of Morefield and Hubbard, by Rev. I. Satterfield	3 62
Do. do. Don. from Mr. Hugh Kennedy, Hagerstown, (Md.)	50 00
Do. 22. An. sub. from cong. of Chanceford, York co., Pa., by Dr. Martin	28 12½
Do. do. Don. from a female friend in the same congregation	5 00
Do. do. Col. from the congregations of Pine and Toms creek, Md., by Dr. Herron	10 00
Do. do. Col. from Upper Marsh Creek cong., from Rev. D. M'Conaughy, per Dr. Herron	15 00
Do. do. An. sub. from the cong. of Columbia, Pa., by Dr. Cathcart	12 00
Do. do. An. col. from Presbytery of Newton, by Rev. Mr. Kirkpatrick	35 35
Do. do. An. sub. from the 2d church Amwell, by the Rev. Mr. Kirkpatrick	2 00
Do. do. An. col. from the Presbytery of Huntingdon, Pa., by the Rev. Mr. Coulter	20 00
Do. do. Ad. an. sub. from Lower Tuscarora cong., Mifflin co., Pa., Rev. Mr. Coulter	5 50
Do. do. Mon. con. col. from the cong. Franklin, N. Y., by Rev. M. Babbit, for the South America Mission	7 50
Do. do. Don. from Rev. E. Donner, of Mt. Hope, Orange co.	4 50
Do. do. An. sub. in congregations of Long Run and Red Stone, Pa., by Dr. Herron	64 33
Do. do. Ad. col. from Mt. Vernon, per Rev. T. Barr	11 06¼
Do. 23. Ad. col. from Mansfield, by Mr. Barr	4 37½
Do. do. Wooster, do.	10 08
Do. do. Don. from an individual in Coshocton church	3 00
Do. do. Newman's Creek, Miss. Asociation	11 56¼
Do. do. from Rev. T. Barr, in part payment of collections reported and published in March last	119 92
Do. do. Mon. con. col. from Steubenville, Ohio, per Rev. C. C. Beatty	65 00
Do. do. Don. from Rev. R. R. Armstrong, of Champlain Presbytery	5 00
Do. 25. An. sub. from Milville, N. J.	16 50
Do. 26. Donation from Mrs. Mary M'Farland, Va., a tithe of Marriage fees	5 00
Do. do. Mon. con. col. in the church at Erie, Pa., per D. M'Kinny	11 79
Do. do. Amount of collections in part, in the Pres. of Carlisle, by Rev. Dr. Cathcart, as follows:—	
Do. do. Collection from churches of York and Hopewell	20 56
Do. do. do. Centre and Upper ch. Perry co.	6 50
Do. do. do. Sherman's Creek, Middleridge	4 00
Do. do. do. Middle Spring	4 50
Do. do. do. Shippensburg	6 00
Do. do. do. Path Valley	2 00
Do. do. do. Harrisburg	2 00
Do. do. An. sub. in part from the cong. of Greenwich, Cumberland co. N. J. Rev. Mr. Laurence	10 00
Do. 27th. Col. in Hempstead, L. Island, Rev. Mr. Webster	6 00
Do. do. Ad. an. col. from Norristown, Pa., per Mr. Hugh Hamill	12 00
Do. do. Ad. an. sub. from the 4th Presbyterian ch., Philad., by Mr. James Algeo	5 50
Do. 28th. An. sub. from Mr. Robert M. Laird, Princess Anne, Md.	5 00

Sums received by the Treasurer since the 1st inst.—the most of them are the usual annual Missionary Collection.

May 18. Received of Miss Olive Sproat, per Mr. Bevan, her donation	5 00
Do. 20. Of Rev. Jacob Green, from Female Miss. Society of Bedford, annual remittance	62 36
Do. Monthly Concert collections	8 24
Do. Bible class, do.	3 40
Do Donation from Miss Rebecca Peck	1 00
Do. 21. Of Rev. A. O. Patterson, Long Run, Redstone Pres.	35 00
Do. Female Cent Society, Sewickly	13 50
Do. Mrs. Eliza Taylor, of Unity	4 00
Do. Miss Mary Taylor, do.	1 00
Do. of Hugh Auchincloss, Esq., Treasurer New York Presbytery, the annual collection	158 11
Do. of Rev. Dr. Aaron Condit, do. in Newark Presbytery	18 17
Do. of Rev. Dr. Ezra Fisk, do. in Hudson do.	33 41

Do. Of Rev. George Junkin, from Danville Miss. So.	39 00
Do. Of Rev. M. L. Fullerton, from Rev. Jas. Buchanan, Greencastle churches	30 00
Do. From Rev. David Elliot, Mercersburg do.	10 00
Do. Of Rev. John Dorrence, from several churches in Mississippi Pres., 50 cent subscribers	95 25
Do. Of Rev. R. B. Belville, Neshaminy an. col.	5 00
Do. Of Rev. Peter Hassinger, Waterford and Gravel Run	3 15
Do. Of do. from Rev. A. K. Russell, Newcastle Pres. an. col.	60 67
Do. Of Mr. Samuel Morrow, 4th Presbyterian ch. do.	12 32
Do. Of Rev. John Mitchelmore, Lewes Pres. do.	10 53
Do. Of Rev. J. Pillsgrove, Long Island Pres. do.	45 79
Do. Of Rev. John Smith, Otsego Pres. do.	1 00
Do. Of Rev. Alonzo Welton, North River Pres. do.	67 39
Do. 22. Of Rev. D. Magie, Elizabethtown Pres. do.	53 13
Do. Of Rev. Alex. M‘Clelland, from Derry cong., Carlisle Presbytery, do.	8 00
Do. 23. Of Nath. Davis, Esq., Tr. Albany Pres. do.	41 33
Do. Of Rev. James Latta, per Rev. W. Latta, Octorara, Newcastle Pres. do.	6 00
Do. Of Rev. James Magraw, West Nottingham and Christiana do.	6 00
Do. Of Mr. Simeon Munday, per Rev. Jos. H. Jones, 2d church, Woodbridge, Elizabethtown Pres. do.	4 00
Do. 25. Of Rev. Jos. Barr, per Rev. A Babbit, Leacock, Newcastle Pres. do.	3 37
Total	$2016 59¾

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of William Davidson, Esq. the legacy of Margaret Thomson, late of Somerset county, New Jersey, for the Contingent Fund,	$ 80 00
Of Rev. John W. Scott, a quarter's rent, for ditto,	87 50
Of United States' Branch Bank, New York, one year's interest of the Nephew scholarship, due 1st May last,	175 00
Of Rev. Thomas J. Biggs, one of the Executors of the estate of Anthony Kennedy, Esq. deceased, interest on his scholarship,	37 50
Amount,	$380 00

Received also for the Contingent Missionary Fund, viz.

Of Rev. James Graham, per Mr. James Kerr, of Pittsburgh, from Beulah congregation, Pennsylvania,	$77 84
Of Rev. Dr. E. S. Ely, a donation from Rev. Robert M. Lairds's congregation, at Princess Ann, Somerset county, Maryland,	15 31
Total	$93 15

$255.36 were received in June from Rev. Dr. E. S. Ely, for the Board of Missions, and acknowledged in the Christian Advocate for July; by desire, the particular items are now given, viz.

From Belle Air Church, Maryland, per Rev. William Finney,	$27 50
Carlisle Church, per Rev. George Duffield,	27 36
Wyalusing Auxiliary Society, per Rev. Thomas Grier,	5 00
Mount Horeb Church, Kentucky, under care of Rev. Samuel Steel,	7 50
Hugh Auchincloss, Esq. of New York, his donation,	20 00
and his three sons, viz. John, R. Gill, and Hugh, Jr. each $5,	15 00
J. D. Johnston, Esq. of Martinsburgh, Ohio,	3 00
Ditto, the liberal donation of Mr. Thomas Margnes, near Martinsburgh, Knox county, Ohio,	150 00
	$255 36

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church during the month of July, 1829.

Donation from Mr. Paul Geddes, of Fannettsburg	$5 00
Monthly collection in the 6th Presbyterian Church for July	9 94
Subscriptions do. do. do.	11 00
Rev. Dr. Janeway's subscription for 1829	100 00
Mr. Samuel Hildeburn's do. do.	100 00
Monthly collection in the 6th Presbyterian Church for June	12 00
do. do. 7th do. do. July	15 00
do. do. 12th do. do. do.	3 62
do. do. 8th do. do. do.	12 00
From Mr. S. B. Ludlow, for obtaining subscription to Philadelphian, by an agent	50
Donation from Major Samuel Bell, of Augusta co. Va. by Robert Ralston, Esq.	5 00
Mr. Mallary, attorney, of Wilkesbarre, one half of a fee	10 00
Thomas Montgomery, Esq., subscription for 1829	100 00
Collection in the Church at Cape May	19 83
From Pennsylvania Missionary Society, Mrs. Weir's subscription	100 00
Collections in 1st Presbyterian Church	13 00
	$516 89

Solomon Allen, *Treasurer,*
No. 18, *South Third Street.*

☞ We hope that particular attention will be given to the Notice contained in our present Number, that *all collections and contributions for Missionary purposes, are to be sent to Mr. Solomon Allen, No.* 18, *South Third Street, Philadelphia,* the treasurer appointed by the Board of Missions, agreeably to an act of the General Assembly, to receive the same. A careful compliance with this notice will save trouble, and facilitate the operations of the Board.

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